



# LINGUISTIC SURVEY OF INDIA

---

**VOL. VIII.**

**PART II**

**INDO-ARYAN FAMILY**

**NORTH-WESTERN GROUP**

**SPECIMENS OF THE DARDIC OR PÍSĀCHA LANGUAGES  
(INCLUDING KĀSHMĪRĪ)**

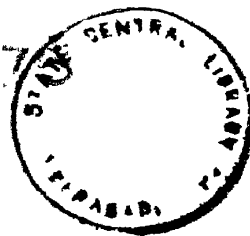


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- VOL. X. ERANIAN FAMILY.
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# LINGUISTIC SURVEY OF INDIA

CHECKED



**VOL. VIII**

**PART II**



**INDO-ARYAN FAMILY**

**NORTH-WESTERN GROUP**

**SPECIMENS OF THE DARDIC OR PISĀCHA LANGUAGES**

**(INCLUDING KĀSHMĪRĪ)**

COMPILED AND EDITED BY

**G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S.**

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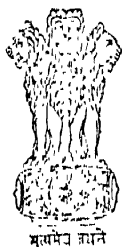
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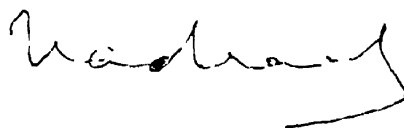
October 20, 1966.

Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

  
(S. Radhakrishnan)

Sri Sundarlal,  
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ओ ai,	औ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or	wa		
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मै ~ *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	ح ch	ڍ ḍ	ژ ʒ	ش sh	غ gh
پ p	ه h	ذ z	ز z	ص s	ف f
ت t	خ kh		ڙ ẓh	ض ẓ	ق q
ث ṭ				ط ṭ	ک k
ث ṣ				ظ ẓ	گ g
				ل l	
				م m	
				ن n	
				و when representing <i>anunāsika</i> in Dēva-nāgarī, by ' over nasalized vowel.	
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوِی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَة *banda*. When pronounced, it is written,—thus گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus بَن *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) دِکھتا *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) دِکھ *ts'h*; کَر *kār*, pronounced *kor*; (Bihārī) دِکھتی *dēkhat'h*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Paṣtō (چ), Kāshmīrī (च्, च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Paṣtō (ج), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī च (च्) is represented by *ñ*.
- (d) Sindhī ڄ, Western Pañjābī (and elsewhere on the N.-W. Frontier) چ, and Paṣtō چ or چ are represented by *n*.
- (e) The following are letters peculiar to Paṣtō :—  
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ښ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; چ or چ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ڀ *bh*; ٺ *th*; ٽ *t*; ٿ *th*; ڀ *ph*; ڄ *jj*; ڇ *jh*; ڃ *chh*;  
 ڙ *ñ*; ڙ *dh*; ڙ *d*; ڙ *dd*; ڙ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;  
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>á</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>á</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>ö</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„ „ „ <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>tl</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

---

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example<sup>1</sup> of this is Wasī-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY ;

*March 20, 1915.*

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<sup>1</sup> See p. 59.





# THE DARDIC OR PISĀCHA LANGUAGES.

## INTRODUCTION.

The word 'Dard' has a long history, and the people bearing the name are a very ancient tribe. They are mentioned by Herodotus,<sup>1</sup> though not by name, and are the Daradrai of Ptolemy, the Derdai of Strabo, the Dardæ of Pliny and Nonnus, and the Dardanoi of Dionysios Periégētēs.<sup>2</sup> In Sanskrit literature they are spoken of as 'Dārada' or 'Darada,' which name is of frequent occurrence not only in geographical works, but also in the epic poems and in the Purāṇas. Kalhaṇa, in his History of Kashmīr entitled the *Rāja-taraṅgiṇī*, often refers to them under the name of 'Dāradas' or 'Darads,' and mentions them as inhabiting the country where we now find the Shins who at the present day are still called Dards. To the Greek and Roman writers, the word had a wider signification and included not only the predecessors of the Shins, but also the people whose seat was in the country that we now call Chitral. In other words, under the name of the Dard country, they included the whole mountainous tract between the Hindūkush and the frontiers of India proper. Accordingly, at the present day this tract is known as 'Dardistān,'—a conventional and convenient name, though, as it includes much country not occupied by Dards proper, not strictly accurate.<sup>3</sup> Following the example of the extended connotation of the word 'Dardistān,' it is convenient to give the general name 'Dardic' to all the Aryan languages spoken in this tract.

As we shall see in the following pages, this tract was once inhabited by tribes whom Sanskrit writers grouped together under the title of 'Piśācha.' Clear traces of the language of these tribes are to be found in the modern languages of the locality, and for this reason, in earlier volumes of this Survey, I have called these modern tongues the 'Piśācha languages.' This name is eminently suitable, and is more accurate than 'Dardic,' but some of the speakers of these languages take exception to it on the ground that, in Indian mythology, the word 'Piśācha' was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptance of the word. In such circumstances, it is useless to explain that a tribe speaking a Piśācha language is not necessarily of Piśācha descent. In some cases, indeed, it would be easy to prove the reverse. But the argument is not accepted, and objections are raised to the use of the name 'Piśācha.' I therefore, in this volume, abandon, so far as I can, the use of this word as a name for this sub-family of languages, and employ the name 'Dardic' instead.

<sup>1</sup> iii, 102ff., in the famous description of the gold-digging ants.

<sup>2</sup> See McCrindle, *Ancient India*, p. 198.

<sup>3</sup> For the name 'Dardistān,' cf. Leitner, *Dardistan*, Lahore, 1877; Biddulph, *Tribes of the Hindoo Koosh*, Calcutta, 1880, pp. 155ff.; and Drew, *The Jummoo and Kashmir Territories*, London, 1875, pp. 393ff.

This Dardic, or *Pisācha*, sub-family of Aryan languages is spoken almost entirely beyond the boundaries of British India proper, on the North-Western Frontier. It includes the following languages :—

A.—Kāfir Group,—

- (1) *Bashgali*.
- (2) *Wai-alā*.
- (3) *Wasī-veri* or *Veron*.
- (4) *Ashkund*.
- (5) *Kalāshā-Pashai* Sub-group, *viz.* :—
  - (a) *Kalāshā*.
  - (b) *Gawar-bati* or *Narsāti*.
  - (c) *Pashai*,<sup>1</sup> *Laghmāni*, or *Dēhgāni*.
  - (d) *Diri*.
  - (e) *Tirāhi*.

B.—*Khō-wār*, *Chitrāli*, or *Arniyā*.

C.—Dard Group, *i.e.* the Dard languages, proper,—

- (1) *Shinā*.
- (2) *Kāshmīri*.
- (3) *Kōhistāni*.

Specimens of most of these will be found below. No specimens could be obtained of *Ashkund*, a Kāfir language which is said to resemble *Bashgali*; of *Diri*, the language of *Dir*; or of *Tirāhi*, of the former inhabitants of *Tirā* in the *Afridi* country, who are now settled in *Nigrahār*. Nothing whatever is known about *Ashkund*. Short vocabularies of *Diri* and *Tirāhi* have been given by Leech on pp. 783 and 784 of Vol. vii (1838) of the *Journal of the Asiatic Society of Bengal*. These two languages are provisionally placed in the *Kalāshā-Pashai* Sub-Group.

The first four languages of the Kāfir Group are all spoken in *Kafiristan*. *Bashgali* and *Wai-alā* are closely connected, while *Wasī-veri* shows important points of difference from these two. In some particulars (*e.g.* the frequent change of *d* to *l*) it shows striking points of agreement with East Eranian languages. As for the languages of the *Kalāshā-Pashai* sub-group, they have certain points of agreement amongst themselves, and with the other known Kāfir languages, but they have all fallen under the influence of their respective neighbours. *Pashai* is spoken on the north side of the *Kabul* river, immediately to the south of *Kafiristan*, and is affected by *Pashtō*. *Kalāshā* is spoken in the country between the *Bashgal* valley and *Chitral* and is affected by the *Khō-wār* immediately to its east. *Gawar-bati*, spoken further south, on the left bank of the *Chitral* river, is not only affected by *Khō-wār*, but also by the neighbouring *Kōhistāni*.

*Khō-wār* is the language of the *Chitral* country and of the neighbourhood. While in all respects a most typical Dardic language, it occupies a somewhat independent position in regard to the others,

<sup>1</sup> Dr. Hoernle has suggested to me that we have a relic of the name '*Pisācha*,' in the word '*Pashai*.' Phonetically, this is quite possible.

although it has some points in common with the Kāfir Group. From the Dard languages it is separated by great mountain barriers, and has little directly in common with them. Of all the Dardic languages, it is the one most nearly related to the Eranian Ghalchah languages spoken north of the Hindu Kush.

The Dard group includes the languages of Dardistān proper, in its narrowest sense ;—that is to say, of the Shinā-speaking parts of Gilgit, Gurez, Chilas and the Indus and Swat Kohistan. It does not include the Hunza-Nagar country to the north of Gilgit or the Chitral territory to its west. With the exception of Kāshmīrī, the languages belonging to the Dard Group, proper, are at the present day almost entirely confined to this tract.

Shinā is the truest example of the Dard languages proper. Its standard form may be assumed to be that spoken round Gilgit, but it has several dialects, including those of Astor, Gurez, and Chilas, and the so-called 'Brōkpā' of Dras and Dah Hanū. The last named is spoken by an isolated colony of Shins on the Eastern border of Baltistan, and is much mixed with Tibetan.

Kāshmīrī is the language of the Valley of Kashmir and of the neighbouring valleys. Although it has a Dard basis, it has come to a large extent under the influence of the Indo-Aryan languages spoken to its south. It is the only one of the Dardic languages that has a literature.

Kōhistānī is the original language of the Indus and Swat Kohistans, and, though the speakers are Shins, it is being rapidly superseded by Paṣtō. In the Swat Kohistan is now spoken only by scattered tribes. It is divided into several dialects, of which Gārwi, Tōrwālī, Chilis, and Maiyā are described in this Survey. These dialects are all closely connected with Shinā, but, being on the Indian frontier, are much mixed with Paṣtō and Indian forms, and are now no longer pure examples of Dard speech.

Except for Shinā and Kāshmīrī no information is available as to the number of speakers of the Dardic languages. In the Census of 1911, 21,562 speakers of Shinā were recorded, nearly all being inhabitants of the Gilgit country, but no enumeration was made in several tracts in which Shinā is the vernacular. Kāshmīrī is estimated on p. 235 below to be spoken by 1,195,902 people.

To readers of Indian literature the Piśāchas are well-known. They are described as a clan of Demons, of terrific appearance and brutal character. The name is said to imply that they were eaters of raw flesh—'Ομοφάγοι.<sup>1</sup> Various localities are mentioned as their habitat, some Sanskrit writers placing them in the North-West, and others in the Vindhya Hills. A language, which was evidently a real form of speech and not an artificial gibberish, was attributed to them, and named Paisāchī. It was classed as one of the Prakrits, i.e. as a debased Sanskrit, and to this we owe brief and incomplete accounts of it in the works of ancient Indian Grammarians. A sub-dialect of it was known as Chūlikā-Paisāchikā, which carried the characteristic peculiarities of Paisāchī to an extreme.

This Paisāchī was not really a Prakrit, in the usual sense of the word. It was a very ancient language, a sister, and not a daughter of the form of speech which ultimately

<sup>1</sup> Many of the modern Dardic legends are based upon reminiscences of cannibalism. See an article by the present writer on p. 285 of the *Journal* of the Royal Asiatic Society for 1905.



developed as literary Sanskrit. As compared with Sanskrit, its principal peculiarity is the hardening of soft letters. Where Sanskrit has *Dāmōdara*, Paisāchi has *Tāmōtara* thus closely following the Welsh pronunciation of English in the days of Shakespeare. Sir Hugh Evans says 'putter' for 'butter' just as in Chūlikā-Paisāchikā 'a boy' is *pālaka*, not *bālaka*.

Professor Pischel, in his Prakrit Grammar, has maintained that this Paisāchi was the language of the country between the Hindu Kush and the present Indian frontier, in which the Kāfir speeches, Khō-wār, and Dard are now the vernaculars. The researches of the present writer have shown that this is almost certainly the case, and that therefore this tract was the home of the ancient Piśāchas, a wild tribe, owing no allegiance to, and having but a distant connexion with the Aryan conquerors of India. These Piśāchas were not confined to the transfrontier highlands. They sent colonies down the Indus, and Sanskrit writers mention their existence in Kēkaya, or the western Panjab, and in Vrāchada, or Sindh. It has been seen, when dealing with the languages of these countries (Lahndā and Sindhī), that evident traces of this Paisāchi influence exist at the present day. From thence they spread into what is now the Bhil country, and also, perhaps, down the coast as far as Goa.<sup>1</sup>

The ethnic relationship of the inhabitants of these transfrontier highlands, whom  
Who were the Dards ? we now call Dards, has been frequently discussed.

The first to attack the question was Trumpp.<sup>2</sup> He says, 'we find that the races of Dardistān are of Aryan origin, and speak dialects which, on nearer investigation, will be found to have gone through the same process of development (or decomposition, as it might be called), as their sister-tongues in the plains of Upper India.' In other words, Trumpp claimed that the Dard tongues (meaning the Dardic tongues generally, and not the true Dard languages), as a whole, belong to the Sanskritic family of Aryan languages. Whether Trumpp's conclusion is correct or not, many of his arguments are based on wrong premises, for he continually cited, as proofs of the Indian origin of Dard words, closely corresponding words in Paṣṭō, which he considered to be a Sanskritic language like Pañjābī or Sindhī. As a matter of fact it is now known that Paṣṭō is not a Sanskritic language, but is a member of the Eastern branch of the Eranian family.

Shaw,<sup>3</sup> in his articles on the Pāmīr Ghalchah languages, points out the close resemblances which exist between them and the Dard speeches. At the time that he wrote, it had not yet been established that the Ghalchah languages belonged to the East Eranian stock. He says, 'it seems probable that the separation of the Dards from the Ghalchahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian, but containing the germs of both. If the Dardu immigration from the north had been a late one, (say at the time of the Yuechi or of the Musalmān invasion), at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day, it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it has done, .

<sup>1</sup> It must be explained that this view as to the home of the Piśāchas has been combated by Professor Sten Konow, who maintains that it was in Central India. See the articles quoted in the List of Authorities. I confess that he has failed to convince me.

<sup>2</sup> *Calcutta Review*, Vol. liv, 1872, pp. 223 and ff.

<sup>3</sup> *Journal of the Asiatic Society of Bengal*, Vol. xlv, 1876, pp. 139ff.

and *vice versâ*. The fact of the tongues under notice still retaining so much mutual resemblance, together with a local connexion, would imply that they were descended directly from one and the same mother ; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo-Eranian mother-dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Ghalchah and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the oneness of the Indo-Eranian stem. They are true sisters, and yet they belong to rival families, hence they must be of that generation in which the split occurred. In any lower generation they would either not be sisters, or, if they were, they would belong to the same branch of the family.' It will be seen that Shaw also considers that the Dards belong to the Indian family of Aryan languages, and not to the Eranian. Further on he suggests that the Dard languages, though belonging to the Indian branch, are not Sanskritic. There is a linguistic gap between them and their true Sanskritic neighbours, the languages spoken in the outer Himalayas, which, he says, may be supposed to represent a reflex wave of migration sent up from the plains of India. The gap would in that case represent 'the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that, when their great migration accomplished, they were in possession of their Sanskrit form of language.' It will be seen that Shaw has, in many respects, anticipated the conclusions of the present writer.

Biddulph<sup>1</sup> would divide the tribes of the Hindu Kush into three groups. The first consists of those speaking the Ghalchah languages, the second of the Khō of Chitral and the Kāfir tribes, and in the third group he would class the 'Shins, the Gaurō, Chilis, and other broken tribes of the Indus Valley, the Bashgharik (*i.e.* Gārwi) and Tōrwālāk of the Swat and Panjkora Valleys, and the broken tribes of the Kunar Valley between Chitral and Kunar. One point which is worthy of note in regard to the languages of these three groups is, that while those spoken by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. \* \* \* \* \* The Khō-wār language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.'

Tomaschek<sup>2</sup> devotes a few pages to discussing the characteristics of the Dard languages, and concludes, 'In spite of several coincidences in vocabulary, we should be careful not to count the Dard languages among those belonging to the Hindu Kush. The verbal flexion rests on principles similar to those which we meet in Pañjābī, Sindhī, and Kāshmīrī; and in its complicated formations, especially in the distinction between the masculine and feminine genders, offers a distinct contrast to the very sterile conjugation of the western dialects. The Shins and Dards have

<sup>1</sup> *Tribes of the Hindoo Koosh*, p. 158.

<sup>2</sup> *Sitzungsberichte der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften*, Vol. xvi (1880), pp. 735 and ff. But on one point he is wrong. It is now known that some of the Ghalchah languages do distinguish gender.

evidently come to their present northern abode from the south, and through Kashmir,<sup>1</sup> and have never lost their connexion with Gandhāra or the Indians of the Panjāb.'

With reference to the above remarks, it should be remembered that Trumpp, Shaw, and Tomaschek, alike, were limited as regards their information to what they could gather from Leitner's *Dardistan*, a book which at the time it was published was of great value, but which has since been superseded by the much fuller work of Biddulph. The present Survey places further, if still incomplete, materials in the hands of experts; and it is now possible to enunciate a new theory based on more secure foundations.

All the above discussions necessarily depend on merely philological arguments. In questions of ethnology such considerations can form only a weak support, but in the present case no other materials are available. Philology, however, may be taken with more confidence as a guide (though not with entire trust) in the case of tribes whose languages are morient. When we find small tribes clinging to a dying form of speech, surrounded by dominant languages which have superseded the neighbouring tongues, and which are beginning to supersede this form of speech also, we are fairly entitled to assume that the dying language is the original tribal one, and that it gives a clue to the racial affinities of the tribes who speak it.<sup>2</sup>

This is the case with the Dardic languages. They are all being gradually superseded by Paṣtō and by Indo-Aryan forms of speech. That they have been preserved at all through so many centuries can only be due to the inhospitable nature of their home, and to the hostile character of their speakers. Nevertheless, in stating the result of my own researches, I merely put it forward as a hypothesis which is consistent with the state of affairs presented by philology, and not as one that is necessarily true.

The country in which the Dardic languages are vernacular has Eranian languages (especially Paṣtō and Ghalchah) to its north-west, west and south-west, Indo-Aryan (*i.e.* Sanskritic) languages to its south and south-east, various forms of Tibetan to its east, and to its north-east the isolated unclassified non-Aryan Burushaskī of Hunza-Nagar. Of these, Tibetan has affected only Shinā, the most eastern of the Dard languages, and that, apparently only in modern times, by adding words and idioms as an overlayer. With Burushaskī the case is the reverse. Over the whole of Dardistān there is an underlayer of Burushaskī words, such as those for 'iron,' 'ass,' 'woman's hair,' and so on. These words are found in localities far from the present habitat of Burushaskī, and the inference is that, before the arrival of the Pisāchas, the whole of Dardistān was once inhabited by the ancestors of the present owners of Hunza and Nagar. It is not impossible that they were identical with the 'Nāgas,' who, according to Kashmir Mythology, were the aboriginal inhabitants of the Happy Valley before the arrival of the Pisāchas, and after whom every mountain spring in Kashmir is named. Be that as it may, at the bottom of all the Dardic languages, there is a small, and quite unimportant, element of Burushaskī.

<sup>1</sup> According to Biddulph, *op. laud.*, pp. 159 and ff., the Shins originally migrated from the north, *via* the Chitral valley, and settled in the southern valleys of the Himalaya. They then moved northwards up the Indus valley to their present home, which possibly happened at the time of the Musalmān irruption into India. This agrees with the linguistic phenomena. It should be noted that if the Shins went north along the Indus, they could not have passed through Kashmīr. Tomaschek could not have seen Biddulph's work which appeared the same year as his article.

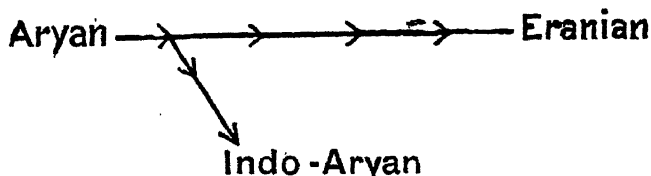
<sup>2</sup> That this is not claiming too much for philology may be allowed from the fact that it was first suggested to me by so distinguished an ethnologist as the late Sir Herbert Risley.

Pashtô, Ghalchah, and the neighbouring Indian languages are all of Aryan stock, the first two belonging to the Eranian and the third to the Indian branch of that family. That the Dardic languages are also of Aryan stock is absolutely certain, the question is whether we are to class them as Eranian, or as Indian, or as forming a separate third branch by themselves. I believe that the last is the only classification which we are at liberty to adopt.

It would be impossible to discuss the question in detail in the present pages. It involves hundreds of minute comparisons of idioms, words, and even letters which would here be out of place. Those who are interested in the arguments must be referred to the present writer's work *The Pisāca Languages of North-Western India*.<sup>1</sup> For our present purposes it must suffice to give a general summary of the results arrived at.

It is well known that there was in prehistoric times a language, known as Aryan, spoken by the common ancestors of the Eranians and of the Indo-Aryans in the oasis of Khiva.<sup>2</sup> Thence they appear to have followed up the course of the Oxus and Jaxartes into the high-lying country round Khokand and Badakhshan, where a portion of them separated from the others, marching south, over the western passes of the Hindu Kush into the valley of the River Kabul, and thence into the plains of India where they settled, as the ancestors of the present Indo-Aryans. At that time the common Aryan language possessed certain definite characteristics which were brought into India by these invaders, and which have in process of time developed, on Indian lines, into the characteristics of the modern Indo-Aryan Vernaculars.

The Aryans who remained behind on the north of the Hindu Kush and who did not share in the migration to the Kābul Valley spread eastwards and westwards. Those who migrated to the east occupied the Pamirs and now speak Ghalchah. Those who went westwards occupied Merv, Persia, and Balochistan, and their descendants now speak those languages which, together with the Ghalchah languages, are classed as Eranian. At the time of the parting of the ways, when some of their number took the first step in their march towards India, the Aryans, as we have seen, spoke a common language but with the Eranians this language developed on different lines, so that at the present day the languages of the Pamirs and of Persia are very different from those of India. It will be simplest if we take the Eranian languages as the direct descendants in a straight line from the ancient Aryan<sup>3</sup> stock, while the Indo-Aryan languages represent a branch which issued from the parent stem at a very early date. We might represent the state of affairs graphically as follows :—



The Dardic languages possess many characteristics which are peculiar to themselves,<sup>4</sup> while in some other respects they agree with Indo-Aryan,<sup>5</sup> and in yet other respects with

<sup>1</sup> Published by the Royal Asiatic Society, 1906.

<sup>2</sup> The original home, whence the Aryans separated from the ancestors of other Indo-European languages, is believed to have been the steppe-country of Southern Russia.

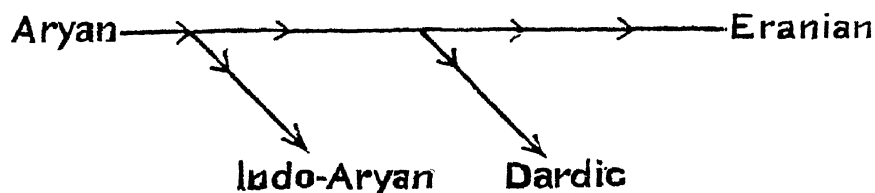
<sup>3</sup> 'Eran' is really the same word as 'Aryan.'

<sup>4</sup> e.g. the change of medial *t* to *r*, of *tm* to *z*, and the retention of a short vowel before a simplified compound consonant.

<sup>5</sup> e.g. the preservation of *sm*, as against the Eranian change to *hm*.

Erastian languages.<sup>1</sup> They do not possess all the characteristics either of Indo-Aryan or of Erastian. We must assume that at the time when they issued from the Aryan language, the Indo-Aryan language had already branched forth from it, and that the Aryan language had by that time developed further on its own lines in the direction of Erastian; but that that development had not yet progressed so far as to reach *all* the typical characteristics of Erastian, and still retained some (but not all) the characteristics which it possessed when the Indo-Aryans set out for the Kābul Valley.

This may be represented graphically by the following diagram :—



The Indo-Aryans crossed the Hindu Kush by the western passes, and, when they entered India by the Kabul Valley route, left what is now Chitral and Gilgit (*i.e.* Dardistān) on their left. Immediately to the north of Chitral over the Hindu Kush, communicating by the Dora and one or two eastern passes, lie the Pamirs, the home of the Ghalchah languages. Now, nearly every Erastian characteristic possessed by the Dardic is shared by the Ghalchah languages, while, at the same time, these very Erastian Ghalchah languages have a few points in which they follow the Dardic languages in agreeing with Indian as against Erastian. We are thus led to the conclusion that the ancestors of the Dardic tribes entered their present habitat by the Dora and neighbouring passes. The fact that the Dard languages proper are more nearly related to those of the Kāfir Group than either of these is related to Khō-wār, further suggests that the latter represents the language of a later body of Dardic invaders, akin to the earlier ones. Khō-wār, though undoubtedly Dardic in character, possesses more points in common with Ghalchah than the others, and separates the Kāfirs from the Dards proper by a wedge of language presenting a greater number of distinctively Erastian features.

Once settled in their mountainous habitat the language of the Dardic tribes developed on its own lines and gradually acquired those characteristics which I have said are peculiar to it and are foreign to both Indian and Erastian. No one desired their land, and except for an occasional visit from a conquering army on its way to India, such as those of Alexander the Great (B.C. 327) or Timūr (A.D. 1398) they have been left severely alone. The Sanskrit Grammarians writing at a time when, in India, the Prakrits were in flourishing existence bore record to the astonishing way in which Paśācī had retained forms which in Prakrit had long passed into new phonetic births, and the same is the case at the present day. The modern Dardic languages still possess, almost unaltered and in common use, words which in India are hardly found except in Vedic Sanskrit.<sup>2</sup>

<sup>1</sup> *e.g.* the preservation down to modern times of śht and st and the change of śht to (s)s. So the change of sp (Indian śp) to śp and śh, not to pph.

<sup>2</sup> Compare Vedic kṛikavāku, Kalśhī kakawak, a fowl. Such a survival would be impossible in the modern Indo-Aryan vernaculars.

Notice may be drawn to the fact that eminent scholars have drawn attention to remarkable coincidences between the Dardic languages and the language of the European Gipsies.<sup>1</sup> We know that the Gipsies did come from India, and there appears to be little doubt that their original Indian language was some form of Dardic.

I have said that the Piśāchas sent out colonies down the Indus as far as Sindh. In the middle of the third century before our Era the Emperor Asōka of Pāṭaliputra spread his famous rock inscriptions over the length and breadth of India. These inscriptions were written in the vernacular of his time, and it need not surprise us that the one at Shāhbāzgarhī in the modern Yūsufzai country, close to, if not actually in, Dardic territory contains many linguistic forms which are related to Dardic.<sup>2</sup>

Except Kāshmīrī, none of the Dardic languages have any written character, or possess any literature. Dr. Leitner has collected many songs in different Dardic languages, and has published them in his *Dardistan* and other publications.

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" " —*The Home of Paīśāci*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, lxiv (1910), pp. 95 ff.

GRIERSON, SIE G. A.,—*Paīśāci, Piśācas, and "Modern Piśāca"*. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, lxvi (1912), pp. 49 ff.

Separate Lists of Words and Phrases are given in the proper places for each group and sub-group of the Dardic languages. They are too numerous for all to be combined in one table, and accordingly, for the purpose of easy comparison, I here give a similar list combining a few typical languages of each group,—*viz.* Bashgali, Kalāshā, and Veron, for the Kāfir Group ; Shinā, Kāshmīrī, and Kōhistānī, for the Dard Group ; and, lastly, Khō-wār.

<sup>1</sup> Cf. Miklosich, *Ueber die Mundarten und die Wanderungen der Zigeuner Europas*, ix, 4, 28 ; *Beiträge zur Kenntniss der Zigeunermundarten*, i, ii, 15, ff., iv, 51 ; Kuhn, in *Berichte des VII Internationalen Orientalisten-Congresses*, p. 81 ; Fischel, *Grammatik der Prākṛit-Sprachen*, 28.

<sup>2</sup> See the present writer's article on the *Linguistic Relationship of the Shāhbāzgarhī Inscription*, on pp. 725 and ff. of the *Journal of the Royal Asiatic Society*.

# STANDARD LIST OF WORDS AND SENTENCES IN

English.	Kāfir (Baghali).	Kāfir (Kalasha).	Kāfir (Veron).	Dard (Shinā).
1. One . . .	Ev . . .	Ek . . .	Ipin, attega . . .	Ek . . .
2. Two . . .	Din . . .	Du . . .	Lte . . .	Du . . .
3. Three . . .	Treh . . .	Treh . . .	Ohhi . . .	Třé, ché . . .
4. Four . . .	Sho . . .	Chau . . .	Chiptu . . .	Chār . . .
5. Five . . .	Puch . . .	Pōnj . . .	Uch . . .	Puch, poi . . .
6. Six . . .	Sho . . .	Shoh . . .	Ushu . . .	Shah . . .
7. Seven . . .	Sut . . .	Sat . . .	Seto . . .	Satt, sath . . .
8. Eight . . .	Osht . . .	Asht . . .	Aste . . .	Atsh, ath . . .
9. Nine . . .	Noh . . .	Noh . . .	Nah . . .	Nau, noa . . .
10. Ten . . .	Ditz . . .	Dash . . .	Leze . . .	Dai, dāis . . .
11. Twenty . . .	Vitai . . .	Bishi . . .	Zu . . .	Bi . . .
12. Fifty . . .	Din vitā ditz . . .	Du bishi dash . . .	Lejjibets . . .	Du bto gā dai . . .
13. Hundred . . .	Puch vitai . . .	Pōnj bishi . . .	Ochegzu . . .	Shal . . .
14. I . . .	Onta . . .	Ā . . .	Unzu . . .	Mā . . .
15. Of me . . .	Ī . . .	Mai . . .	Um, um-ūri . . .	Mei, miānō . . .
16. Mine . . .	Ī-ste . . .	Mai . . .	Um, um-ūri . . .	Mei, miānō . . .
17. We . . .	Imā . . .	Ābi . . .	Asē . . .	Béh . . .
18. Of us . . .	Imā . . .	Hōma . . .	Asē . . .	Asci, assānō . . .
19. Our . . .	Imā-ste . . .	Hōma . . .	Asē . . .	Asci, assānō . . .
20. Thou . . .	Tin, tu . . .	Tu . . .	Iyū . . .	Tu . . .
21. Of thee . . .	Tu . . .	Tai . . .	Ī, Ī-ūri . . .	Tei, thānō . . .
22. Thine . . .	Tō-ste . . .	Tai . . .	Ī, Ī-ūri . . .	Tei, thānō . . .
23. You . . .	Shā . . .	Ābi . . .	Miu . . .	Tsoh . . .
24. Of you . . .	Shā . . .	Mimi . . .	Asēn . . .	Tsei . . .
25. Your . . .	Shā-ste . . .	Mimi . . .	Asēn-ūri . . .	Tsei . . .

# TYPICAL LANGUAGES OF THE DARDIC SUB-FAMILY.



Dard (Kāshmirī).	Dard (Kōhistanī).	Khō-wār.	English.
Akh . . . . .	Ak, ěk . . . . .	Ī . . . . .	1. One.
Z'h . . . . .	Dū . . . . .	Jū . . . . .	2. Two.
Trēh . . . . .	Thā, chā . . . . .	Troi . . . . .	3. Three.
Tsor . . . . .	Chor, tsor . . . . .	Chor . . . . .	4. Four.
Pōntz . . . . .	Panj, pāz . . . . .	Pōnj . . . . .	5. Five.
Shēh . . . . .	Shō, shoh . . . . .	Chhoi . . . . .	6. Six.
Sath . . . . .	Sat . . . . .	Sot . . . . .	7. Seven.
Oth . . . . .	Ath . . . . .	Oagt . . . . .	8. Eight.
Nav . . . . .	Num, noh, naū . . . . .	Nēoh . . . . .	9. Nine.
Dah . . . . .	Dash . . . . .	Josh . . . . .	10. Ten.
Wuh . . . . .	Bigh . . . . .	Bighr . . . . .	11. Twenty
Pantash . . . . .	Dash-o-dūbigh . . . . .	Jū-bighr-josh . . . . .	12. Fifty.
Hath . . . . .	Shal, shao . . . . .	Shōr . . . . .	13. Hundred.
Bōh . . . . .	Ā, ya, ma . . . . .	Awa . . . . .	14. I.
Myōn <sup>a</sup> . . . . .	Mā, mī, miā . . . . .	Ma . . . . .	15. Of me.
Myōn <sup>a</sup> . . . . .	Mā, mī, miā . . . . .	Ma . . . . .	16. Mine.
As <sup>i</sup> . . . . .	Mā, be . . . . .	Ispa . . . . .	17. We.
Sōn <sup>a</sup> . . . . .	Mō, mun, asā . . . . .	Ispa . . . . .	18. Of us.
Sōn <sup>a</sup> . . . . .	Mō, mun, asā . . . . .	Ispa . . . . .	19. Our.
Tr'h . . . . .	Tū . . . . .	Tu . . . . .	20. Thou.
Chyōn <sup>a</sup> . . . . .	Tā, chhā . . . . .	Ta . . . . .	21. Of thee.
Chyōn <sup>a</sup> . . . . .	Tā, chhā . . . . .	Ta . . . . .	22. Thine.
Toh <sup>i</sup> . . . . .	Thā, thō, tus . . . . .	Pisa . . . . .	23. You.
Tuhond <sup>a</sup> . . . . .	Tsā, thō, tun, tusā . . . . .	Pisa . . . . .	24. Of you.
Tuhond <sup>a</sup> . . . . .	Tsā, thō, tun, tusā . . . . .	Pisa . . . . .	25. Your.



English.	Kāfir (Bashgali).	Kāfir (Kalmasha).	Kāfir (Veron).	Dard (Shinā).
26. He . . . . .	Aske . . . . .	Sē, she-se . . . . .	Sū . . . . .	Ō, rō, zhō, anō . . . . .
27. Of him . . . . .	Aske . . . . .	Tā-se, tā-a . . . . .	Sumish . . . . .	Aisei, resei, anei . . . . .
28. His . . . . .	Aske-ste . . . . .	Tā-se, tā-a . . . . .	Sumish-ūri . . . . .	Aisei, resei, anei . . . . .
29. They . . . . .	Amgi . . . . .	She-teh, teh . . . . .	Mā . . . . .	Ai, ré, zhē . . . . .
30. Of them . . . . .	Amgyō . . . . .	She-tāsi, tāsi . . . . .	Mishin . . . . .	Ainei, rinei . . . . .
31. Their . . . . .	Amgyō-ste . . . . .	She-tāsi, tāsi . . . . .	Mishin-ūri . . . . .	Ainei, rinei . . . . .
32. Hand . . . . .	Dusht . . . . .	Hāst . . . . .	Lust . . . . .	Hatth . . . . .
33. Foot . . . . .	Kyur . . . . .	Khur . . . . .	Tē . . . . .	Pā . . . . .
34. Nose . . . . .	Nazur . . . . .	Natchur . . . . .	Nes . . . . .	Natō . . . . .
35. Eye . . . . .	Achēh . . . . .	Ech . . . . .	Izhī . . . . .	Achhi . . . . .
36. Mouth . . . . .	Azhi . . . . .	Ashi . . . . .	Ish . . . . .	Aī . . . . .
37. Tooth . . . . .	Dut . . . . .	Dandōriak . . . . .	Letem . . . . .	Dōn . . . . .
38. Ear . . . . .	Kor . . . . .	Kurō . . . . .	Imu . . . . .	Kūn, kōn . . . . .
39. Hair . . . . .	Drū . . . . .	Chūpi . . . . .	Zhui . . . . .	Bālī, jath . . . . .
40. Head . . . . .	Shei . . . . .	Shish . . . . .	Ji . . . . .	Shish . . . . .
41. Tongue . . . . .	Dīsa . . . . .	Jib . . . . .	Luzukh . . . . .	Jib . . . . .
42. Belly . . . . .	Ktōl . . . . .	Kuch . . . . .	Ial . . . . .	Dēr . . . . .
43. Back . . . . .	Pti . . . . .	Dak . . . . .	Gtchi . . . . .	Dākt, deikt, pūtt . . . . .
44. Iron . . . . .	Chimeh . . . . .	Chimbar . . . . .	Zhema . . . . .	Chimar . . . . .
45. Gold . . . . .	Sān . . . . .	Sūpa . . . . .	Shiū . . . . .	Son . . . . .
46. Silver . . . . .	Arin . . . . .	Rāwa . . . . .	Iuri . . . . .	Rup . . . . .
47. Father . . . . .	Tōt . . . . .	Dāda . . . . .	Yā . . . . .	Mālo . . . . .
48. Mother . . . . .	Nū . . . . .	Āya . . . . .	Nan . . . . .	Mālī, mā . . . . .
49. Brother . . . . .	Bpōh . . . . .	Bāya . . . . .	Wayeh . . . . .	Jrā, zhā, bāyō . . . . .
50. Sister . . . . .	Sus . . . . .	Bāba . . . . .	Susu . . . . .	Sāh . . . . .
51. Man . . . . .	Machhkur . . . . .	Mōch . . . . .	Mugh, warjemi . . . . .	Manujrō, manuzhō, mushā . . . . .
52. Woman . . . . .	Jugur . . . . .	Istri-jah . . . . .	Westi . . . . .	Chei . . . . .

Dard (Kāshmirī).	Dard (Kōhistanī).	Khō-wār.	English.
Suh . . . . .	Ashī, oh, sōh . . . . .	Hasa . . . . .	26. He.
Tam <sup>1</sup> -sond <sup>u</sup> , tasond <sup>u</sup> . . . . .	Asā, tashā, tasī . . . . .	Hatogho, togho, horo, hamu . . . . .	27. Of him.
Tam <sup>1</sup> -sond <sup>u</sup> , tasond <sup>u</sup> . . . . .	Asā, tashā, tasī . . . . .	Hatogho, togho, horo, hamu . . . . .	28. His.
Tim . . . . .	Ī, tum, se . . . . .	Hattēt, hēt . . . . .	29. They.
Timan-hond <sup>u</sup> , tihond <sup>u</sup> . . . . .	Īwā, tasā, sewā . . . . .	Hatētan, hētan . . . . .	30. Of them.
Timan-hond <sup>u</sup> , tihond <sup>u</sup> . . . . .	Īwā, tasā, sewā . . . . .	Hatētan, hētan . . . . .	31. Their.
Atha . . . . .	Thair, hath . . . . .	Host . . . . .	32. Hand.
Khōr, pād . . . . .	Khur . . . . .	Pōng . . . . .	33. Foot.
Nas . . . . .	Nōzōr, nat, nathūr . . . . .	Naskār . . . . .	34. Nose.
Achh <sup>i</sup> . . . . .	Īth, ashī, ach . . . . .	Ghēch . . . . .	35. Eye.
Ōs . . . . .	Āī . . . . .	Apak . . . . .	36. Mouth.
Dand . . . . .	Dand, dān . . . . .	Don . . . . .	37. Tooth.
Kan . . . . .	Kan, kān . . . . .	Kēr . . . . .	38. Ear.
Wāl . . . . .	Bāl . . . . .	Drō, prēghū, phur . . . . .	39. Hair.
Kala . . . . .	Shish, shā, thōs . . . . .	Sor, kapal . . . . .	40. Head.
Zēv . . . . .	Jīb, zīb . . . . .	Ligini . . . . .	41. Tongue.
Yēd . . . . .	Dār, dēr, wair . . . . .	Khoyanu, ishka . . . . .	42. Belly.
Thar . . . . .	Dāg, dā, tāng . . . . .	Krēm . . . . .	43. Back.
Shēst <sup>r</sup> . . . . .	Chimar . . . . .	Chīmār . . . . .	44. Iron.
Sōn . . . . .	Swan, zēr . . . . .	Sōrm . . . . .	45. Gold.
Rōph . . . . .	Rūp . . . . .	Drakhm . . . . .	46. Silver.
Mōl <sup>u</sup> . . . . .	Mhāla, bab, bā, bap . . . . .	Tat . . . . .	47. Father.
Mōj <sup>u</sup> . . . . .	Mhāl, yai . . . . .	Nan . . . . .	48. Mother.
Bōy <sup>u</sup> . . . . .	Jā, zhā, bhā . . . . .	Brār . . . . .	49. Brother.
Bēñē . . . . .	Shū, ishpo, bhē . . . . .	Ispusār . . . . .	50. Sister.
Mahanyuv <sup>u</sup> . . . . .	Mēsh, māsh . . . . .	Mōsh . . . . .	51. Man.
Zanāna, triy . . . . .	Is, shī, gēryū, gharī, mulai . . . . .	Kimēri . . . . .	52. Woman.

English.	Kāfir (Bashgali).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shinā).
53. Wife . . .	Ishtri . . .	Jah . . .	Westi . . .	Grein, jamāth . .
54. Child . . .	Parma . . .	Tshātak . . .	Kiur . . .	Shūō, shudar, bāl . .
55. Son . . .	Pitr . . .	Pūtr . . .	Piē . . .	Puch . . .
56. Daughter . . .	Ju, juk . . .	Chhu . . .	Lushtu . . .	Di . . .
57. Slave . . .	Lone . . .	Baira . . .	Ima . . .	Meristā . . .
58. Cultivator . . .	Kish-kule . . .	Kish-karan . . .	Nūmasto . . .	Dehqān . . .
59. Shepherd . . .	Patga . . .	Wal-mōch . . .	Shapauri, uza . . .	Peyālō . . .
60. God . . .	Imra . . .	Khudai . . .	Pāchā . . .	Khuda . . .
61. Devil . . .	Yush . . .	Bhut . . .	Yush . . .	Shētān . . .
62. Sun . . .	Su . . .	Sūri . . .	Isikh . . .	Sūri . . .
63. Moon . . .	Mōs . . .	Mastruk . . .	Masekh . . .	Yūn . . .
64. Star . . .	Rashta . . .	Tāri . . .	Ishtikh . . .	Tārū . . .
65. Fire . . .	Agō . . .	Angār . . .	Anekh . . .	Agār, hagār . . .
66. Water . . .	Ōv . . .	Uk . . .	Āvāh . . .	Wē, wōi . . .
67. House . . .	Ama . . .	Hāndūn . . .	Warekh . . .	Got, gōsh . . .
68. Horse . . .	Ushp . . .	Hāsh . . .	Īri . . .	Ashpō . . .
69. Cow . . .	Gāo . . .	Gak . . .	Gūth . . .	Gō, gāō . . .
70. Dog . . .	Kurī . . .	Shūra, shēr . . .	Keruk . . .	Shū, shūn . . .
71. Cat . . .	Pishash . . .	Phūshak . . .	Pahikh . . .	Būshi, puabi . . .
72. Cook . . .	Ni-kakak . . .	Birār kakawak . . .	Mush kakokū . . .	Kankōrōchō, kōkō . .
73. Duck . . .	Ar . . .	Āri . . .	Zhelai . . .	Bārush, hāghē . . .
74. Ass . . .	Kur . . .	Gardōk . . .	Kōru . . .	Zhakūn, khar . . .
75. Camel . . .	Bilē-shiyur . . .	Uṭ . . .	Ishtiar . . .	Uṭ . . .
76. Bird . . .	Mrenze . . .	Pachhiyek . . .	Nize . . .	Bring, bing, janwar . .
77. Go . . .	Preta . . .	Pāri . . .	Pez . . .	Bō . . .
78. Eat . . .	Yuh . . .	Zhuh . . .	Oyus . . .	Kā, khō . . .
79. Sit . . .	Nigbah . . .	Nish . . .	Bishlus . . .	Bé . . .

Dard (Kāshmiri).	Dard (Kōhistanī).	Khō-wār.	English.
Kōlay, gariñ . . .	Is, <u>sh</u> i, gēryū, gharī, mulai	Bok . . . . .	53. Wife
Shur <sup>a</sup> , mōsum . . .	Lakūtōr, jadak, māsūm .	Azhēli . . . . .	54. Child.
Nēchyuv <sup>a</sup> , pūt <sup>a</sup> . . .	Pūt, pūch, puṭh . . .	Zhan . . . . .	55. Son.
Kar <sup>d</sup> . . . . .	Dhi, di, saran . . .	Zhūr . . . . .	56. Daughter.
Gōlām . . . . .	Marai, gulām, dim . . .	Maristan . . . . .	57. Slave.
Grūt <sup>a</sup> . . . . .	Dehqān . . . . .	Dēhqān . . . . .	58. Cultivator.
Gabi-rochh <sup>a</sup> . . . . .	Payāl . . . . .	Pazhāl . . . . .	59. Shepherd.
Khōdā, Day . . . . .	Khudās . . . . .	Khudai . . . . .	60. God.
Shaitān, dēv . . . . .	Shaitān . . . . .	Shaitān . . . . .	61. Devil.
Sirē . . . . .	Sūri, swir, sir, si . . .	Yor . . . . .	62. Sun.
Zūn . . . . .	Yasūn, yūn . . . . .	Mās . . . . .	63. Moon.
Tārakh . . . . .	Tār, tā . . . . .	Istāri . . . . .	64. Star.
Nār . . . . .	Āgār, nār . . . . .	Angār . . . . .	65. Fire.
Pōñ <sup>a</sup> . . . . .	Wi, ū . . . . .	Ūgh . . . . .	66. Water.
Gara . . . . .	Gat, <u>sh</u> iṭ, shir, garm, bhā .	Khatan . . . . .	67. House.
Gur <sup>a</sup> . . . . .	Gor, ghō . . . . .	Istor . . . . .	68. Horse.
Gāv . . . . .	Gāo, gā . . . . .	Lēshu . . . . .	69. Cow.
Hūn <sup>a</sup> . . . . .	Kūchur, kuzhū, kūsar .	Rēni . . . . .	70. Dog.
Brōr <sup>a</sup> . . . . .	Pishir, pishō . . . . .	Pushi . . . . .	71. Cat.
Kōkur . . . . .	Kūkur, kugū, kūkō . . .	Nar-kūkt . . . . .	72. Cock.
Batukh, ūz <sup>a</sup> . . . . .	Ār . . . . .	Āpi . . . . .	73. Duck.
Khar . . . . .	Gada, <u>kh</u> ar . . . . .	Gurdōgh . . . . .	74. Ass.
Wūṭh . . . . .	Ūṭh . . . . .	Uṭ . . . . .	75. Camel.
Jānawara . . . . .	Charōr, pashin . . . . .	Boik . . . . .	76. Bird.
Gatsh . . . . .	Chō, bazh, bah, til . . .	Boghēh . . . . .	77. Go.
Khēh . . . . .	Khō . . . . .	Zhibēh . . . . .	78. Eat.
Bēh . . . . .	Bai . . . . .	Nishēh . . . . .	79. Sit.

English.	Kāṛ (Bengalī).	Kāṛ (Kalāṣa).	Kāṛ (Veron).	Dard (Shinā).
80. Come . . . .	Aṭa . . . .	Īh . . . .	Jots . . . .	Wá, é . . . .
81. Beat . . . .	Vih . . . .	Tyeh . . . .	Pesum-tish . . . .	Shidé, deh, kutē . . . .
82. Stand . . . .	Ūti . . . .	Ushṭi . . . .	Ishteh . . . .	Fiin bō, uthē . . . .
83. Die . . . .	Mpev . . . .	Nāshi . . . .	Omos . . . .	Miri . . . .
84. Give . . . .	Preh, gata . . . .	Deh . . . .	Aphleh . . . .	Dé . . . .
85. Run . . . .	Achupō . . . .	A-dhiai . . . .	Ikiutgeh . . . .	Hai-thó . . . .
86. Up . . . .	Chire . . . .	Wehak . . . .	Azhī . . . .	Ajáh . . . .
87. Near . . . .	Tūre . . . .	Tāda . . . .	Tebatiuk . . . .	Kach . . . .
88. Down . . . .	Nire . . . .	Prehak . . . .	Ani . . . .	Kirih, khér . . . .
89. Far . . . .	Bu-dyur . . . .	Dē-sha . . . .	Tikkē . . . .	Dūr . . . .
90. Before . . . .	Pa-myuk . . . .	Rá . . . .	Ti-mikh . . . .	Yar, mushō . . . .
91. Behind . . . .	Pṭibar . . . .	Pishtō . . . .	Te-ktgeh . . . .	Rhatū, patō . . . .
92. Who? . . . .	Kachi . . . .	Kūra . . . .	Kese . . . .	Kō . . . .
93. What? . . . .	Kai . . . .	Kia . . . .	Pseh . . . .	Jék . . . .
94. Why? . . . .	Kā-gē . . . .	Kō . . . .	Pishezni . . . .	Kéh . . . .
95. And . . . .	Je . . . .	Je, zhe . . . .	Rē . . . .	Neh, -gá . . . .
96. But . . . .	.....	.....	.....	Ammáh . . . .
97. If . . . .	Ki . . . .	.....	.....	Ikhnā . . . .
98. Yes . . . .	Ōv . . . .	Av . . . .	Uwōh . . . .	Awa . . . .
99. No . . . .	Nei . . . .	Ne . . . .	Nieh . . . .	Ne, niā . . . .
100. Alas . . . .	Utrasta . . . .	Hai-darék . . . .	Tattō . . . .	Afsōs, hai . . . .
101. A father . . . .	Tot . . . .	Dāda . . . .	Yā . . . .	Mālo . . . .
102. Of a father . . . .	Tot . . . .	Dadā, dādas . . . .	Yā-wak . . . .	Mālei . . . .
103. To a father . . . .	Tot-kē . . . .	Dadā-hātia . . . .	Yāsh . . . .	Mālété . . . .
104. From a father . . . .	Tot-tā . . . .	Dadā-pi . . . .	Yā-pa . . . .	Mālējō . . . .
105. Two fathers . . . .	Din tot-kile . . . .	Du dādai . . . .	Lūte yā-kil . . . .	Dū mālé . . . .
106. Fathers . . . .	Tot-kile . . . .	Dādai . . . .	Yā-kili . . . .	Mālé . . . .

Dard (Kāshmīrī).	Dard (Kōhistanī).	Khō-wār.	English
Wōla, yih . . . .	Yah, yai, ai . . . .	Giēh . . . . .	80. Come.
Mār . . . . .	Chapḍ, kāth . . . .	Dēt . . . . .	81. Beat.
Wōth . . . . .	Patḥō, riō, ōliḥō . .	Rupḥēh . . . . .	82. Stand.
Mar . . . . .	Mar, mai . . . . .	Briyēh . . . . .	83. Die.
Dih . . . . .	Dār, dai . . . . .	Dēt . . . . .	84. Give
Dav . . . . .	Ḍāb, dhan-dai . . . .	Dāwēh . . . . .	85. Ran.
Hyr <sup>a</sup> . . . . .	Rata, gid, bō . . . .	Aih . . . . .	86. Up.
Nishin . . . . .	Kas, kaṣ, niar, niō . .	Shoi . . . . .	87. Near.
Bōn . . . . .	Tāa, wāgi, ṭin, sōr, minī	Auh . . . . .	88. Down.
Dūr . . . . .	Dūr, dhū . . . . .	Dodēri . . . . .	89. Far.
Brōnṭh . . . . .	Māka, mūzh, mūthō, agēr	Prusṭi . . . . .	90. Before.
Pata . . . . .	Pata, pātō, paigh . . .	Achē . . . . .	91. Behind.
Kus . . . . .	Ko, kā, kum, kām . . .	Kā . . . . .	92. Who ?
Kyāh . . . . .	Kai, ka, gi . . . . .	Kya . . . . .	93. What ?
Kyāzi . . . . .	Kai, kā, gēt, gin . . .	Kc . . . . .	94. Why ?
Ta . . . . .	Az, ta . . . . .	O-che . . . . .	95. And.
Likin . . . . .	Bar, wale . . . . .	Magar . . . . .	96. But.
-ay . . . . .	Ki, ke . . . . .	Agar, ki . . . . .	97. If.
Āhan . . . . .	A, oh . . . . .	Di . . . . .	98. Yes.
Na . . . . .	Na, nā, ni . . . . .	No . . . . .	99. No.
Rāy . . . . .	Armān . . . . .	Ausūz . . . . .	100. Alas.
Mol <sup>u</sup> . . . . .	Mhāla . . . . .	Tat . . . . .	101. A father.
Mōl-sonc . . . . .	Mhāla-š . . . . .	Tat-o . . . . .	102. Of a father.
Mōlis . . . . .	Mhāla-gai . . . . .	Tat-o-tē . . . . .	103. To a father.
Māli-nigh . . . . .	Mhāla-na . . . . .	Tat-o-sar . . . . .	104. From a father.
Z <sup>h</sup> mōl . . . . .	Dā mhāla . . . . .	Jā tat-gini . . . . .	105. Two fathers.
Mōl . . . . .	Mhāla . . . . .	Tat-gini . . . . .	106. Fathers.

English.	Kāfir (Bashgali).	Kāfir (Kalāshia).	Kāfir (Verou).	Dard (Shinā).
107. Of fathers . . .	Tot-kilō . . . .	Dādai . . . .	Yā-kiliō-wak . . . .	Malō . . . .
108. To fathers . . .	Tot-kilō-gē . . . .	Dādai-hātia . . . .	Yā-kiliō-panē . . . .	Malōté . . . .
109. From fathers . . .	Tot-kilō-dā . . . .	Dādai-pi . . . .	Yā-kiliō-panea . . . .	Malōjo . . . .
110. A daughter . . .	Ju . . . .	Chhā . . . .	Lushtu . . . .	Di . . . .
111. Of a daughter . . .	Ju . . . .	Chhūā, chhūas . . . .	Lushtu-wak . . . .	Djei . . . .
112. To a daughter . . .	Ju-gē . . . .	Chhūa-hātia . . . .	Lushtu-pa . . . .	Djété . . . .
113. From a daughter . . .	Ju-dā . . . .	Chhūa-pi . . . .	Lushtu-panea . . . .	Djéjo . . . .
114. Two daughters . . .	Din ju . . . .	Du chhūlai . . . .	Lūe lusht-kil . . . .	Dū dijārē . . . .
115. Daughters . . .	Ju . . . .	Chhūlai . . . .	Lusht-kili . . . .	Djārē . . . .
116. Of daughters . . .	Juī . . . .	Chhūlai . . . .	Lusht-kiliō-wak . . . .	Djārō . . . .
117. To daughters . . .	Juī-gē . . . .	Chhūlai-hātia . . . .	Lusht-kiliō-panē . . . .	Djārōté . . . .
118. From daughters . . .	Juī-dā . . . .	Chhūlai-pi . . . .	Lusht-kiliō-panea . . . .	Djārōjo . . . .
119. A good man . . .	Ev lē mōch . . . .	Ek prusht mōch . . . .	Attege ischum mush . . . .	Ek mishtō manuzhō . . . .
120. Of a good man . . .	Ev lē mōch . . . .	Ek prusht mōches . . . .	Attege ischum mush-wak . . . .	Ek mishtō manuzhei . . . .
121. To a good man . . .	Ev lē mōch-kē . . . .	Ek prusht mōches-hātia . . . .	Attege ischum mush-pa . . . .	Ek mishtō manuzhété . . . .
122. From a good man . . .	Ev lē mōch-tā . . . .	Ek prusht mōches-pi . . . .	Attege ischum mush-panea . . . .	Ek mishtō manuzhého . . . .
123. Two good men . . .	Din lē mōch . . . .	Du prusht mōch . . . .	Lūe ischum mush . . . .	Dū mishtō manuzhé . . . .
124. Good men . . .	Lē manjī . . . .	Prusht mōch . . . .	Ischum warjemi . . . .	Mishtō manuzhé . . . .
125. Of good men . . .	Lē mājā . . . .	Prusht mōchen . . . .	Ischum warjemi-wak . . . .	Mishtō manuzhō . . . .
126. To good men . . .	Lē mājā-gē . . . .	Prusht mōchen-hātia . . . .	Ischum warjemi-panē . . . .	Mishtō manuzhōté . . . .
127. From good men . . .	Lē mājā-dā . . . .	Prusht mōchen-pi . . . .	Ischum warjemi-panea . . . .	Mishtō manuzhého . . . .
128. A good woman . . .	Ev lē jugur . . . .	Ek prusht istri-jah . . . .	Attege ischum weste . . . .	Ek mishti chei . . . .
129. A bad boy . . .	Ev digar ari . . . .	Ek khāche sūda . . . .	Attege digar wishōk . . . .	Ek kachō shūō . . . .
130. Good women . . .	Lē jugur . . . .	Prusht istri-jah . . . .	Ischum weste-kil . . . .	Mishtō oheiyé . . . .
131. A bad girl . . .	Digari jak . . . .	Khāche istri-jegurak . . . .	Attege digar weste kiur . . . .	Ek kachi mōteiek . . . .
132. Good . . .	Lē-ste . . . .	Prusht . . . .	Ischumu . . . .	Mishtō . . . .
133. Better . . .	Belyuk lēste . . . .	Bō prusht . . . .	Opojogsō . . . .	Bohtō mishtō . . . .

Dard (Kāshmirī).	Dard (Kōhistānī).	Khō-wār.	English.
Mālēn-hond <sup>u</sup> . . . .	Mhāla-ā̃ . . . .	Tat-gini-ān . . . .	107. Of fathers.
Mālēn . . . . .	Mhāla-gai . . . .	Tat-gini-ān-tē . . . .	108. To fathers.
Mālyau-nishē . . . .	Mhāla-na . . . .	Tat-gini-ān-sar . . . .	109. From fathers.
Kār <sup>u</sup> . . . . .	Dhi . . . . .	Zhūr . . . . .	110. A daughter.
Kōrē-hond <sup>u</sup> . . . .	Dhi-ā̃ . . . . .	Zhūr-o . . . . .	111. Of a daughter.
Kōrē . . . . .	Dhi-gai . . . . .	Zhūr-o-tē . . . . .	112. To a daughter.
Kōri-nishē . . . . .	Dhi-na . . . . .	Zhūr-o-sar . . . . .	113. From a daughter.
Z <sup>h</sup> kōrē . . . . .	Dā dhi . . . . .	Jū zhūr-gini . . . . .	114. Two daughters.
Kōrē . . . . .	Dhia . . . . .	Zhūr-gini . . . . .	115. Daughters.
Kōrēn-hond <sup>u</sup> . . . .	Dhia-ā̃ . . . . .	Zhūr-gini-ān . . . . .	116. Of daughters.
Kōrēn . . . . .	Dhia-gai . . . . .	Zhūr-gini-ān-tē . . . .	117. To daughters.
Kōryau-nishē . . . .	Dhia-na . . . . .	Zhūr-gini-ān-sar . . . .	118. From daughters.
Akh jān mahanyuv <sup>u</sup> .	Ak miṭha māsh . . . .	Ī jam mōsh . . . . .	119. A good man.
Akis jān mahaniv <sup>i</sup> -soud <sup>u</sup> .	Ak miṭha māsh-ā̃ . . . .	Ī jam mōsh-o . . . . .	120. Of a good man.
Akis jān mahanivis . .	Ak miṭha māsh-gai . . . .	Ī jam mōsh-o-tē . . . .	121. To a good man.
Aki jān mahanivi-nishē .	Ak miṭha māsh-na . . . .	Ī jam mōsh-o-sar . . . .	122. From a good man.
Z <sup>h</sup> jān mahaniv <sup>i</sup> . . .	Dā miṭha māsh . . . . .	Jū jam mōsh . . . . .	123. Two good men.
Jān mahaniv <sup>i</sup> . . . .	Miṭha māsh . . . . .	Jam mōsh . . . . .	124. Good men.
Jān mahanivēn-hond <sup>u</sup> .	Miṭha māsh-ā̃ . . . . .	Jam mōsh-ān . . . . .	125. Of good men.
Jān mahanivēn . . . .	Miṭha māsh-gai . . . .	Jam mōsh-ān-tē . . . .	126. To good men.
Jān mahanivyau-nishē .	Miṭha māsh-na . . . . .	Jam mōsh-ān-sar . . . .	127. From good men.
Akh jān zanāna . . . .	Ak miṭha gharī . . . . .	Ī jam kimēri . . . . .	128. A good woman.
Akh nākāra koṭ <sup>u</sup> . . . .	Ak nākāra māṭa . . . . .	Ī shum daq . . . . .	129. A bad boy.
Jān zanāna . . . . .	Miṭha gharī . . . . .	Jam kimēri-ān . . . . .	130. Good women.
Akh nākāra kūr <sup>u</sup> . . . .	Ak nākāra māṭi . . . . .	Ī shum kumōru . . . . .	131. A bad girl.
Jān, roṭ <sup>u</sup> . . . . .	Rān, nik, miṭha . . . .	Jam . . . . .	132. Good.
(Tami-khōṭa) jān . . . .	Miṭha . . . . .	Bo jam . . . . .	133. Better.



English.	Kāñr (Bashgali).	Kāñr (Kalāsha).	Kāñr (Verou).	Dard (Shipā).
107. Of fathers . . .	Tot-kilō . . . .	Dādai . . . .	Yā-kiliō-wak . . . .	Mālō . . . .
108. To fathers . . .	Tot-kilō-gē . . . .	Dādai-hātia . . . .	Yā-kiliō-panē . . . .	Mālōté . . . .
109. From fathers . . .	Tot-kilō-dā . . . .	Dādai-pi . . . .	Yā-kiliō-panea . . . .	Mālōjō . . . .
110. A daughter . . .	Ju . . . .	Chhū . . . .	Lushtu . . . .	Di . . . .
111. Of a daughter . . .	Ju . . . .	Chhūā, chhūas . . . .	Lushtu-wak . . . .	Dījei . . . .
112. To a daughter . . .	Ju-gē . . . .	Chhūā-hātia . . . .	Lushtu-pa . . . .	Dījēté . . . .
113. From a daughter . . .	Ju-dā . . . .	Chhūā-pi . . . .	Lushtu-panea . . . .	Dījējō . . . .
114. Two daughters . . .	Din ju . . . .	Du chhūlai . . . .	Lūe lusht-kil . . . .	Dū dijārē . . . .
115. Daughters . . .	Ju . . . .	Chhūlai . . . .	Lusht-kili . . . .	Dijārē . . . .
116. Of daughters . . .	Juī . . . .	Chhūlai . . . .	Lusht-kiliō-wak . . . .	Dijārō . . . .
117. To daughters . . .	Juī-gē . . . .	Chhūlai-hātia . . . .	Lusht-kiliō-panē . . . .	Dijārōté . . . .
118. From daughters . . .	Juī-dā . . . .	Chhūlai-pi . . . .	Lusht-kiliō-panea . . . .	Dijārējō . . . .
119. A good man . . .	Ev lē mōch . . . .	Ek prushṭ mōch . . . .	Attege ischum mush . . . .	Ek mishtō manuzhō . . . .
120. Of a good man . . .	Ev lē mōch . . . .	Ek prushṭ mōches . . . .	Attege ischum mush-wak . . . .	Ek mishtō manuzhei . . . .
121. To a good man . . .	Ev lē mōch-kē . . . .	Ek prushṭ mōches-hātia . . . .	Attege ischum mush-pa . . . .	Ek mishtō manuzhēté . . . .
122. From a good man . . .	Ev lē mōch-tā . . . .	Ek prushṭ mōches-pi . . . .	Attege ischum mush-panea . . . .	Ek mishtō manuzhējō . . . .
123. Two good men . . .	Din lē mōch . . . .	Du prushṭ mōch . . . .	Lūe ischum mush . . . .	Dū mishté manuzhē . . . .
124. Good men . . .	Lē manjī . . . .	Prushṭ mōch . . . .	Ischum warjemi . . . .	Mishté manuzhē . . . .
125. Of good men . . .	Lē manjī . . . .	Prushṭ mōchen . . . .	Ischum warjemi-wak . . . .	Mishté manuzhō . . . .
126. To good men . . .	Lē manjī-gē . . . .	Prushṭ mōchen-hātia . . . .	Ischum warjemi-panē . . . .	Mishté manuzhēté . . . .
127. From good men . . .	Lē manjī-dā . . . .	Prushṭ mōchen-pi . . . .	Ischum warjemi-panea . . . .	Mishté manuzhējō . . . .
128. A good woman . . .	Ev lē jugur . . . .	Ek prushṭ istri-jah . . . .	Attege ischum weste . . . .	Ek mishti chei . . . .
129. A bad boy . . .	Ev digar aṭi . . . .	Ek khāche sūda . . . .	Attege digar wishōk . . . .	Ek kachō shūō . . . .
130. Good women . . .	Lē jugur . . . .	Prushṭ istri-jah . . . .	Ischum weste-kil . . . .	Mishté cheiyé . . . .
131. A bad girl . . .	Digari juk . . . .	Khāche istri-jegurak . . . .	Attege digar weste kiur . . . .	Ek kachi mōteiek . . . .
132. Good . . .	Lē-ste . . . .	Prushṭ . . . .	Ischumu . . . .	Mishtō . . . .
133. Better . . .	Belyuk lēste . . . .	Bō prushṭ . . . .	Opojōsō . . . .	Bohtō mishtō . . . .

Dard (Kāshmiri).	Dard (Kōhistāni).	Khō-wār.	English.
Mālēn-hond <sup>u</sup> . . . .	Mhāla-ā̃ . . . .	Tat-gini-ān . . . .	107. Of fathers.
Mālēn . . . . .	Mhāla-gai . . . .	Tat-gini-ān-tē . . . .	108. To fathers.
Mālyau-nishē . . . .	Mhāla-na . . . .	Tat-gini-ān-sar . . . .	109. From fathers.
Kūr <sup>n</sup> . . . . .	Dhi . . . . .	Zhūr . . . . .	110. A daughter.
Kōrē-hond <sup>u</sup> . . . .	Dhi-ā̃ . . . . .	Zhūr-o . . . . .	111. Of a daughter.
Kōrē . . . . .	Dhi-gai . . . . .	Zhūr-o-tē . . . . .	112. To a daughter.
Kōri-nishē . . . . .	Dhi-na . . . . .	Zhūr-o-sar . . . . .	113. From a daughter.
Z <sup>ah</sup> kōrē . . . . .	Dā dhi . . . . .	Jū zhūr-gini . . . . .	114. Two daughters.
Kōrē . . . . .	Dhia . . . . .	Zhūr-gini . . . . .	115. Daughters.
Kōrēn-hond <sup>u</sup> . . . .	Dhia-ā̃ . . . . .	Zhūr-gini-ān . . . . .	116. Of daughters.
Kōrēn . . . . .	Dhia-gai . . . . .	Zhūr-gini-ān-tē . . . .	117. To daughters.
Kōryau-nishē . . . .	Dhia-na . . . . .	Zhūr-gini-ān-sar . . . .	118. From daughters.
Akh jān mahanyuv <sup>n</sup> .	Ak miṭha māsh . . . .	Ī jam mōsh . . . . .	119. A good man.
Akis jān mahaniv <sup>i</sup> -sond <sup>u</sup> .	Ak miṭha māsh-ā̃ . . . .	Ī jam mōsh-o . . . . .	120. Of a good man.
Akis jān mahanivis . .	Ak miṭha māsh-gai . . . .	Ī jam mōsh-o-tē . . . .	121. To a good man.
Aki jān mahanivi-nishē .	Ak miṭha māsh-na . . . .	Ī jam mōsh-o-sar . . . .	122. From a good man.
Z <sup>ah</sup> jān mahaniv <sup>i</sup> . . .	Dā miṭha māsh . . . . .	Jū jam mōsh . . . . .	123. Two good men.
Jān mahaniv <sup>i</sup> . . . . .	Miṭha māsh . . . . .	Jam mōsh . . . . .	124. Good men.
Jān mahanivēn-hond <sup>u</sup> .	Miṭha māsh-ā̃ . . . . .	Jam mōsh-ān . . . . .	125. Of good men.
Jān mahanivēn . . . .	Miṭha māsh-gai . . . .	Jam mōsh-ān-tē . . . .	126. To good men.
Jān mahanivyaunishē .	Miṭha māsh-na . . . . .	Jam mōsh-ān-sar . . . .	127. From good men.
Akh jān zanāna . . . .	Ak miṭha gharī . . . . .	Ī jam kimēri . . . . .	128. A good woman.
Akh nākāra koṭ <sup>n</sup> . . . .	Ak nākāra māṭa . . . . .	Ī shum daq . . . . .	129. A bad boy.
Jān zanāna . . . . .	Miṭha gharī . . . . .	Jam kimēri-ān . . . . .	130. Good women.
Akh nākāra kṭ <sup>n</sup> . . . .	Ak nākāra māṭi . . . . .	Ī shum kumōru . . . .	131. A bad girl.
Jān, ro <sup>tu</sup> . . . . .	Rān, nik, miṭha . . . .	Jam . . . . .	132. Good.
(Tami-khōta) jān . . .	Miṭha . . . . .	Bo jam . . . . .	133. Better.

English.	Kāfir (Bashgali).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shinā).
134. Best	Lē lē	Talē-aste prushṭ	Ischum opojogsō	Bohtéjō mightō
135. High	Ūre	Hūtala	Lekerga	Othalō
136. Higher	E-ohak-di ūre	Bō hūtala	Chikā-di lekerga	Bohtō othalō
137. Highest	Belyuk ūre	Talē-aste hūtala	Lippatikh	Bohtéjō othalō
138. A horse	Ushp	Hāsh	Īri	Ashpō
139. A mare	Ishtri ushp	Istričk hāsh	Weste ĩri	Bām
140. Horses	Ushpā	Hāshen	Īriō	Ashpō
141. Mares	Ishtri ushpā	Istričk hāshen	Weste ĩriō	Bāmē
142. A bull	Azhe	Dōn	Zhesht	Dōnō
143. A cow	Gāo	Gak	Gūth	Gō, gāo
144. Bulls	Azhē	Dōndan	Zheshteō	Dōné
145. Cows	Gō	Gāgan	Gūthō	Gavé
146. A dog	Kurī	Shēr	Kirukh	Shū
147. A bitch	Ishtri kurī	Istričk shēr	Weste kirukh	Sonchi shū
148. Dogs	Kurī	Shēron	Kirō	Shūi
149. Bitches	Ishtri kurī	Istričk shēron	Weste kirō	Sonché shūi
150. A he goat	Gash	Bira	Gōsh	Māgar
151. A female goat	Wezeh	Pai	Boir	Ai
152. Goats	Shere	Pai	Shō	Māgarō
153. A male deer	Ni-rakys	Birēra rōuz	Mush wakus	Birō hāren
154. A female deer	Ishtri-rakys	Istričk rōuz	Weste wakus	Sonchi hāren
155. Deer	Rakysō	Rōuz	Skal wakus	Hārené
156. I am	Ōnts azem	Ā ūsam	Unzū esmo	Mā hanus
157. Thou art	Tu eshi	Tu ūsas	Īn esō	Tū hanō
158. He is	Aske ze	Se asiv	Sū esō	Rō hanō
159. We are	Imā azemish	Ābi āsik	Asē esemshō	Bāh hānas
160. You are	Shā a ūr	Ābi asa	Miū eseno	Troh hūat

Dard (Kāshmiri).	Dard (Kōhistanī).	Khō-wār.	English.
(Sārēv <sup>u</sup> y-khōta) jān . . .	Bāt-maz miṭha . . .	Nicho bo jam . . .	134. Best.
Thod <sup>a</sup> . . .	Lig, jig, zhiga . . .	Zhang . . .	135. High.
(Tami-khōta) thod <sup>a</sup> . . .	Zhiga . . .	Bo zhang . . .	136. Higher.
(Sārēv <sup>u</sup> y-khōta) thod <sup>a</sup> . . .	Bāt-maz zhiga . . .	Nicho bo zhang . . .	137. Highest.
Gur <sup>a</sup> . . .	Ghō . . .	Istōr . . .	138. A horse.
Gur <sup>u</sup> . . .	Ghōi . . .	Mādiān . . .	139. A mare.
Gur <sup>i</sup> . . .	Ghō . . .	Istōr, istōr-ān . . .	140. Horses.
Gurē . . .	Ghōia . . .	Mādiān, mādiān-ān . . .	141. Mares.
Dāḍ . . .	Gō . . .	Rēshū . . .	142. A bull.
Gāv . . .	Gā . . .	Lēshū . . .	143. A cow.
Dād . . .	Gō . . .	Rēshū, rēshu-ān . . .	144. Bulls.
Gōv <sup>u</sup> . . .	Gāi . . .	Lēshū, lēshu-ān . . .	145. Cows.
Hūn <sup>a</sup> . . .	Kāsar . . .	Rēni . . .	146. A dog.
Hūn <sup>u</sup> . . .	Kūsir . . .	Istri rēni . . .	147. A bitch.
Hūn <sup>i</sup> . . .	Kāsara . . .	Rēni rēni-ān . . .	148. Dogs.
Hoṇē . . .	Kāsira . . .	Istri rēni, istri rēni-ān . . .	149. Bitches.
Tshāwul . . .	Māngur, bir . . .	Nāri pai . . .	150. A he goat.
Tshāw <sup>u</sup> j <sup>u</sup> . . .	Sāl . . .	Istri pai . . .	151. A female goat.
Tshāw <sup>u</sup> li . . .	Bakara . . .	Pai-ān . . .	152. Goats.
Rās <sup>a</sup> . . .	Hā ai (Pashto) . . .	Rouz . . .	153. A male deer.
.....	Hāi . . .	Istri rouz . . .	154. A female deer.
Rās <sup>i</sup> . . .	Hāi . . .	Rouz, rouz-ān . . .	155. Deer.
Bōh chhus . . .	Mā thū . . .	Awa asum . . .	156. I am.
Ts <sup>u</sup> h chhukh . . .	Tā thū . . .	Tu asus . . .	157. Thou art.
Sah chhuh . . .	Sōh thū . . .	Hasa asur . . .	158. He is.
Ast chhih . . .	Bē thū . . .	Ispa asusi . . .	159. We are.
Tih chhiwa . . .	Tus thū . . .	Pisa asumi . . .	160. You are.

Engli-h.	Kāfir (Bashgalt).	Kāfir (Kaiāsha)	Kāfir (Veron)	Dard (Shiga)
188. We beat ( <i>Past Tense</i> )	Imā vinā . . .	Ābi prōmi . . .	Asē pesum-tioms <sup>ho</sup> . . .	Bésé shidégés . . .
189. You beat ( <i>Past Tense</i> )	Shā vinā . . .	Ābi prāli . . .	Mīr pesum-tegunch . . .	Trosé shidégét . . .
190. They beat ( <i>Past Tense</i> )	Amgyā vinā . . .	Teh prōn . . .	Mā pesum-tiogosto . . .	Résé shidégé . . .
191. I am beating . . .	Ōnts vinum . . .	Ā tem-dai . . .	Unzā pesum-tiemo . . .	Másé shidamus . . .
192. I was beating . . .	Ōnts vinazim . . .	Ā tīman āsis . . .	Unzā pesum-timasēsuz . . .	Másé shidamasus . . .
193. I had beaten . . .	Ī vineasi . . .	Ā tyai āsam . . .	Unzā pesum-timasum . . .	Másé shidégāsus . . .
194. I may beat . . .	Ōnts ka vilama . . .	Ā kie tēma . . .	Unzā pesum-tiwołgosm . . .	Másé shidam . . .
195. I shall beat . . .	Ōnts vilam . . .	Ā tem . . .	Unzā pesum-temo . . .	Másé shidam . . .
196. Thou wilt beat . . .	Tin vilash . . .	Tu ties . . .	Iyā pesum-timacso . . .	Tāsé shidē . . .
197. He will beat . . .	Aske vilā . . .	Se tiel . . .	Sā pesum-tiogeso . . .	Résé shidei . . .
198. We shall beat . . .	Imā vimma . . .	Ābi tiel . . .	Asē pesum-temasho . . .	Bésé shidōn . . .
199. You will beat . . .	Shā vilār . . .	Ābi tiet . . .	Mīr pesum-tiogasno . . .	Trosé shidyāt . . .
200. They will beat . . .	Amgi vilā . . .	Teh tien . . .	Mā pesum-tiogasto . . .	Résé shidén . . .
201. I should beat . . .	Ī visteze . . .	Mai tik bash . . .	Unzā pesum-tenik-so . . .	.....
202. I am beaten . . .	Ī vinagan unguta . . .	Ā tigari thi āsan . . .	Unzā pesum-tiuggon puzokso.	Mā shidijamuš . . .
203. I was beaten . . .	Ī vinagan ungutussi . . .	Ā tigari thi āsis . . .	Unzā pesum-tiuggan pezagesh.	Mā shidigās . . .
204. I shall be beaten . . .	Ōnts vinagan ungalam . . .	Ā ti-avna him . . .	Unzā pesum-tiuggan pezmesh.	Mā shidāram . . .
205. I go . . .	Ōnts yeanum . . .	Ā parim-dai . . .	Unzā pezemo . . .	Mā bojām . . .
206. Thou goest . . .	Tiu yenii . . .	Tu paris-dai . . .	Iyā pezmasish . . .	Tā bojé . . .
207. He goes . . .	Aske yene . . .	Se pariu-dai . . .	Sā pezemaso . . .	Rō bojei . . .
208. We go . . .	Imā emmish . . .	Ābi parik-dai . . .	Asē pazemasho . . .	Béh bojōn . . .
209. You go . . .	Shā enēr . . .	Ābi pō dai . . .	Mīr pezemasench . . .	Trosé bojyāt . . .
210. They go . . .	Amgi ende . . .	Teh parin-dai . . .	Mā pezemasto . . .	Réh bojén . . .
211. I went . . .	Ōnts gom . . .	Ā parah . . .	Unzā pezeksam . . .	Mā gās . . .
212. Thou wentest . . .	Tiu gowash . . .	Tu parah . . .	Iyā pezegesish . . .	Tā gā . . .
213. He went . . .	Aske gwa . . .	Se parau . . .	Su pezagish, pezagusto, pezekso.	Rō gō. gaō . . .
214. We went . . .	Imā gomish . . .	Ābi parōmi . . .	Asē pezaksamish . . .	Béh gós . . .

Dard (Kāshmiri).	Dard (Kōshistāni).	Khō-wār.	English.
Asē mōr <sup>a</sup> . . .	Zō kuṭagil . . .	Ispā phrētām, phrēstām .	188. We beat ( <i>Past Tense</i> ).
Tōhē mōr <sup>a</sup> wa . . .	Sō kuṭagil . . .	Pisā phrētāmi, phrēstāmi .	189. You beat ( <i>Past Tense</i> ).
Timau mōrukḥ . . .	Sayō kuṭagil . . .	Haṭēt prāni . . .	190. They beat ( <i>Past Tense</i> ).
Bōh chhus mārān . . .	Mā kuṭānt . . .	Awa dōman . . .	191. I am beating.
Bōh ōsus mārān . . .	Mā kuṭ-ās . . .	Awa diā oṣhtām, diā oṣhos- tam.	192. I was beating.
Mē ōsum mōr <sup>a</sup> mot <sup>a</sup> . . .	Mō kuṭāl-ās . . .	Awa dirō oṣhtām, dirō oṣh- ostām.	193. I had beaten.
Bōh māra . . .	Mā kuṭagal aṣhat . . .	Awa kya dōma . . .	194. I may beat.
Bōh māra . . .	Mā kuṭagal aṣhat . . .	Awa dōm . . .	195. I shall beat.
Ts <sup>h</sup> mārakh . . .	Tō kuṭagal-aṣhat . . .	Tu dōs . . .	196. Thou wilt beat.
Suh māri . . .	Sō kuṭagal-aṣhat . . .	Hasa doi . . .	197. He will beat.
As <sup>i</sup> māraw . . .	Bō kuṭagal-aṣhat . . .	Ispā dōai . . .	198. We shall beat.
Tōh <sup>i</sup> māriw . . .	Tus kuṭagal-aṣhat . . .	Pisā dōmi . . .	199. You will beat.
Tim mārau . . .	Sayō kuṭagal-aṣhat . . .	Haṭēt dōni . . .	200. They will beat.
Bōh mārāhō . . .	Mā kuṭagal-aṣhat . . .	Mā diko baṣh . . .	201. I should beat.
Bōh chhus yiwān mārāna . . .	Mā kuṭais-thū . . .	Awa dēōno hotām . . .	202. I am beaten.
Bōh ās mārāna . . .	Mā kuṭais-thū . . .	Awa dēōno biru oṣhtām . . .	203. I was beaten.
Bōh yima mārāna . . .	Mā kuṭaiz-baṣhat . . .	Awa dēōno bōm . . .	204. I shall be beaten.
Bōh chhus gaṭshān . . .	Mā bait . . .	Awa bīman . . .	205. I go.
Ts <sup>h</sup> chhukḥ gaṭshān . . .	Tū bait . . .	Tu bīsan . . .	206. Thou goest.
Suh chhuh gaṭshān . . .	Sōh bait . . .	Hasa bīran . . .	207. He goes.
As <sup>i</sup> chhih gaṭshān . . .	Bō baita . . .	Ispā bīai . . .	208. We go.
Tōh <sup>i</sup> chhiwa gaṭshān . . .	Tus baita . . .	Pisā bīmi . . .	209. You go.
Tim chhih gaṭshān . . .	Saī baita . . .	Haṭēt bīni . . .	210. They go.
Bōhgōs . . .	Mā baigā . . .	Awa baḡhēstām . . .	211. I went.
Ts <sup>h</sup> gōkh . . .	Tū baigā . . .	Tu baḡhau . . .	212. Thou wentest.
Suh gōv, gav . . .	Sōh baigā . . .	Hasa baḡhai . . .	213. He went.
As <sup>i</sup> gay . . .	Bō baigil . . .	Ispā baḡhēstām . . .	214. We went.

English.	Kāfir (Bashgall).	Kāfir (Kalāsha).	Kāfir (Veron).	Dard (Shiqā).
215. You went . . .	Shā gōr . . . .	Ābi parāli . . . .	Miñ pezaksinch . . .	Tsoh gēt . . . .
216. They went . . .	Amgi gwa . . . .	Teh parōn . . . .	Mñ pezegusto . . . .	Réh gé . . . .
217. Go . . . .	Preja . . . .	Pāri . . . .	Ish . . . .	Bō . . . .
218. Going . . . .	Yeuda . . . .	Parik weov . . . .	Pizmāsh . . . .	.....
219. Gone . . . .	Gusya . . . .	Gālah . . . .	Pezeksaso . . . .	Gō . . . .
220. What is your name ?	Tuse nam kai aze ? . .	Tai nōm kie shiu ? . .	I nam pesnemes ? . .	Tei nōm jék hanō ? . .
221. How old is this horse ?	Ina ushp chi-se bise ? .	Ia hāsh kimōn kau thi shiu ?	Uñ iri nerag uñu esela ? .	Anō ashpei kachāk umer hani ?
222. How far is it from here to Kashmir ?	Anista Kashmir chōk bu-dyur azile ?	Andei Kashmir kimōn dōsha shiu ?	Alā Kashmir nerag tikke eso ?	Ānō Kashirété kachāk dūr hani ?
223. How many sons are there in your father's house ?	Tu tot p-amā chi pitr asht ?	Mimi dādo dura kimōn putr āsan ?	I yā tarage nerag piē ast ? .	Tei mālei dārē gōtēr kachāk hané ?
224. I have walked a long way to-day.	Ōnts piashruk gajar belyuk put-tā pilingi sum.	Ā ōja bō phōa kāsī āsam .	Unñ itin tsera skal tūd pezaksom.	Mā ash nanapūt shigāh gānus-paiyūk.
225. The son of my uncle is married to his sister.	I mam pitras aske-ste sus ishtri kapisse.	Mai mōa putras tase bābas jah kai āšov.	Melig piē miah siusā weste palōgo.	Moi chunōmālei puchété o mugjai sāsī āsti ghar-tōgōn.
226. In the house is the saddle of the white horse.	Kashiri ushp-ste zin p-ama aze.	Gōra hāshes hun dura shiu	Kashire iri-iri zin tarag-ti eso.	Gotērō sheiō ashpei tilān hanō.
227. Put the saddle upon his back.	Zin pa-pi teh . . .	Tā-se thāra hun thai . .	Zhin sumish tu-gichi atāwe.	Aisei deiki-jé tilēn dé .
228. I have beaten his son with many stripes.	I aske pitras belyuk bāzi vineesi.	Ā tā-a putras bō badri gri tyai āsam.	Unñ sumiah piē skal wezig miah pe eshpōmo.	Mās aisei puché bohtō mustekāh dēgānus.
229. He is grazing cattle on the top of the hill.	Aske ishtakyur-wai bada u-pachur undran-e.	Se chan-gūri brō-una broeshō-na chareik dai.	Sū ishochuga lapperik thkhū ayāmeso.	Rōsō māl chinchē chārū-jé charei.
230. He is sitting on a horse under that tree.	Aske aki karu pagyur ev ushp pa-tser jenas-e.	Se ek hāshes thāra ghetarah mut nūrō-na nisi āšov.	Sū esle ghtiup tu khuzhū attoge iri tu-gich ash-lekso.	Rōsō oh tomā kirih ashpé-jé pinēgun.
231. His brother is taller than his sister.	Aske-ste brōs aske-ste susas-tā ūre aze.	Tā-se bāyas tā-se bābas-pi hūtalā āšov.	Sumish wayeh sumish siusā litē eso.	Aisei ghā tomi sāsī-jō shigā hanō.
232. The price of that is two rupees and a half.	Aske-ste mupi diu tange jo adili aze.	Tā-se kreh dū rupaya she khōndā shiu.	Sumish milui lue tanga attoge vish nikh eso.	Aisei goch dū rupaié gé traug hanō.
233. My father lives in that small house.	I-ste tot aske parmistuk ana-tā nighen-e.	Mai dāda tara tabātāk hāndun-a nisi-dai.	Um yā sū bannio tarag ashilekso.	Mai mālō ok chunō gōtē-rō bēi-hanō.
234. Give this rupee to him	Ine tange aske preh . .	Shāma rupaya tā deh . .	Uñ tanga sumish aphleh .	Anāh rupai aisété dé
235. Take those rupees from him.	Aske-tā amgi tangē ungao .	Teh rupaya tā pi gri . .	Marga tanga sumish-pa ilgēseh.	Ai rupaié-résé-jō ghinē .
236. Beat him well and bind him with ropes.	Aske lēstekte vih kani ge megh geru.	Toh prushē lāpi she rajuk gri bhōni.	Sū ischumogli pesum-tieh mana temōdeh.	Oh mighté shidé neh bāli sātī gané.
237. Draw water from the well.	Pani-le ev ūk shōv . . .	Pati-shōya-ni uk ohhalai .	Ada mal panaa ayeh lekshēh.	Kulhē-jō wōl nikalé . .
238. Walk before me . . .	I pa-mynk pilingyū . . .	Mai pi-shumber kāsī . . .	Um timigi tirias . . .	Mā mōchōt tilhré . . .
239. Who boy comes behind you ?	Tu piibar kō ari an ? . .	Mimi piashō kās sūda iu-dai ?	Tesh wighōk i-tak tā-maso ?	Kaisei ghūo tū-jō phatir woyei ?
240. From whom did you buy that ?	Aske kut-tan muri pre-ti unguta ?	Ābi gha-tōh kās pi kre-dai agri eli ?	Sū tesh milyā pli ilgogo ? .	Kaisé-jō anēh goch ginē-gānō ?
241. From a shopkeeper of the village.	Bragam ev saudāgar-tā . .	Grōmō-na ek ōstādas pi . .	Tigim saudā ilgia-panea . .	Kūiei ek dūkandārē-jō . .

Dard (Kāshmīrī).	Dard (Kōhistanī).	Khō-wār.	English.
Tōhī gōwa . . . .	Tus baigil . . . .	Pisa baghestamī . .	215. You went.
Tim gay . . . .	Saī baigil . . . .	Hatēt baghani . . .	216. They went.
Gatsh . . . . .	Bah . . . . .	Boghēh . . . . .	217. Go.
Gatshān . . . . .	Bai . . . . .	Boghawa, bika . . .	218. Going.
Gōmot <sup>a</sup> , gamot <sup>a</sup> . . .	Bayi . . . . .	Boghdū . . . . .	219. Gone.
Chyōn <sup>a</sup> nāv kyāh chhuh? .	Tē gi nā thū? . . .	Ta nām kya shēr? . .	220. What is your name?
Yih gur <sup>a</sup> kaitēn warihēn- hond <sup>a</sup> chhuh?	As ghō gi umar thū? .	Haiyā istōr kamā sāla asur?	221. How old is this horse?
Yiti-pētha kūt <sup>a</sup> chhuh Kashiri-tām dūr <sup>a</sup> ?	As zāē-na Kashmīr katuk dūr thū?	Hami ghār Kashmīr-o-tē kanduri dodēri shēr?	222. How far is it from here to Kashmir?
Chyōnis mōl <sup>i</sup> -sandis garas- andar kūt <sup>i</sup> nēchiv <sup>i</sup> chhih?	Tē mhāla bhā-maz katuk pūtha thū?	Ta tat-o dura kamā ghau asuni?	223. How many sons are there in your father's house?
Bōh chhus az sēthāh pok <sup>a</sup> - mot <sup>a</sup> .	Mā az sōh tēl-thū . . .	Awa hanun bō pon kosi asum.	224. I have walked a long way to-day.
Myōnis pēth <sup>a</sup> -ra-sandis nēch- ivis tam <sup>i</sup> -sanzē bēnē-sūty nēth <sup>r</sup> kor <sup>a</sup> -mot <sup>a</sup> .	Mē piōh <sup>h</sup> -ā pūth tasī bhē ziyāl karagil.	Ma mik-o ghau tan ispusār- o alti asur.	225. The son of my uncle is married to his sister.
Garas-andar chhēh chhētis gur <sup>i</sup> -sūnz <sup>a</sup> zū.	Panara ghō-ā kātī bhā-maz thū.	Ishpērū istār-o hun duri shēr.	226. In the house is the sad- dle of the white horse.
Tamis thāv thūr <sup>a</sup> -pēth zin.	Tasī dā-tal kātī-galagal .	Hun-o hatogho-sora dēt .	227. Put the saddle upon his back.
Mē chhuh lōy <sup>a</sup> -mot <sup>a</sup> tasandis nēchivis wārayāhan kam- chau-sūty.	Mē tasī pūth kurō gin kuṭa-thū.	Awa hatogho ghau-o bō brazh-ān-sōra diti asum.	228. I have beaten his son with many stripes.
Suh chhuh bālachē tāli pēth chārwayēn gāsa khyāwān.	Soh khānē shish-tal māl sārāt.	Hasa lōṭ-pongi-ān an-o phura raohhīran.	229. He is grazing cattle on the top of the hill.
Suh chhuh guris pēth bihith tath kulis-tal.	Soh ghō-tal bhaiṭa-thū asgai sōra.	Hasa hatē kan-o mula i istōr-o-sōra nishi asur.	230. He is sitting on a horse under that tree.
Tasond <sup>a</sup> bōy <sup>a</sup> chhuh tasanzi bēni-khōta thod <sup>a</sup> .	Tasī zhē tasī bhē-na ghiga thū.	Hatogho brār hatogho ispu- sār-o sar ghang asur.	231. His brother is taller than his sister.
Tamyuk <sup>a</sup> mōl chhuh dāy rōpay.	As-ā mūl dūi adhil thū .	Hatogho wāgh jū rupais o- chē phat shēr.	232. The price of that is two rupees and a half.
Myōn <sup>a</sup> mōl <sup>a</sup> chhuh tath lōk <sup>a</sup> -chē larē-manz rōzān.	Mē mhāla as laka bhā-maz bhaiṭ thū.	Ma tat hatē tēq khatana hāl bōyan.	233. My father lives in that small house.
Dih yih rōpay tamis .	As rūpai tasī dagal . . .	Haiya rūpai-o hatogho-tē dēt.	234. Give this rupee to him.
Tim rōpay hēh tamis-nigh .	Tas-na as rūpai āgal . . .	Hatē rūpai-ān hatogho-sar ganēh.	235. Take those rupees from him.
Wāra dis chōb ta razi sūty phirus ganḍ.	Tas miṭha kuṭagal-danwala gin ganḍagal.	Hatogho jam ban dēt o-chē ghimēni-ān-sōra botēh.	236. Beat him well and bind hi with ropes.
Kriri-manza khār pōṭ <sup>a</sup> .	Kohai-na wi nihālagal .	Chah-ār tgh nāzēh . . .	237. Draw water from the well.
Mē brōnṭh brōnṭh pakh .	Mē mūṭho bah . . . .	Ma sar nast bitī kosēh . .	238. Walk before me.
Kasond <sup>a</sup> koṭ <sup>a</sup> chhuy tē pata pata yiwāp?	Kasē māt tē patō ait?	Kōs daq ta achia gōian?	239. Whose boy comes be- hind you?
Huh kamis-nigh hyotnith tē?	Kasē-na as ghina-thū?	Hatogho kōs-sar krēnitau?	240. From whom did you buy that?
Akis gāma-wōñis-nigh .	Gā-maz ak dukāndār-na .	Dāh-o i dukāndār-o-sar .	241. From a shopkeeper of the village.





## THE KĀFIR GROUP.

Concerning few languages near India did we know till lately so little as we did regarding the dialects of Kāfiristān. Our knowledge had not advanced owing to the fact that for long it was assumed that there was one Kāfir tongue which was called Kāfirī. In later times it was assumed that because there were two main groups of Kāfirs, *viz.* the Siāh-pōsh, or Black-clothed, and the Sufēd-pōsh, or White-clothed, there were, therefore, two languages in Kāfiristān corresponding to these two groups. Dr. Leitner, by his *Kalāshā Grammar and Vocabulary*, and Colonel Biddulph by his *Bashgalī Vocabulary*, helped forward our knowledge regarding the speech of the tribes of Eastern Kāfiristān, and after that the progress of our information regarding the details of the language or languages of that country was suspended till the publication of Colonel Davidson's *Bashgalī Grammar* in 1902. Sir George Robertson, in his *Kāfirs of the Hindu-Kush* (London, 1896), gives us, on the other hand, some important information (pp. 74 and ff.) regarding the general language-distribution of the country.

It appears that the Siāh-pōsh Kāfirs, who, roughly speaking, people the northern half and the East of Kāfiristān, all speak various dialects of one language, of which Bashgalī, the speech of the people inhabiting the valley of the Bashgal River, may be taken as the type. All the tribes who wear the dark-coloured raiment seem at once to understand each other, and to be able to converse fluently and without hesitation. The Sufēd-pōsh Kāfirs occupy the centre and the south-east of the country, and consist of three tribes, the Wai, the Prēsun or Veron, and the Ashkund. The first two of these speak different languages which are mutually unintelligible, and both of which are unintelligible to the Siāh-pōshīs. These tribes cannot converse without the aid of interpreters. Regarding the Ashkund, Sir George Robertson says, 'there is another important tribe called the Ashkun (*sic*), of whom, however, it was most difficult to get any information. They are probably allied to the Wai.' The Wai inhabit the south-east of Kāfiristān, south of the junction of the Bashgal with the Qāshqār River. The Prēsuns inhabit an inaccessible valley in the centre, and the Ashkund lie to the south-west of the Prēsun.

These languages of Kāfiristān I place together under the name of the Kāfir Group, consisting of the following four languages, (1) Bashgalī, (2) Wai-alā, (3) Wasī-veri or Prēsun, and (4) Ashkund. They will be considered in the following pages.

To sum up the information contained in the following detailed account of the Kāfir dialects, we had, previously to this survey, a grammar and two vocabularies of Bashgalī, so that we might claim to be supplied with information regarding the language of Siāh-pōshīs. Regarding the Sufēd-pōshīs, we only knew for certain that there were two languages, Prēsun and Wai-alā, which were mutually unintelligible, and that perhaps there was a third, Ashkund. Of these three we had one or more vocabularies of Wai-alā, while of the others, we did not know a single word or grammatical form.

In the present state of our knowledge, the classification of these dialects is a matter of some doubt. While some of them show frequent instances of agreement with Eranian languages, there can be no doubt that the general phonetic structure of most of

them is often distinctly Indian. On the other hand, their grammatical structure differs so widely from that of any Indian language, that grave difficulties are experienced in grouping them with the Sanskritic Indo-Aryan Vernaculars. They are, thus, true Dardic languages.

Before discussing each dialect separately, I shall give a list of the authorities, so far as I have been able to ascertain them, dealing with the Kāfir country in general, and more especially with the so-called 'Kāfir' language. I have to thank Professor E. Kuhn for several additions to this list. These are marked with the letter K.

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<sup>1</sup> Burnes' Vocabulary is reprinted in Trumpp's article, but there are many misprints.

Taking the Kāfir dialects in order, we have now the following information regarding them :—

### BASHGALĪ.

This dialect may, as already stated, be taken as typical of the language of the Siāh-pōsh Kāfirs. Among earlier writers, Colonel Biddulph gave a vocabulary of it, with a list of the pronominal forms. The grammar of the language agrees in many respects with that of Trumpp's Kāfirī. This is principally noticeable in the declension of the pronoun of the first person, and in the conjugation of the verb, but the two grammars are not sufficiently alike to justify us in classing Trumpp's work as a grammar of the Bashgali language.

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- See also the authorities given above,—under Kāfirī. Amongst these Terentief's *Russia and England in Asia* deserves more than a passing notice. He gives a version of the Lord's Prayer in the 'Bolor' (*i.e.* Kāfir) language. An examination of the version shows that it is in the Ama-Xosa Kāfir of South Africa!

Bashgali Kāfir is excellently illustrated by Colonel Davidson's *Notes*, which include a very full grammar, vocabulary, and collection of sentences together with a valuable bibliography, the last being much more full than that given above. The language of the specimen and list of words which follow differs somewhat from that dealt with by Colonel Davidson. This is probably due partly to difference of dialect, and partly to the personal equation of the recorder, whose ideas of spelling an unwritten language are not always the same as those of Colonel Davidson. The following grammatical sketch is based on Colonel Davidson's work. When the grammar of my specimen deviates from

this standard, I shall draw attention to the fact, and shall throughout employ examples drawn as much as possible from the Specimen.

**Article.**—There is no article in Bashgalī. Sometimes the numeral *ev*, *eo*, or *e*, one, is employed as an indefinite article. Thus, *e manje*, a man. Sometimes *i* is suffixed, as in *palē*, servant; *palē-i*, a servant.

**I.—NOUNS.—Gender.**—There are only two genders, masculine and feminine. Many nouns referring to things without life are feminine. Such are *ama* or *amu*, a house; *burī*, bread. In the case of living beings, natural gender is followed. Thus the following are feminine, *ishtri*, a woman; *gāo* or *gōh*, a cow. The distinction of gender is very often neglected. Thus we may hear *gāo mṛā*, the cow died, in which *mṛā* is masculine, the feminine form being *mṛī*.

**Number and Case.**—All the following terminations are frequently omitted. Indeed, in conversation, this is generally the case. There is an Agent case used for the subject of the past tense of a transitive verb, as is customary in many Indian languages. In Bashgalī it is the same as the oblique form. Thus, *kanishte tot-os-tā gijī kar-as*, by the younger-son to his father words were made-to-him, the younger son said to the father. At the same time the use of the Agent case is not always adopted. The direct construction with the Nominative is sometimes found.

With the exception of the Accusative and the Vocative the other cases are made by adding postpositions (which are liable to be omitted) to the Oblique form.

The *Oblique* form singular is formed by adding *i*, *ē*, *iē*, *iō*, *ā* or *ō*, to the nominative. This again is often dropped. Examples are *manchī*, a man; obl. *manchīē* or *manchī*: *ushp*, a horse; obl. *ushpē*, *ushpō*, or *ushp*: *tot*,<sup>1</sup> a father; obl. *toti*, *totiō*, *tottē*, or *tot*.

The *Accusative* is usually the same as the nominative. Sometimes it takes the oblique form.

The *Genitive* precedes the noun which governs it. It is usually in the oblique form, especially with the termination dropped. Thus, *tot*, father; gen. *toti*, *totiō*, or *tot*: *Mirak amu*, the house of Mirak.

The suffix *st* or *s* is often added. Thus, *manchīē-st*, or *manchī-s*, of a man; *mehr-st*, of the prince; *tot-s*, of a father.

In the specimens the suffix is often *ste*, *sta*, or *stai*, which Colonel Davidson reserves for the Ablative. Thus, *ushpe-ste zin*, the saddle of the horse. It seems to be specially employed to form genitives absolute, like *īste*, mine; *tosta*, *toste*, or *tust*, thine.

This termination *ste* or *st*, etc., appears several times in Bashgalī grammar. It is not only a case termination, but it is also the termination of the infinitive and of the 3rd person plur. pluperfect of verbs. In the cognate Pashai language, under the form *stā* or *sā*, it is the regular termination of the oblique form of nouns.

The *Ablative* is also formed by adding *ste*, etc. Thus, *pishttrak-stai*, from to-day; *nishtruk-ste*, from the first. *Tā*, etc., are also used for this case.

The postposition *tā*, *tā̃*, *tā*, or *tār*, has various meanings, viz.:—by reason of, in, of, on, on account of, together with, to, for, or upon. After a vowel it becomes *dā*, etc.

The postpositions of the *Dative* are *tā* (as above, *tot-os-tā*, to his father; *grom-tā*, to a village; *manje-tā*, to a man; *tot-tā*, to the father); *kē* or *kā* (mostly after

<sup>1</sup> Colonel Davidson spells this word *tōtt*.

consonants), *gẽ* or *gã* (mostly after vowels), to or for; *dogẽ*, *dugã*, *tkã*, for, for the sake of (*tot-dogẽ*, for the sake of the father).

The *Locative* is formed by the prefix *bā* or *pā*, or (before vowels) *b* or *p*. Thus, *bā-zare* (almost Paṣhtō), in his heart; *p-ama*, in the house.

The *Vocative* is usually formed by suffixing *ā* or *ō* or by prefixing *eh* to the nominative. Thus, *totā* or *eh tot*, O father.

According to Colonel Davidson's grammar, the nominative plural is either the same as the nominative singular or else takes the suffix *ān*, *ēn*, *in* or *an*, and the oblique plural ends (as in Khō-wār) in *ān*, *ōn*, or *on*.

In the list of words, a plural is formed by the addition of *kile* (obl. *kilō*). This reappears in several cognate languages. Thus in Wai-alā we find *kele*, in Wasī-veri *kil* or *kili*, in Gawar-bati *gila*, and in Pashai *kuli*.

In the specimens we have various nasalised vowels to form both the nominative and the oblique plural.

The following are the declensions of *tōtt*, a father, and of *manchī*, a man, according to Colonel Davidson :—

	Singular.			Plural.	
	A Father.	A Man.		Fathers.	Men.
Nom.	<i>tōtt</i> .	<i>manchī</i> .		<i>tōtt</i> .	<i>manchī</i> , <i>manchīān</i> .
Agent.	<i>tōttē</i> (?).	<i>manchīē</i> .		<i>tōtt</i> (?).	<i>manchīōn</i> (?).
Acc.	<i>tōtt</i> .	<i>manchīē</i> .		<i>tōttān</i> (?).	<i>manchīōn</i> .
Dat.	<i>tōttē-tā</i> .	<i>manchīē-tā</i> .		<i>tōttān-tā</i> (?).	<i>manchīōn-tā</i> .
Abl.	<i>tōtt-ste</i> .	<i>manchīē-ste</i> .		<i>tōttān-ste</i> .	<i>manchīōn-ste</i> .
Gen.	<i>tōtts</i> , <i>tōtti</i> , <i>tōttiō</i> .	<i>manchīēst</i> , <i>manchīs</i> .		<i>tōttān</i> , <i>tōttānst</i> .	<i>manchīōn</i> , <i>man-chīōnst</i> .

The following declensions can be gathered from the specimen and the list of words :—

	Singular.				Plural.		
	A father.	A daughter.	A man.		Fathers.	Daughters.	Men.
Nom.	<i>tot</i> .	<i>ju</i> .	<i>manje</i> .		<i>tot-kile</i> .	<i>juĩ</i> .	<i>manjẽ</i> .
Gen.	<i>tot</i> , <i>tot-ste</i> .	<i>ju</i> .	<i>manje</i> .		<i>tot-kilō</i> .	<i>juĩ</i> .	<i>manjā</i> .
Dat.	<i>tot-kẽ</i> .	<i>ju-gẽ</i> .	<i>manje-gẽ</i> .		<i>tot-kilō-gẽ</i> .	<i>juĩ-gẽ</i> .	<i>manjā-gẽ</i> .
Abl.	<i>tot-ste</i> , <i>tot-tā</i> , etc.	<i>ju-dā</i> , etc.	<i>manje-dā</i> , etc.		<i>tót-kilō-dā</i> .	<i>juĩ-dā</i> .	<i>manjō-dā</i> .

The following are other examples of the formation of the plural in the specimen and list :—

Sing.	Plur.
<i>aḡhe</i> , a bull.	<i>aḡhẽ</i> .
<i>gáo</i> , a cow.	<i>gō</i> .
<i>kupĩ</i> , a dog.	<i>kupĩ</i> .
<i>rakyus</i> , a deer.	<i>rakyusō</i> .

We sometimes find an oblique plural in *n* or *in*. Thus :—

*latri*, property; obl. plur. *latrin*.

*palē*, a servant; obl. plur. *palēn*, dat. plur. *palēin-tā*

**Adjectives.—**

Some adjectives add a vowel (usually *i*), to form the feminine. As examples from the list of words is—

*ev deger ari*, a bad boy.

*ev degeri juk*, a bad girl.

The adjectives which are liable to this change end in *l*, *m*, *n*, or *r*. Adjectives ending in *ā*, change *ā* to *i* in the feminine. Other adjectives do not change for gender. Thus :—

*ev lē manje*, a good man.

*ev lē manje-ste*, of (or from) a good man.

*lē manji*, good men.

*ev lē jugur*, a good woman.

An adjective sometimes takes *a* instead of *i* in the feminine. This is apparently due to euphonic rules which are not yet clearly understood. The following example of this is taken from Colonel Davidson's grammar :—

Masculine.

*zhil bhīm*, wet ground.

Feminine.

*zhilī burī*, wet (uncooked) bread.

*zhila yus*, wet (green) grass.

*zhila dār*, wet (green) wood.

To judge from the specimen, when an adjective is employed as a predicate, or stands by itself, it prefers to take the termination *ste*. Thus, *lē-ste*, good ; but *lē manje*, a good man : *kon-ste*, (I am not) fit.

Comparison is effected in the usual way, with the ablative in *ste* or *tā*. Thus, *aske-ste bros aske-ste susas-tā ūre aze*, his brother is taller than his sister.

**II.—PRONOUNS.—**

**First Person.**—I, *ōnts* or *ōts* ; of me, my, *ī*, *ī-sta*, *ī-ste* ; Agent, *ī* (*venessi*), I (have) beaten) ; *ī-ste* (*yolazm*), I would have eaten ; obl. sing. *iā* ; we, *emā*, *imā*, or *immā* ; of us, our, *emā*, *imā*, *imā-ste*. The genitive absolute ends in *ste*. Thus, *ī-ste kai asht*, whatever is mine.

**Second Person.**—Thou, *tiu*, *tu*, *to* ; of thee, thy, *tu* (*to*), *to-ste*, *to-sta*, *tuse* ; Agent, *to* (*pt-as*), thou (gavest-for-him) ; before thee, *to pamyuk* ; to thee, *tut-tā* ; ye, *shā*, *shā* ; of you, your, *shā*, *shā*, *shā-ste*. What is your name, *tuse nam kai aze* ? The genitive absolute is *tust*, in *tust asht*, is thine.

**Third Person.**—He, *aske* ; of him, his, *aske* (*-dōgē*), *aske-ste* ; to him, *aske* (*na-ptu-s*) (did not give) ; from him, *aske-tā* ; with him, *aske mesh* ; Agent, *aske* (*sangāya*) (he heard) ; they, *amgi* ; that man, *aske manje* ; under that tree, *aki karu pagyur* ; those swine, *amgyō kizhgō* ; *akye-sta jasht pitr-as*, his eldest son-of-him. Many other forms are given by Colonel Davidson.

This, *ine*, *enē* ; from among these, *amnō pamiju*.

His own share, *amu bareste* ; to his own servants, *amo-ste palēin-tā*.

The *Relative Pronoun* appears in *ketta pitr*, the son (agent case) who (lost all thy property). It is rarely employed, the present participle supplying its place.



*Kachi*, *kū*, or *kett* is 'who?' 'what?' is *ke* or *kai*. *Kai* also means 'whatever,' as in *ĩ-ste kai asht*, whatever is mine. *Ko* is 'any-one.'

**Pronominal Suffixes** are frequent. Among them, I have identified the following:—

**First Person**,—*m* (with verbs), as in *bis-m*, I have become; *kolaz-m*, I would have had; *yolaz-m*, I would have eaten; *bulaz-m*, I would have become; *go-m*, I have become; *pto-m*, it was given to me. With a noun we have *tot-ĩ*, or *ĩ-ste tot*, my father.

**Second Person**,—*sh* (with verbs), as in *ptā-sh*, it was given to thee. With a noun *chĩ*, as in *tā-chĩ* or *tot-chĩ*, thy father.

**Third Person**,—*s*, or *as* (also spelt *os*) (with both nouns and verbs), as in *bi-s*, he or it became; *na kar-as*, it-was-not-done (contrary to thy order); *āzi-s*, he has come; *kaṛa-s*, (words) were made (by him) to him, he said to him; *na ptu-s*, (by any one) was not given to him, no one gave to him; *pta-s*, (a feast) was given (by thee) to him, thou gavest him a feast; *tot-os-tā*, to his father; *pitr-as*, his son. The termination is sometimes spelt *ez*, as in *tot-ez-e ptastai*, the father-his-by it-was-given, his father gave.

The word *wanyān* occurs twice. In one instance it means 'he was seen (by the father),' and in the second case 'he was seen (by me).' The termination *ān* or *n* possibly also means 'he.'

Sometimes the full form of the pronoun is also used, as in *akye-sta jasht pitr-as*, of him the elder son-of-him.

### III.—VERBS.—

#### A.—Auxiliary Verbs and Verbs Substantive.—

<i>Present</i> , I am, etc.		<i>Past</i> , I was, etc.	
Sing.	Plur.	Sing.	Plur.
1. <i>azem</i> , <i>azum</i> .	<i>azemish</i> .	<i>azim</i> , <i>azam</i> .	<i>azemish</i> .
2. <i>eshĩ</i> .	<i>azēr</i> .	<i>azish</i> .	<i>azĩr</i> , <i>azār</i> .
3. <i>ze</i> , <i>aze</i> .	<i>asht</i> .	<i>azĩ</i> .	<i>azĩ</i> , <i>azamme</i> .

Colonel Davidson gives many other forms of this verb.

The following parts of the verb 'become' are noted:—

Imperative,—*bu*, become.

Infinitive,—*bu-ste*, to become.

Present Participle,—*bũl*, becoming.

Past Participle,—*bā* or *bo*, been.

Conjunctive Part.,—*biti*, having become.

Present,—*bunam*, I become; *bunde*, they become (spare).

Past,—*bā-m*, I became; *bo* or *bā*, he became.

Pluperfect,—*bis-m*, *bissi-um*, I had become; *bis*, *bissi*, he became; *bistai*, they became.

Future,—*onts balom*, I shall become.

Present Conditional,—*onts ka balama*, I may become.

Past Conditional,—*bulazm*, I would have been (merry).

*Gom*, I went, is also used to mean 'I became,' as in the Ghalchah languages.

**B.—The Active Verb.**—According to Colonel Davidson the Infinitive of the Active verb ends in *sth* or *st* (or *sth<sup>a</sup>* or *st<sup>a</sup>*, in which the final *a* is very slightly pronounced). In the specimen and list the Infinitive is shewn as ending in *ste*. Under any circumstances the final *a* or *e* is elided before a word beginning with a vowel. An example of the infinitive is *achūnasth*, to run.

The Present Participle ends in *n* or *l*. It is also a noun of agency, and a relative participle supplying the place of a relative pronoun, like what we find in Indo-Chinese and Dravidian languages. Thus, *shū awēl manchī āyo*, the news bringing man (*i.e.* the man who brought the news) came. It changes for gender, taking *i* in the feminine; thus, *piltīl*, fem. *piltīlī*, falling.

The Future Participle ends in *lā* (fem. *lī*). Thus, *achūnlā*, about to run.

The Past Participle ends in *ā*, with *i* as a junction vowel when the root ends in a consonant. Thus, *achūniā*, one who has run; *ptā*, given. Its feminine changes the final vowel to *ī*. Thus, *mṛā*, fem. *mṛī*, dead.

The Conjunctive Participle ends in *tī* or *dī*. Thus, *yū-tī*, having eaten; *a-chūn-dī*, having run.

The Imperative mood takes *ō* in the second person singular. Thus, *achūnō*, run. The other persons follow the future.

A Conditional mood is formed by adding *bā* to the indicative. Thus, *achūnam*, I run; *achūnambā*, if I run.

The only radical tense is the present. Its terminations are as follows :—

Sing.	Plur.
1. <i>m</i>	<i>mish</i>
2. <i>nj</i> (& others)	<i>r</i> (with nasalization of the preceding vowel).
3. <i>nn</i>	<i>nd</i>

Thus, *achūnam*, I run. In the specimen and list, an *e* is added to some of these terminations. Thus, *nje*, *nde*.

The other tenses are formed from the participles. Thus :—

The Imperfect is formed by suffixing the past tense of the auxiliary to the present participle. The final *n* or *l* of the participle combines with the *az* of the auxiliary into *zz*. Thus, *achūnazzam*, I was running, for *achūnan-azam*.

The third person singular and plural of the Future is the same as the future participle, and agrees with subject in gender.

For the first and second person pronominal suffixes are added. *Viz.* :—

Sing.	Plur.
1. <i>om</i>	<i>mmā</i>
2. <i>osh</i>	<i>r</i> (with nasalization of the preceding vowel).

Thus, *achūnlā*, he will run; *achūnlī*, she will run; *achūnlom*, I shall run.

The third person singular and plural of the Past tense (which is also used as a Perfect) is the same as the Past Participle, and agrees with the subject in gender. For the first and second persons pronominal suffixes are added. *Viz.* :—

Sing.	Plur.
1. <i>m</i>	<i>mish</i>
2. <i>sh</i>	<i>r</i> (with nasalization of the preceding vowel).

Thus, *achūniā*, he ran, he has run ; *achūnī*, she ran ; *achūniām*, I ran.

In the case of transitive verbs, this tense, and the pluperfect, are construed passively, but the rule is not uniformly observed.

The Pluperfect is formed by suffixing the past tense of the auxiliary verb to the past participle. With the preceding *ā* of the participle, the *az* of the auxiliary becomes *ss*. Thus, *achūnissī*, he had run, for *achūniā-azī*.

The terminations given above for all these tenses are only a few of many variations. For the rest, the reader is referred to Colonel Davidson's Grammar.

We are thus able to conjugate the verb *achūnasth*, to run, as follows :—

Infinitive, *achūnasth*, *achūnasth*°, to run.

Present Participle, *achūnan*, running.

Future Participle, *achūnlā*, one who will run.

Past Participle, *achūniā*, one who has run.

Conjunctive Participle, *achūndī*. having run.

*Imperative*, 'Run thou,' etc.

Sing.	Plur.
1. ...	<i>achūlammá</i> .
2. <i>achūnō</i> .	<i>achūnlār</i> .
3. <i>achūnlā</i> .	<i>achūnlā</i> .

*Present*, 'I run,' etc.

Sing.	Plur.
1. <i>achūnam</i> .	<i>achūnamish</i> .
2. <i>achūnanj</i> .	<i>achūr</i> (for <i>achūnr</i> ).
3. <i>achūnann</i> .	<i>achūnand</i> .

*Imperfect*, 'I was running,' etc.

Sing.	Plur.
1. <i>achūnazzam</i> .	<i>achūnazzamish</i> .
2. <i>achūnazzish</i> .	<i>achūnazzār</i> .
3. <i>achūnazzī</i> .	<i>achūnazzī</i> .

*Future*, 'I shall run,' etc.

Sing.	Plur.
1. <i>achūnlom</i> .	<i>achūlammá</i> (for <i>achūnlammá</i> ).
2. <i>achūnlosh</i> .	<i>achūlār</i> (for <i>achūnlār</i> ).
3. <i>achūnlā</i> .	<i>achūnlā</i> .

*Past*, 'I ran,' 'I have run,' etc.

Sing.	Plur.
1. <i>achūniām</i> .	<i>achūniāmish</i> .
2. <i>achūniāsh</i> .	<i>achūniār</i> .
3. <i>achūniā</i> .	<i>achūniā</i> .

*Pluperfect, 'I had run,' etc.*

Sing.	Plur.
1. <i>achūnissam.</i>	<i>achūnissamish.</i>
2. <i>achūnissish.</i>	<i>achūnissār.</i>
3. <i>achūnissī, achūnistai.</i>	<i>achūnissī, achūnistai.</i>

In the Specimen the Pluperfect is over and over used in the sense of the simple Past.

Several verbs make their past participles irregularly. Thus :—

Infinitive.	Past Participle.
<i>ésth</i> or <i>gūsth</i> , to go.	<i>gawā, gōwā, or gūs.</i>
<i>busth</i> , to become.	<i>bā.</i>
<i>kusth</i> or <i>korusth</i> , to do.	<i>karā.</i>
<i>ngusth</i> , to take.	<i>ngūtā</i> (pres. part. <i>ngal</i> ; fut. part. <i>ngālā</i> ).
<i>prēsth</i> , to give.	<i>ptā.</i>
<i>pshīsth</i> , to grind.	<i>pshā.</i>
<i>mṛīsth</i> , to die.	<i>mṛā.</i>
<i>vīsth</i> , to strike.	<i>vinā.</i>
<i>otīsth</i> , to remain.	<i>otiniā.</i>
<i>yasth</i> or <i>yusth</i> , to eat.	<i>iārā, iyā, iyāsh.</i>
<i>awēsth</i> , to bring.	<i>awērā, arwarā.</i>

The verb *luṣṭīsth*, to be frost-bitten, makes its future participle *luṣṭhēnellā*, its past participle *luṣṭhengā* and its 1st sing. pres. *luṣṭhēnam*.

The verb *aōsth*, to come, is quite irregular. The following forms are given by Colonel Davidson :—

- attī*, having come.  
*ats* or *prēts*, come thou.  
*ann* or *awettelt*, he comes.  
*attētt*, they come.  
*afziā*, it comes or will come.  
*atsomā* (for *atsolmā*), we are coming or will come.  
*aiyōsam*, I came.  
*aiyōsh*, *ōsh*, or *hāu*, thou camest.  
*aiyo*, *ozz*, *ess*, *adsā*, or *afziā*, he came.  
*āyū* or *afziā*, they came.  
*osth* or *osthai*, they came (pluperfect).

Verbs whose infinitives end in *ōsth* or *āsth* are either transitive or causals. Thus :—

<i>piltīsth</i> , to fall.	<i>piltōsth</i> , to cause to fall.
<i>amjīsth</i> , to put on clothes.	<i>amjōsth</i> , to clothe.
<i>pashīsth</i> , to light.	<i>pashīōsth</i> , to cause to light.
<i>visht</i> , to rest.	<i>vīāsth</i> , to cause to rest.

Verbs in *ōsth* form their past participles in *ēā*. Thus, *piltōsth*, past participle *piltēā* ; *nizhōsth*, to cause to sit, past participle *nishēā*.

The Bashgali forms in the specimen and in the list of words differ somewhat from those given above. They are as follows :—

Infinitive,—*vī-ste*, to strike.

Present Participle,—*vīnagan*, striking ; *yenda*, going. The latter appears to mean really 'they go' (Colonel Davidson's *end*). It is No. 218 in the list of words. *Atte*, (he saw him) coming ; also 'coming (from there he arrived near the house)' is probably a conjunctive participle. *Bolē*, in *kujāl bolē bistai*, they became making merriment, corresponds to Colonel Davidson's *būl*, the present participle of his *busth*, to become.

Past Participle,—*gusya*, gone (compare Colonel Davidson's *gus*).

Conjunctive Participle.—This ends in *tī* or *tī*. There are many examples, viz. :—*vīti*, having struck ; *biti*, having been ; *barekti*, having divided ; *wazingraeti*, having collected ; *giti*, having gone ; *ekhti*, having done ; *psēti*, having lost ; *ngāti*, having taken ; *īti*, having eaten ; *wutīti*, having arisen ; *ushtati*, having arisen ; *wanatī*, having seen ; *panuashiti*, having put round his neck ; *aviti*, having brought ; *wallēti*, having called ; *barātti*, having come out ; *māti*, having killed. *Atte*, quoted under the present participle, is probably incorrect for *atti*.

Imperatives are *vīh*, strike ; *ats*, come ; *prets*, go ; *yuh*, eat ; *nizheh*, sit ; *ūti*, stand ; *mrev*, die ; *preh*, give ; *gats*, give ; *achunō*, run ; *teh*, put ; *undrō*, feed ; *nachō*, keep ; *amjau*, put on (clothes) ; *lijau*, give. Colonel Davidson omits the final *h* in these forms.

Simple Present.—

	Sing.	Plur.	So also	Sing.	Plur.
1.	<i>vīnum</i> , I strike.	<i>vīmish</i> .		<i>yenum</i> , I go.	<i>emmish</i> .
2.	<i>vīnje</i> .	<i>vīnēr</i> .		<i>yenji</i> .	<i>enēr</i> .
3.	<i>vīne</i> .	<i>vīndē</i> .		<i>yene</i> .	<i>ende</i> .

Other examples are *mrenam*, I die ; *undrane*, he is grazing ; *jenase*, he is sitting (on a horse) ; *nizhene*, he sits, he dwells ; *kund*, (what) are they doing ?

Imperfect.—The only example is *ōnts vīn-azim*, I was striking.

Future.—

Sing.	Plur.
<i>vīlam</i> , I shall strike.	<i>vīmma</i> .
<i>vīlash</i> .	<i>vīlār</i> .
<i>vīlā</i> .	<i>vīlā</i> .

Other examples are—*ēlam*, I will go ; *walallm*, I will talk ; *yummā*, we shall eat ; *mēghumnā*, we shall make ready.

Past.—In Transitive verbs, this tense is conjugated passively. The subject is put in the agent and the object, which has become the grammatical subject, is often attached to the verb in the form of a pronominal suffix. The following are examples, each is really a Passive Participle. Thus, 'he struck' is literally 'struck by him.'

*Vīnā*, he struck ; *gijī wija*, (?) he realised ; *supchā*, he kissed ; *gijī kpa*, he made words, he spoke ; *sangāya*, (Kalāshā *sangāu*), he heard ; *kudeya*, he asked ; *wilaya*, he said ; *wija* (compare *gijī wija* above), he agreed ; *tudiptā*, he entreated ; *karettā*, (service) was done (by-me).

The following are instances of pronominal suffixes : *kār-as*, he made (words) to him ; also, I made it ; *na ptu-s*, did not give to him ; *vaṇyā-n* (?), he or I saw him ; *pto-m*, thou gavest (a kid) to me ; *pta-s*, thou gavest (a feast) for him.

In the case of Neuter verbs, the tense is conjugated actively.

Sing.	Plur.
1. <i>gom</i> , I went.	<i>gomish</i> , we went.
2. <i>gowash</i> , thou wentest.	<i>gōr</i> , you went.
3. <i>gwa</i> or <i>goh</i> , he went.	<i>gwa</i> , they went.

Other examples are *lozhon-goh*, it burnt ; *paryā*, he arrived ; *ōze*, he came.

The Past tense is also used in the sense of the Perfect.

The Pluperfect (often used in the sense of a simple past) is also construed passively in the case of Transitive verbs. Thus, *ĩ vinessi*, I had struck ; *kārisse*, he made (a marriage). Similarly *ptastai*, he gave ; *baristai*, he carried ; *psēstai*, he lost ; *ōziste*, he came.

Examples of Neuter verbs are, *maressi*, he had died ; *bisī*, he had been ; *āxis*, he had come.

Present Conditional,—*ōnts ka vīlama*, I may strike.

Past Conditional,—*kolaz-m*, I would have made ; *ĩ-ste yolaz-m*, I would have eaten ; *bulaz-m*, I would have become.

The following are examples of the Passive,—*ĩ vīnagan unguta*, I am struck ; *ĩ vīnagan ungutussi*, I was (? had been) struck ; *ōnts vīnagan ungalam*, I shall be struck. Apparently the phrases mean literally, ' by me striking was experienced,' and so on

[No. I.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## BASHGALĪ.

(KĀMDĒSH, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khān, 1898.)

E manje du pitr azamme. Amnō pamiju kanishte tot-os-tā giji  
*One man's two sons were. These from-among by-the-younger his-father-to words*  
 'karas, 'eh tot-a, to latrī pamiju ī baristā gats.' Tot-eze  
*were-made-to-him, 'O father, thy property from-among my portion give.' By-his-father*  
 amnō pamij barekti ptastai. E chuk dikti kanishte amu bareste  
*them among dividing it-was-given. A few-days after by-the-younger his-own share*  
 wazingraeti badyor grom-tā baristai. Akki giti daggar peling-ekhti amu bareste  
*collecting distant village-to was-carried. There going bad acts-doing his share*  
 sondi latrī psēstai. Latrī sondi psēti ti-bar daggar ote-kol bis.  
*all property was-lost. Property all having-lost afterwards bad hunger-year became.*  
 Aske manje traga bis. Aske manje giti ara manje-tā palē bis. Aske  
*That man in-want became. That man having-gone rich man-to servant became. That*  
 manje amo-ste palē-tā kizhgō tul ngāti undrō.  
*man his-own servant (accusative case) swine to-the-fields having-taken feed-(them).*  
 Karas, 'amgyō kizhgō iti epshilak bodi ota kulla-ziba iti armān  
*He-said, 'those swine having-eaten a-little remaining spare leavings to-eat longing*  
 kolazm.' Ko aske na-ptus. Aske bā-zare giji-wija, 'ī-sta  
*I-have-made.' Anyone to-him not-gave-to-him. By-him in-heart it-was-realised, 'my*  
 tot latrin chuk palēn iti ota bunde, ōnts ōte mrenam.  
*father's properties how-many servants having-eaten spare become, I hungry dying-am.*  
 Wutiti tot-tā ēlam, aske mesh walallm, "eh tot-a, to pamyuk  
*Having-risen father-to I-will-go, him with I-will-talk, "O father, thee before*  
 Khudai pamyuk sharmā gom. Onts to-ste pitr konste na azum; ī barī  
*God before ashamed I-have-become. I thy son fit not am; me slave*  
 chora nachō." Ushtati tot-os-tā goh. Tot-eze badyor  
*like keep."* Having-risen his-father-to he-went. By-his-father from-distance  
 atte wanyān aske; wapati zare lozhongoh, achunum goh, duiht  
*coming was-seen he; having-seen heart burnt, running went, hands*  
 panuashiti supchā. Pitr-eze tot-os-tā giji kra, 'eh  
*having-put-round-his-neck kissed. By-his-son his-father-to words were-made, 'O*  
 tot, ontu Khudai pamyungdī to pamyungdī sharmanda bism. Pishtrāksfai  
*father, I God before-also thee before-also ashamed have-become. From-now*  
 pāme to-ste pitr nām tēste na azum.' Tot-eze amo-ste palēin-tā  
*after thy son name worth-bearing not I-am.' By-his-father his-own servants-to*

gijī kra, 'bilugh lēsta basena avitī amnō amjau; e  
*words were-made, 'much good clothes having-brought this(-person) put-on; one*  
 angushtī avitī enē angyun-tā lijau; watsa avitī enē amjau;  
*ring having-brought his finger-to give; shoes having-brought him put-on;*  
 yash yumma chi mēzhummā. Ī-sta pitr maressi, pishtrak shūwā bo;  
*food we-will-eat then we-will-make-merry. My son has-died, to-day alive has-become;*  
 piz bisī, pishtrak wanyān.' Amgī bilugh kujāl bolē bistai.  
*lost has-become, to-day he-was-seen.' They much merry becoming became.*

Akye-sta jasht pitr-as tul ta pamij azi; ake-stē atte pamā tōre paryā,  
*His elder son-of-him fields in among was; there-from coming house near arrived.*  
 lāndo chut nāt chut aske sangāya. E pale-i wallēti kudēya, 'kē  
*music sound dancing sound by-him were-heard. One servant having-called enquired, 'what*  
 lāndo kund, kē nāt kund?' Aske wilaya, 'to-ste brā āzis,  
*music are-doing, what dancing are-doing?' He said, 'thy brother has-come,*  
 tāchi aske adugen ōziste dyugō yash ptastai.' Aske kapa  
*by-thy-father he safe had-come hence feast was-given.' He annoyed*  
 bis, ate ēsta-gē na wija. Tot-eze barātti tūdiptā. Aske  
*became, inside going-for not agreed. By-his-father out-coming he-was-entreated. By-him*  
 tot-os-tā weri kra, 'ani onshi, ēgyak-se tut-tā abel kra,  
*his-father-to words were-made, 'to-me look, so-many-years thee-to service was-done,*  
 kā wos-tā to hukm ware na karas. Ēgyak kazmat  
*any time thy order otherwise not was-it-done. So-much service*  
 karēttā ē chō na ptom. Ī-ste liliwok mesh  
*was-done(-by-me)-to-thee one kid not was-given-to-me. By-me young-men with*  
 māti yolazm, kujāl bulazm. Koyi to-ste pitr  
*having-killed would-have-been-eaten, merry would-have-become. When thy son*  
 ōze, ketta pitr to latri dīrā mesh psēstai, to enē dugān yash  
*came, by-which son thy property prostitute with was-lost, by-thee his for-sake feast*  
 ptas.' Tot-eze gijī karas, 'eh pitra, to nishtrukstē  
*was-given-for-him.' By-his-father words were-made, 'Oh son, thou from-the-first*  
 Ī mesh esh, Ī-ste kai asht tust asht. Immā kujāl kōsta chār aze,  
*me with art, mine whatever are thine are. Our merriment doing proper is,*  
 ikye dugān tuste brā maressi, shūwā bo; piz bisī, pishtrak  
*that for-sake thy brother has-died, alive has-become; lost has-become, to-day*  
 wanyān.'  
*he-was-seen.'*



## NUMERALS.

ev	diu	treh	<u>shto</u>	puch	<u>sho</u>	sut	<u>osht</u>	noh	<u>duts</u>	yanits	<u>mits</u>	trits
<i>one</i>	<i>two</i>	<i>three</i>	<i>four</i>	<i>five</i>	<i>six</i>	<i>seven</i>	<i>eight</i>	<i>nine</i>	<i>ten</i>	<i>eleven</i>	<i>twelve</i>	<i>thirteen</i>
<u>shtrits</u>	<u>pachits</u>	<u>shets</u>	<u>sapits</u>	<u>ashtits</u>	<u>nets</u>	<u>vitsi</u>	<u>vitsa-duts</u>	<u>du-vitsi</u>				
<i>fourteen</i>	<i>fifteen</i>	<i>sixteen</i>	<i>seventeen</i>	<i>eighteen</i>	<i>nineteen</i>	<i>twenty</i>	<i>thirty</i>	<i>forty</i>				
<u>du-vitsa-duts</u>	<u>tre-vitsi</u>	<u>tre-vitsa-duts</u>	<u>shta-vitsi</u>	<u>shta-vitsa-duts</u>	<u>puch-vitsi</u>							
<i>fifty</i>	<i>sixty</i>	<i>seventy</i>	<i>eighty</i>	<i>ninety</i>	<i>five-twenties</i>							

## WAI-ALĀ.

The Wai Kāfirs call the country in which they live 'Waigal,' and their language 'Wai-alā,' i.e. 'Wai-language.' This language is, as will be seen from the following pages, nearly related to Bashgali. The grammatical constructions of the two forms of speech closely agree, although their vocabularies often differ.

I am indebted to Khan Sahib Abdul Hakim Khan for the two specimens and for the list of words which are here printed. From them I have been able to compile the grammatical notes which follow.

## AUTHORITY—

LUMSDEN, SIR HARRY BARNETT,—*The Mission to Kandahar, with Appendices*. Calcutta: Baptist Mission Press, 1860. Appendix F is *A description of Kaffiristan and its inhabitants compiled from the accounts by Mr. Elphinstone and Sir A. Burnes, as well as from information gathered from Kaffir slaves in the service of different Affghan Sirdars*. On pp. 124-165 there is *A Vocabulary of the Kaffir Language as spoken in Traiegunia and Waigul*.

The works of Burnes (*on the Siah Posh Kaffirs*), Vigne, Raverty (*on the language of the Siāh-pōsh Kāfirs*), and Norris, described under the authorities on the 'Kāfir' language, probably also described Wai-alā.

**I. NOUNS.—Gender.**—Natural gender is indicated by changes of vowels as in *dabala*, a boy; *dabili*, a girl; or by different words, as in *manash*, a man; *mēshē*, a woman; *trā*, a bull; *gā*, a cow; or by prefix words indicating gender, as *tsū*, a dog, generally; *nāresta tsū*, a male dog; *ishtreki tsū*, a bitch.

The only certain case of a change for gender of a verbal form which I have noted is *goā*, he went; *geā*, she went. Possibly *kerēsta*, made, is a feminine form of a masculine *kūrasta*.

**Number.**—The number of a noun in the nominative plural is rarely expressed, unless required by the context. In such cases it is indicated by a noun of multitude. Thus, *manash*, a man; *manash-kele*, men; *trā*, a bull; *echchu trā*, bulls. The oblique cases of the plural have a special termination, see below.

*Note.*—In the list of words *tata*, a father, has *tatē-kele*, not *tata-kele*, for its nominative plural; similarly, *gur*, a horse, has its nominative plural *gure*. These are the only true plurals which I have noted.

**Case.**—There is an oblique form in the singular, and in the plural, to which postpositions can be added to indicate cases. They are, however, very frequently omitted, as in *Bashgali*, so that the oblique form can stand practically for any case.

As regards the formation of the oblique form, it is impossible, with our present knowledge, to give any general rules, and it must suffice to record the facts observed in the specimens.

The most common termination of the oblique form sing. is the letter *o* or *ō*. Thus, *tata*, father; obl. *tatō*; *gur*, a horse; *gurō-ka*, on a horse; *yā-paṭi*, the back; *yā-paṭēō*, on the back; *bimkeō-pa*, from the well; *se*, that; *seo-bē*, from that; *ateo-bē*, from here; *atko-bē*, from there.

Two nouns in the specimens, both of which end in *l*, form their oblique forms singular in *a*; viz. *gōl*, a country; *gōla-ke*, to a country; *tōl*, a field; *tōla-kē*, to a field.

In the list, the word *manash*, a man, has its oblique singular *manasha*, but in the specimens we have *manash mili*, with a man; and even *manashe-be*, of a man. The last form will be discussed under the head of the genitive. From the word *ama*, a house, we have the following:—*to-ba tatō-ba ama*, in your father's house; *ama-ka nishās*, he lives in the house; but *\*amā țavar*, near the house; *amā attar*, inside the house; *amā gārēbi*, having counted houses.

Several nouns have the oblique singular the same as the nominative. Thus from *āgūr*, a finger, we have *āgūr-ke*, to a finger; *jū*, a daughter; *jū-ka*, to a daughter.

The oblique plural ends in *ā* or *ē*. Thus, *mergā*, swine; *mērgā lasavishtō*, the leavings of the swine; *jarā mili*, with friends; *Waigali*, a man of Waigal; *Waigaliē-kē*, from the men of Waigal; *tatē-kele*, fathers; *tatē-keliā-ba*, of fathers. The form *rupayan*, in *tēv rupayan tashō-ka vēch*, take those rupees from him, is probably borrowed from Khō-wār.

Besides the oblique form, there is a locative or instrumental singular ending in *ē*. Thus from *sudu*, distant, we have *sudē*, at a distance; *vār-vārē*, turn and turn about; *shakurikē*, in Shakurik; *yē avotē meryam*, I die by (*i.e.* of) hunger. As is shown by the analogy of Indo-Aryan languages, the postposition *bē* is the locative of *ba*, and the postposition *kē* is the locative of *ka*.

The frequent locatives in *ō* are merely oblique forms used in the sense of the locative. Several examples are given above.

Before the past-tenses of transitive verbs, the subject is usually put in the Agent case. In nouns the agent case is sometimes the same as the nominative, as in *se manash se preshyā*, that man sent him, literally by that man he was sent. At other times it is the same as the oblique form, as in *tatō se vērēto-ā*, the father saw him.

Other cases are formed by postpositions, which are usually added to the oblique form. Often, however, the postpositions are dropped, so that, as stated above, the bare noun, in the oblique form, appears as used for any case. Thus (Dative) *bahrī mele kūrā*, (he) said to (his) slaves.

The following are the most important case suffixes:—

- (1) *Ka*, sometimes written *ke*. This generally gives the force of a dative. Thus, *tatō-ka*, to a father; *jū-ka*, to a daughter; *gōla-ka* or *gōla-ke*, to a country; *āgūr-ke*, to (*i.e.* on) a finger. In *gurō-ka yā-patēō*, on the back of a horse, *ka* gives the force of a genitive. Possibly it is a kind of *dativus commodi* (see list, No. 230), but we also have *tashō-ba* (genitive) *yā-pati*, the back of a horse (No. 227). In *lāmustōk ama-ka* (No. 233), in the small house, we have a distinct locative. So in *kīti wās patkēre-ke*, after some days, *ke* forms what we should call in English a preposition, which is really a noun in the locative. Again this *ka* is used to form a kind of oblique base for attaching other postpositions. Thus, *utrē-ka mili*, (bind him) with ropes; but *bāza mili* (without *ka*), (I have beaten him) with (many) stripes; *ushtuma-ka akeō*, below a tree; *tōla-ka mayō*, in the field. In one case, *ka* is written *ak*, viz. *māl-ak mayō*, among the property.
- (2) *Kē*. This is the locative of *ka*, and generally gives the force of the ablative. Thus, *tatō-kē*, from a father; *yōsh-kē vēshan-gōt*, they rebelled from (*i.e.*

against) the devil. Sometimes it gives the force of a dative, as in *prēshyā tanu tōlo-kē*, he sent (him) to his own fields, or of a locative, as in *kiwās-kē*, at any time; *ek amā-kē ek dabala ek dabili varī*, in one house there were one boy and one girl.

- (3) *Ketī*. This and the following (*kane*) are connected with *ka*. *Ketī* forms a dative of purpose (like the Bashgali *dogē* or *tkā*), as in *i-ketī*, for him (thou gavest food); *āstō-ketī*, for (*i.e.* on account of) (his) coming.
- (4) *Kane* is used as a postposition of the ablative, as in *jū-keliā-kane*, from the daughters. In *tēs-kane mayō*, (he divided his property) amongst them, it is used like *ka* to make an oblique form. The *ne* seems to be a locative termination, so that *kane* is really the same as *kē*. Compare *myukne*, in front.
- (5) *Ba*. This is the regular postposition of the genitive. Thus, *tatō-ba*, of the father; *tashō-ba sōs*, his sister. In the first line of the Parable, we have *manashē-be*, of a man (there were two sons). Here this is probably merely another method of writing *manasha-ba*, like *ke* for *ka*, but it is just possible that *be* may be plural to agree with 'sons.' If this is the case, it is the only instance of a genitive changing for gender, for case, or for number which I have met in the specimens or list.
- (6) *Bē*. This (the locative of *ba*) is regularly used to form an ablative. Thus, *seo-bē*, from there; *atko-bē*, from there; *ateo-bē*, from here.
- (7) *Mili*. This regularly means 'with,' whether as an instrumental or as signifying 'together with.'

Examples will be found above.

- (8) *Mayō*. This means 'among,' 'in.' Examples above.

We may give the following declension of *tata*, a father, from the list of words:—

	Singular.	Plural.
Nom.	<i>tata</i> .	<i>tatē-kele</i> .
Gen.	<i>tatō-ba</i> .	<i>tatē-keliā-ba</i> .
Dat.	<i>tatō-ka</i> .	<i>tatē-keliā-ka</i> .
Abl.	<i>tatō-kē</i> .	<i>tatē-keliā-kane</i> .

**Adjectives.**—I have not noted any instance of adjectives changing either for number or case. Thus we have:—

*bōsta manash*, a good man.  
*bōsta manash-kē*, from a good man.  
*bōsta manash-kele*, good men.  
*bōsta manash-keliā-kane*, from good men.  
*bōsta mēshi*, a good woman.  
*bōsta mēshi-kele*, good women.  
*abar dabala*, a bad boy.  
*abar dabili*, a bad girl.  
*bōsta-ka* (dative), well.

A great many adjectives optionally take the termination *sta* (compare Bashgali *ste*). Thus we have *bōi* or *bōsta*, good. This termination is very common with past participles when used adjectivally, but not when they are used as tenses of a verb. Thus, *nishinā*, sat, he sat. When used adjectivally, *nishinasta*, seated.

Comparison is formed as usual. The object with which comparison is made is put in the ablative. Thus, *bōsta*, good; *echchu bōsta*, better, literally much good; *at-kē di bōsta*, best, literally good also (*di*) than all. I presume that *at* means all, but I have not identified it elsewhere. Another example is *tashō-ba brā-s tashō-ōa sōs-kane dregelā ver*, him-of his-brother him-of the-sister-than tall is, his brother is taller than his sister.

## II. PRONOUNS.—The pronouns of the first and second persons are as follows :—

	Singular.		Plural.	
	I.	Thou.	We.	You.
Nom.	<i>yē.</i>	<i>to, tu.</i>	<i>yema, yuma.</i>	<i>vī.</i>
Gen.	<i>ima.</i>	<i>to-ba.</i>	<i>yema, yuma.</i>	<i>vīma.</i>
Obl.	<i>ī.</i>	<i>to.</i>	<i>yema, yuma.</i>	<i>vīma.</i>

For the genitive, we have once *im* instead of *ima*, viz. in *im jarā mīli*, with my friends. We have *ī* used in the sense of the genitive in *ī maṭini ī ao*, give my share to me.

The oblique form (with or without postpositions) is employed for all other cases. Thus (agent) *ī vībī vēm*, I have beaten; *to pratōm*, thou gavest-to-me; (dat.) *ī ao*, give to me; *to-kē koidam kūṛā*, to thee service was done; *yema varī*, to us it was (proper); (with other postpositions) *ī mīli*, with us; *to-ka patkēr*, behind thee. *Yē* is employed to the dative in *to yē na pratōm*, thou didst not give to me.

In *tūsha ver*, it is thine, *tūsha* appears to be a dative of possession; compare *kasush*, for what, why?

The word for 'he,' 'that' is *se*; obl. sing. *tashō* (gen. *tashō-ba*), or *seō* or *seo*; Nom. plural *tē*, obl. plural *tēs* or *tēsa*. The agent singular is sometimes *se*, sometimes *tashō*. *Tēv* is an adjective plural. Another plural base is *aka*, obl. *akā*. Examples are :—

- se nīgiti beā*, he became in want.
- tashō-ba miul*, its price.
- tashō preh*, give to him.
- se maṭyā*, he divided.
- tashō vinā*, he struck.
- seo-ba patkēr*, after that.
- tē gyāst*, they go.
- tēs-kane mryō*, among them.
- tēsa Trasken vēṛētoā*, they saw Trasken.
- tēv rupayan tashō-ka vēch*, take those rupees from him.
- aka shālinōt*, they became merry.
- akā-ba*, of them (List).

The word for 'he,' 'this,' is *ī*, obl. sing. *ī*. The oblique plural is *amī*. There is no occurrence of the nominative plural. Examples of the use of this pronoun are :—

- ī to-ba piutr*, this thy son.
- ī rupaya tashō preh*, give this rupee to him.
- ī-keṭi brujao pratā*, for him food was given.
- ī karavē*, put on him.
- ī āgūr-ke*, on his finger.
- amī-ka mayō*, amongst them.

Other pronominal forms are :—

- tanu*, own : *tanu tōla-kē*, to his own fields.
- kāsta*, by whom : *kāsta māl pusiya*, by whom the property was lost.
- kē*, who ? *kuma dabala*, whose boy ? *kū-ka*, from whom (did you buy) ?
- kas*, what ? *to-ba nam kas ver*, what is your name ? *kasush*, what for, why ?
- kasu-keṭi*, what for, because.
- ki*, any : *ki wās-kē*, at any time ; *ima kasu ver-ba*, whatever may be mine ;
- kūi-di to-ba mela arunga na kūṛā*, at any time even I did not disobey thee : *kūi-ta ī to-ba piutr ā-bā*, when this thy son may have come.
- iti*, so many, so much : *iti vel koidam kūṛā*, so many years I served thee ;
- iti koidam kūṛā*, so much service I did.
- kiti*, how many ? how much ? *ī gurō kiti vel beoōsta ver* ? how many years has this horse existed ? *kiti sudu ver*, how much distance is it ?

**Pronominal suffixes** are freely used, as in Bashgali. They are added to nouns and to verbs, but I have not met any instances of pronouns of the first or second person being added to nouns. When added to nouns they have the force of the genitive case.

When added to verbs, they have the force of the nominative case, *i.e.* refer to the subject, when it is in the first or second person of either number or in the third person plural, and is added to the past participle of an intransitive verb. Pronouns of the third person singular are not so added, the bare participle being always used. When added to the past participle of a transitive verb, they may have the force of an agent or of a dative.

These suffixes are as follows :—

	Sing.	Plur.
1st Person,	<i>m.</i>	<i>mish.</i>
2nd Person,	<i>sh.</i>	<i>ē.</i>
3rd Person,	<i>s, sha.</i>	<i>t.</i>

Examples are :—

- (1) Nouns, *piutr*, a son ; *piutrus*, his son.  
*brā*, a brother ; *brās*, his brother.  
*tata*, a father (obl. *tatō*) : *tatōs*, his father.  
*jū*, a daughter ; *jūes*, his daughter.  
*manash*, a man ; *manashsha*, his man.
- (2) Verbs, *goā*, gone ; *gōm*, I went ; *gōsh*, thou wentest ; *gōmish*, we went ; *gōē*, you went ; *gōt*, they went.

*ver*, he is; *ĩ vībĩ vřem* (for *verem*), (he) beaten is-by-me, I have beaten him.

*pratā*, given; *to yē na pratōm*, by thee to me not (was) given-to-me, thou didst not give me.

Case and number suffixes are added to nouns with pronominal suffixes in the usual way. Thus, *tatōs-ba*, of his father; *tatōs-keliā-ba*, of his fathers.

### III.—VERBS—

#### A. Auxiliary Verbs and Verbs substantive.—

The Verb substantive is thus conjugated :—

Present.		Past.	
Sing.	Plur.	Sing.	Plur.
1. <i>vřem</i> .	<i>věřamish</i> .	<i>variem</i> .	<i>variēmish</i> .
2. <i>vřesh</i> .	<i>věřē</i> .	<i>variesh</i> .	<i>varyū</i> .
3. <i>ver</i> .	<i>veret, vřet</i> .	<i>varĩ</i> .	<i>varĩ</i> .

The past tense does not apparently change for gender. A subjunctive mood is formed by adding *bā*. Thus, *ver-bā*, it may be.

There is a negative verb substantive, of which I have noted the following forms :—

*nūřyem*, I am not; *nūřĩ*, it is not.

I have noted the following forms of the root *bu*, become :—

Infinitive, *būsta*, to become.

Present Participle, *bāla*, being.

Past Participle, *beoōsta*, become.

Conjunctive Participle, *bĩ*, having become.

Future, *bāřiam* or *bāřiem*, I shall become; *bĩkarē*, we shall become.

Past, *bām*, I became; *beā* or *bē*, he became.

*ĩ būsta ver*, I should be, is literally 'by me to become is (proper).'

#### B. The Active Verb.—

The typical transitive verb is the root *vi*, strike, and the typical intransitive one is the root *ĩ*, go. The latter is irregular in the formation of its past participle.

Principal Parts.—

Infinitive,—*viyūsta*, to strike. The termination of the infinitive is *sta* (compare Bashgalī *viste*, to strike). The infinitive can be treated as a verbal noun with an oblique form in *ō*. Thus, *charaūstō-ketĩ*, for grazing; *āstō-ketĩ*, on account of his coming; *ūstō-ke zo-na-věryā*, he did not wish in his heart to go.

Present Participle,—(?) *vila*, striking. I have not noted the present participle of the root *vi*. It, however, ends in *la* (compare Bashgalī *vĩl*, striking). Other examples are *tařala*, searching; *bāla*, being.

Past Participle,—*vinasta* or *vinista*, struck. This participle properly ends in *ā*, so that we should have *vinā*. (As in Bashgalī, the root *vi* adds an *n* in the Past Participle.) But when used as an adjective this participle invariably takes the adjectival termination *sta*, so that we get the form *vinasta* or *vinista*. Other examples are *gōsta*, gone; *beoōsta*, become; *keřēsta*, (? feminine) done; *nishinasta* or *nishinista*, seated; *mōřasta*, dead.

Conjunctive Participle,—*viḃi*, having struck. The true form of this is merely the root (thus *vi*) without the suffix *ḃi*, which apparently means ‘having become,’ being itself the conjunctive participle of the root *bu*. This simpler form (with or without an *i* added) has been noted in a few instances. Other examples are *gē* (the father having gone outside) or *gēḃi*, having gone; *yēḃi*, having eaten; *ōshṭiḃi*, having arisen; *uṭulḃi*, having burnt; *sanumbi*, having run; *aviḃi*, having brought; *kaṭiḃi*, having eaten; *ēḃi* or (2nd specimen) *ēēḃi*, having come; *chākaṭi*, having summoned; *wār-ēḃi*, having come up; *mukḃi*, having fled; *gārēḃi*, having counted.

Imperative,—*vi*, strike thou. This is the bare root to which an *o* or *ū* is sometimes added. Other examples are *chū* or *i*, go; *yū*, eat; *nishū*, sit; *atsh*, come; *ōshṭ*, rise, stand; *mṛi*, die; *preh* or *ao*, give; *sanū* (cf. Bashgalī *achunō*), run; *vēch*, take; *grūt*, bind; *vai-shao*, draw water; *uttō*, keep (me as thy servant).

The 2nd person plural ends in *vē*. Thus, *karavē*, put ye on (the saddle, a garment); *datavē*, put ye on (a ring, shoes).

The **Present Tense** is conjugated as follows:—

I strike.		I go.	
Sing.	Plur.	Sing.	Plur.
1. <i>viam</i> .	<i>viāmish</i> .	<i>gyam</i> .	<i>gyāmish</i> .
2. <i>viash</i> .	<i>viāsē</i> .	<i>gyash</i> .	<i>gyāsē</i> .
3. <i>viās</i> .	<i>viast</i> .	<i>gyās</i> .	<i>gyāst</i> .

Other examples are *meryam*, I die; *na vēcham*, I do not take; *nishās*, he sits, or he dwells; *matrās*, he says; *chāst*, they make (offerings). In the following, the third person plural is used in the sense of the third person singular, *charayāst*, he is grazing; *ēāst*, he comes; *lasayāst*, it becomes spare, remains over and above. It is possible that in these last *yast* is really an auxiliary verb connected with the Ghalchah *yast*, he is. The verb substantive *ver* seems to be really a future of the root which appears in the Ghalchah (Yūdghā) *viem*, I was.

**Definite Present.**—There is no special form for this. It is the same as the simple present. In the list of words, the idea of a simple present is expressed by a circumlocution.

Thus, *yē viyūstō-ka mayō vrem*, I am in a beating, something like the old English ‘I am a-beating.’

**Imperfect.**—This, in the list of words, is expressed by a similar circumlocution. *Yē viyūstō-ka mayō variem*, I was in a beating, I was a-beating. In the specimens there are several forms which can only be treated as imperfects or as habitual pasts. They are based on the corresponding forms of the present tense, and are *preyāsa*, (no one) used to give (to him); *ēyāsa*, (his son) was coming (and was seen by him); *vēchāsa*, (the devil) used to take (tribute); *prēāsī*, they used to give (a man).

**Future.**—The typical letter of this tense is *r*, corresponding to the Bashgalī *l*.



Compare the *Basngali vilam*, I shall strike. As in that language, the first person plural is irregular, the following is the conjugation of the tense 'I shall strike':—

Sing.	Plur.
1. <i>viēram</i> .	<i>vīkarē</i> .
2. <i>vieresh</i>	<i>viērē</i> .
3. <i>vier</i> .	<i>vieret</i> .

Other examples are *mela chēram*, I will make words; *bīkare*, we will become (happy).

This tense can be used in the sense of a present subjunctive, as in *yē kas viēram*, I perhaps may strike.

**Past.**—In transitive verbs this tense is conjugated passively with the subject in the agent case. I have not found any instances in which the tense is changed to agree with the object in gender or number (see, however, the perfect, below). As in other languages, the tense is the simplest form of the past participle, without the termination *sta*. In one or two cases it takes the termination *ō*, instead of *ā*. The past tense of the verb 'strike' is therefore conjugated as follows, the participle itself remaining unchanged throughout:—

Sing.	Plur.
1. <i>ī vinā</i> or <i>vinō</i> .	<i>yema vinā, vinō</i> .
2. <i>to vinā</i> or <i>vinō</i> .	<i>vīma vinā, vinō</i> .
3. <i>tashō vinā</i> or <i>vinō</i> .	<i>tēs vinā, vinō</i> .

Other examples of this tense are, *miul prē vē kūrā*, did you buy? *maṭyā*, he divided; *vēsēteyā*, he collected; *pusiyā*, he lost; *preshyā*, he sent; *mela* (or *mele*) *krā* (*kūr* or *kūrā*), he made words, he said; *krā, kūr* or *kūrā*, he (or I) made, he (or I did); *vērētoā*, he saw, I saw; *pelāgō*, he embraced; *jīpartō*, he kissed; *mela kudēyā*, he enquired; *zēryā*, he entreated; *pratā*, thou gavest; *jērā* (2nd specimen), he killed.

With a pronominal suffix of the dative of the first person we have *pratōm*, thou didst (not) give to me.

The word for 'he said' is *matrei*, which seems to be irregular. Possibly the *ei* is a pronominal suffix meaning 'to him.'

In the case of intransitive verbs, the third person singular is the bare past participle, which agrees with the subject in gender. In the other persons, pronominal suffixes of the nominative are added to the past participle. We thus get the following conjugation of 'I went':—

Sing.	Plur.
1. <i>gōm</i> .	<i>gōmish</i> .
2. <i>gōsh</i> .	<i>gōē</i> .
3. <i>goā</i> (masc.), <i>geā</i> (fem.).	<i>gōt</i> .

An example of the 3rd sing. fem. is *nishtupren dabala goā, patkēr dabili geā*, first, the boy went, afterwards the girl went.

Other examples of this tense are *samatyā*, he started; *chamyā*, (a famine) stuck; *bēā* or *bē*, he became; *nishinā*, he sat, or stayed; *binyā*, he understood; *oshirmā-gōm* I felt (lit. went) ashamed; *ā*, he came; *zo-ma-vēryā*, he did not wish in his heart *āfō*, (the turn came); *shātinōt*, they became merry; *nishinōt*, they dwelt; *vēshan-gōt* they rebelled.

In the Parable, when the elder son comes home, the word used is *ḍayyā*, he arrived. I am unable to explain this form. Possibly it is really the locative of a verbal noun, and means 'on arriving.'

The **Perfect** tense is, in the list, formed from the conjunctive participle. Thus, *ī vibi vṛem*, by me having struck he is by me, *i.e.* I have struck him. Elsewhere both in the list and in the specimens, it is formed from the past participle. Thus, *sōs ishtri kerēsta* (? is this feminine) *veṛ*, he has made the sister a wife, he has married the sister; *tatō brujao pratā veṛ*, the father has given food.

The **Pluperfect**, in the only example, is made from the past participle, *viz.* *ī vinistā varī*, I had struck.

As in Bashgali, a kind of **Conditional** or **Subjunctive** mood is made by suffixing *bā*, as in *yārim-bā* . . . . *kiuts pararem-bā*, if I may eat . . . . I may fill (my) belly. Sometimes this *bā* is omitted, and we have other idioms, like those given in the list; *yē kas viēṛam*, I may perhaps strike; *ī viyūsta veṛ*, to me it is (proper) to strike, I should strike.

The **Passive** voice is formed by conjugating the past participle with the verb substantive. Thus:—

*yē vinasta vṛem*,—I am being struck.

*yē vinasta variem*,—I was struck.

*yē vinasta bāṛiam*,—I shall be struck.

The **Negative** is throughout *na*, except in the negative verb substantive (see above). The word for 'no' is *nai* or *nei*.

[No. 2.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

WAI-ALĀ.

## SPECIMEN I.

(WAIGAL, IN KAFIRISTAN.)

*(Khan Sahib Abdul Hakim Khan, 1900.)*

Ek manashe-be du piutr varī. Amī-ka mayō kēshteō  
*One man-of two sons were. These among by-the-younger*  
 piutrus tatōs-ka matrei, 'O tā, to-ba māl-ak mayō  
*son-of-him the-father-of-him-to it-was-said, 'O father, thee-of property among*  
 ĩ maṭini ĩ ao.' Se tēs-kane mayō tashō-ba māl  
*my share to-me give.' By-him them among him-of property*  
 matyā. Ek kiti wās dī patkēre-ke kēshteō piutrus  
*was-divided. A some (i.e. few) days also after by-the-younger son-of-him*  
 saprok tashō-ba māl vēsēteyā, ek sudu gōla-ke samatyā.  
*all him-of the-property was-collected, a distant country-to he-started.*  
 Seō balamast bī tashō-ba māl pusiya. Kī-wās-ke  
*There debauched becoming him-of property was-lost. What-day-at (i.e. when)*  
 saprok māl pusiya, se gōla-ka abar avotā chamyā.  
*all property was-lost, that country-to bad famine (lit. hunger) stuck.*  
 Se nīgiti beā. Se goā, ek echchu sal manash mili gēbi  
*He in-want became. He went, a very rich man with having-gone*  
 nishinā. Se bōsta manash se preshyā tanu  
*sat (i.e. stayed). That good (i.e. rich) man(-by) he was-sent his-own*  
 tōla-kē mērgā charaūstō-keṭi. Se matrās, 'mērgā lasavishtō yē yārim-bā  
*field-to swine feeding-for. He says, 'swine's leavings I (if-)I-may-eat*  
 kiuts pararem-bā.' Ki manash tashō na preyāsa. Se enerī  
*belly I-may-fill.' Any man to-him not was-giving. He now*  
 binyā, tashō shū mili mela krā, 'iti manash ima  
*understood, his self with talking was-done, 'so-many men my*  
 tatō-ba māl yēbī lasayāst, yē avotē meryam.  
*father-of wealth having-eaten spare-becomes, I by-hunger am-dying.*  
 Ōshṭibī tatō-ka gēbi mela chēram, "O tā, to  
*Having-arisen father-to having-gone word I-will-make, "O father, thee*  
 myukne Trasken myukne yē oshirmā-gōm. Yē to-ba piutr bāla  
*before God before I ashamed-went. I thee-of son being*

nūryem. Ī to mili koidam-kulla kaṭi uttō." ' Ōshtibi  
 not-am. Me thee with hired-servant like keep." ' Having-arisen  
 tatōs-ka goā. Sudē piutrus ēyāsa tatō  
 father-of-him-to he-went. At-a-distance the-son-of-him was-coming by-the-father  
 se vēṛētoā; tashō zō utulbī, sanumbi goā, piutrus  
 he was-seen; his heart having-burnt, having-run he-went, the-son-of-him  
 damrōy-ka pelāgō, jīpartō. Piutrus tatōs-ka  
 the-neck-to was-embraced, he-was-kissed. By-the-son-of-him the-father-of-him-to  
 mela kūṛ, ' O tā, to myukne Trasken myukne yē oshirmā-gōm.  
 word was-made, ' O father, thee before God before I ashamed-went.  
 Eneri pat Ī to-ba piutr būsta nūri.' Tatōs  
 Now after to-me thee-of the-son to-be it-is-not(-fit). ' By-the-father-of-him  
 tashō-ba bahri mele kūṛā, ' bōsta adicham avibī i  
 him-of slaves(-to) word was-made, ' good garment having-brought this-one  
 karavē; ek āgushtō avibī, i āgūr-ke datavē, i  
 put-on; a ring having-brought, this-one's finger-to put-on, (to-)this-one  
 watsai datavē. Seō patkēre brujao kaṭibī kushil bikarē.  
 shoes put-on. From-that after food having-eaten merry we-will-become.  
 Niushtē ima piutr mōṛasta varī, shūda bē; pius beoōsta varī,  
 Formerly my son dead was, living he-became; lost become was,  
 eneri Ī vēṛētoā.' Aka shātinōt.  
 now by-me he-was-seen.' They became-merry.

'Tashō-ba deshteō piutrus se tūrē tashō-ba tōla-ka mayō  
 Him-of the-elder son-of-him (at-)that time him-of field in  
 varī. Atko-bē ēbi amā tavar dayyā  
 was. There-from having-come to-the-house near he-arrived  
 alōl-patresta nat-chāsta tashō shudī bē. Ek tashō-ba manash  
 singing-(?) giving dance-doing to-him known became. One him-of man  
 chākaṭi se mela-kudeyā, ' kasu-di alōl preast ? '  
 having-summoned by-him word-was-asked, ' for-what-also singing they-(?) give ? '  
 Se matrei, ' to-ba brā ā; se argu-bi āstō-keti  
 By-him it-was-said, ' thee-of the-brother came; he well-being coming-for  
 to-ba tatō brujao pratā-ver.' Tashō chitān kūṛā.  
 thee-of by-the-father food given-is.' By-him annoyance was-made.  
 Se amā attar ūstō-ke zo-na-vēryā. Tatōs  
 He in-the-house inside going-for heart-not-wished. By-the-father-of-him  
 ber gē se bōsta zēryā. Se tatōs-ka  
 outside having-gone he well was-entreated. By-him the-father-of-him-to  
 matrei, ' iti vel to-kē koidam kūṛā. Kuī-di  
 it-was-said, ' so-many year thee-to service was-done(-by-me). Ever-even

to-ba mela urunga na kūrā. Iti koidam kūrā  
*thee-of the-word otherwise not was-done. So-much service was-done*  
 to ki wās-kē ek chū yē na pratōm, im jarā mili  
*by-thee any time-at one kid to-me not was-given-to-me, my friends with*  
 yēbī, yē kushil bāriem. Kuī-ta i to-ba piutr  
*having-eaten, I happy might-have-become. When this thee-of the-son*  
 ā-bā, kāsta kanchanai mili to-ba māl pusiā, to  
*may-have-come, by-whom harlots with thee-of the-property was-lost, by-thee*  
 i-ketī brujao pratā.' Tatōs tashō-ka matrei,  
*this-one-for food was-given.' By-the-father-of-him him-to it-was-said,*  
 ' O piutr, to saprok wās ĩ mili vresh. Ima kasu ver-bā,  
 ' O son, thou all time me with art. My whatever may-be,  
 tūsha ver. Yema kushil būsta varī, kasu-ketī to-ba  
*thine is. To-us happy to-become was(-proper), because thee-of*  
 brā mōrasta varī, eneri piukede bē; pius beoōsta varī, eneri  
*the-brother dead was, now alive became; lost become was, now*  
 ĩ vērētoā.'  
*by-me he-was-seen.'*

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[No. 3.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

WAI-ALĀ.

## SPECIMEN II.

(WAIGAL, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khan, 1900.)

Nishtupren      Wai      Jelālābād      nishinasta      varī.      Seo-bě  
*Formerly      the-Wai-people      in-Jalalabad      dwelt      were.      There-from*  
wār-ēbi      Nārang      nishinōt.      Seo-bě      mukī      wār-ēbi  
*up-having-come      at-Narang      they-dwelt.      There-from      having-fled      up-having-come*  
Chaqaṇ-serai      nishinōt.      Seo-bě      ēēbi      Shākuriḱ      nishinōt.  
*at-Chaqaṇ-sarai      they-dwelt.      There-from      having-come      at-Shakurik      they-dwelt.*  
Shākuriḱē      Shigal      tao      tavar      ver.      Seo-bě      ēēbi  
*In(i.e. to)-Shakurik      the-Shigal      country      near      is.      There-from      having-come*  
Kumaritun      Samalam      nishinōt.      Seo-bě      ēēbi      Waigal  
*at-Kumaritun      (and-)Samalam      they-dwelt.      There-from      having-come      in-Waigal*  
nishinōt.  
*they-dwelt.*

Waigal      yōsh      varī.      Se      yā-velē      Waigaliē-kē      sham  
*In-Waigal      a-devil      was.      He      every-year      the-Waigal-people-from      tribute*  
vēchāsa.      Amā      gārēbi      tashō      vār-vārē      ek      manash  
*was-taking.      Houses      having-counted      to-him      by-turn-(and-)turn      a      man*  
prēāsī.      Ek      amā-kē      ek      dabala      ek      dabili      tsaverker      varī.  
*they-used-to-give.      One      house-in      one      boy      one      girl      orphans      were.*  
Tēs-kē      vār      ātō.      Nishtupren      dabala      goā,      patkēr      dabili      geā.  
*Them-to      turn      arrived.      First      the-boy      went,      afterwards      the-girl      went.*  
Yōsh      matrei,      'lāmustōk      veret.      Nei,      na      vēcham.'      I-ketī  
*By-the-devil      it-was-said,      'very-small      they-are.      No,      not      I-take.'      This-for*  
Wai      yōsh-kē      vēshan-gōt.      Seo-bě      tē  
*the-Wai-people      the-devil-from      rebellious-went.      There-from      they*  
Trasken      tarāla      gōt.      Tēsa      Trasken      Bimberi      adā  
*(the-God-)Trasken      searching      went.      By-them      Trasken      (on-)Bimberi      hill*  
vērētoā.      Se      Waigaliē      mili      gēbi      yōsh      tashō  
*was-seen.      He      the-Waigal-people      with      having-gone      the-devil      by-him*  
jēra.      Seo-ba      patkēr      Waigal      manash      Traskene-kē      dūh      chāst.  
*was-killed.      There-from      after      Waigal      men      Trasken-to      offerings      make*

## NUMERALS.

ek, du, trē, shtā, pūch, shū, sōt osht, nū, dōsh, yāsh,  
*One, two, three, four, five, six, seven, eight, nine, ten, eleven,*  
bāsh, trūsh, chadēsh, pachēsh, shēsh, satāsh, eshtāsh, ēshī,  
*twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen,*  
vishī, vishē-dōsh, du-vishī, du-vishē-dōsh, trē-vishī, trē-vishē-dōsh, shtā-vishī,  
*twenty, thirty, forty, fifty, sixty, seventy, eighty,*  
shtā-vishē-dōsh, pūch-vishī.  
*ninety, hundred.*

## WASĪ-VERI OR VERON.

This language is spoken by the Prēsun, one of the Sufēd-pōsh tribes of Kāfiristān. According to Sir George Robertson<sup>1</sup> they are also called Viron by their Muhammadan neighbours, and are probably a very ancient people. They inhabit the Presungul,<sup>2</sup> and are entirely different from the Siāh-pōsh tribes on the one hand, and from the Wai and the Ashkun(d) people on the other. They are remarkable for their peaceful disposition, and for their inefficiency as fighting men.....The high valley of the Prēsuns is easy, and the grazing excellent, the flocks and herds good and the people can be plundered without much difficulty: but it is a sort of cockpit for Kāfiristān, and no man can wander there safely except when the passes are closed by snow.’

The language spoken by this people differs extremely from Bashgalī, but a perusal of the grammatical notes which follow will show that both languages evidently belong to the same stock.<sup>3</sup>

The following specimens of the Veron dialect, or Wasī-veri, have been prepared for me, under circumstances of considerable difficulty, by Khan Sahib Abdul Hakim Khan. As explained above, the Verons are a people not easy to get hold of. At length, after long search, a shepherd of considerable stupidity was found, and with his aid the versions were prepared through the intermediary of a Bashgalī Shaikh, who knew something of his language.

The results are the two following specimens (a version of the Parable of the Prodigal Son, and a Folktale), and the following List of words in the Veron language.

This is the first attempt which has ever, so far as I am aware, been made to record any facts about this interesting language, concerning which nothing has hitherto been known except the name. Considering the want of intelligence shown by the source of our information, we cannot hope that the specimens are in every respect correct, but Khan Sahib Abdul Hakim Khan’s skill and experience in preparing these specimens (this is the thirteenth that he has been good enough to procure for me) are a guarantee that every care has been taken to make them as accurate as the circumstances permitted.

From the specimens and the list of words, we are able to put together the following imperfect sketch of the Veron language, which has been checked at Chitral by Khan Sahib Abdul Hakim Khan:—

### I.—NOUNS—

Singular.	Plural.
(1) <i>yā</i> , a father.	<i>yā-kil</i> or <i>yā-kili</i> .
<i>yā</i> , of a father.	<i>yā-kiliō</i> .
<i>yā-pa</i> or <i>yā-panē</i> , to a father.	<i>yā-kiliō-panē</i> .
<i>yā-pa</i> or <i>yā-panea</i> , from a father.	<i>yā-kiliō-panea</i> .

<sup>1</sup> *The Kāfirs of the Hindu-kush*—pages 78 and ff.

<sup>2</sup> This is the name given by Sir George Robertson to the river which is formed by the ‘Wezgul’ drainage. *Op. laud.* pages 64 and 66. The river does not appear to have any established local name or he would have used it, instead of coining a designation. Khan Sahib Abdul Hakim Khan calls it the ‘Wasī-gal,’ and the language ‘Veron’ or ‘Wasī-veri,’ i.e. speech of Wasī.

<sup>3</sup> Compare the first personal pronoun in the two languages. In Bashgalī, it is *ōnfs* and in Veron it is *unzū*.



Singular.	Plural.
(2) <i>lushtu</i> , a daughter.	<i>lusht-kil</i> or <i>lusht-kili</i> .
<i>lushtu</i> , of a daughter.	<i>lusht-kiliō</i> .
<i>lushtu-pa</i> , to a daughter.	<i>lusht-kiliō-panē</i> .
<i>lushtu-panea</i> , from a daughter.	<i>lusht-kiliō-panea</i> .

The following are further examples of the formation of the plural :—

Singular.	Plural.
<i>piē</i> , a son.	<i>piē</i> or <i>piē-kili</i> .
<i>warjemi</i> , a man.	<i>warjemi</i> .
<i>weste</i> , a woman.	<i>westeō</i> .
<i>īri</i> , a horse.	<i>īriō</i> .
<i>zhesht</i> , a bull.	<i>zheshteō</i> .
<i>gūth</i> , a cow.	<i>gūthō</i> .
<i>kirukh</i> , a dog.	<i>kirō</i> .

There does not appear to be a dual number. We have *lue-yā-kil*, two fathers; *lue lusht-kil*, two daughters; *lue piē*, two sons; *lue warjemi*, two men.

Some nouns appear to have an oblique form. At least we find *tarage* or *tarag-tī*, in the house, and *tarage tibbatiuk*, near to the house.

As regards cases, the genitive frequently has the termination *ūri*. Thus we have *warjemi-ūri*, of a man; *īri-ūri*, of the horse; *kizhgā-ūri*, of the swine. So also in the Pronouns (*q.v.*). The terminate *wak* also appears in the list of words. Thus, *yā-wak*, of a father.

As regards the Dative, the specimens and the List of words give a form in *sh*. Thus, *yāsh*, to the father; *piēsh*, to the son; *iyū endesh pologsho*, thou to-me saidst. It may be noted here that the specimens show that the postpositions of the cases are very loosely used, and are frequently omitted. It seems to me to be probable that in the first two examples the *sh* is a pronominal suffix meaning 'his,' and that the words mean 'his father' and 'his son,' respectively. Compare the Wai-alā *manashsha*, his man.

I note one instance of a Dative Plural in *an*, i.e. from *palē*, a servant, we have Nominative Plural *palē*; Dative Plural *palēan*, (the father said) to the servants. Or, more probably, *palēan* is a general oblique plural form. Compare the Bashgali *palēin-tā*.

A Dative of motion to a place is formed by prefixing *tu*. Thus, *tu-gul*, to (or in) a country; *tu-munj*, to-in, into.

A Locative case is formed by suffixing *munj*. Thus, *itineok-tu-munj*, to-in-fields; *tulu-munj*, in longing. 'On the back' is *tu-gīch*. Thus, *īri-tugīch*, on a horse. *Nu* also means 'in,' in *nu-lōsuni*, in want.

## II—PRONOUNS—

Singular.	Plural.	Singular.	Plural.
<i>unzū</i> , I.	<i>asē</i> .	<i>i-yū</i> , thou.	<i>miū</i> .
<i>um</i> , <i>um-ūri</i> , of me, my.	<i>as</i> .	<i>ī</i> , <i>ī-ūri</i> , of thee, thy.	<i>asēn-ūri</i> .
<i>endesh</i> , Dat. and obl. form.	<i>asē</i> , <i>as</i> .	<i>itiesh</i> , Dat. and obl. form.	<i>asēn</i> .

The oblique forms can, apparently, be used for almost any case. Thus, in the specimens, in different places, *endesh* means 'of me,' 'to me,' and 'me.' 'My father' is *um yā*: *um aga* (second specimen) is 'to me': *as-panē* is 'to us.'

In the second person, the sign of the genitive is often dropped. Thus we have *ī nam*, thy name; *ī yā*, thy father; *ī timig*, before thee; *ī piē*, thy son.

Singular.	Plural.
<i>sū</i> , he.	<i>mū</i> .
<i>sumish</i> , <i>sumish-ūri</i> , of him.	<i>mishin</i> , <i>mishin-ūri</i> .
<i>sumish</i> , <i>mish</i> , Obl. form.	<i>mishin</i> .

The oblique form may be used for any case. Thus, *mish letri*, his wealth; *mish shō-panē*, with his own self; *sumish-panē*, to him; *sumish amjōn*, put on him; *sumish eshtak piē*, his eldest son; *sumish-dugē* (compare *Bashgali ene-dugān*), for his sake; *sumish tu-gichi*, on his back; *sumish-pa*, from him. Regarding pronominal suffixes see the remark on the Dative case of nouns, above.

‘That’ is *esle*, as in *esle warjemi*, that man: *esle ves*, at that time. ‘Those rupees’ is translated *marga tēga*. ‘This’ is *uū*, as in *uū īri*, this horse; *uū piē*, this son.

The following are miscellaneous pronouns. ‘Who’ (relative) is *kese* or *kes*; ‘whose?’ is *tesh*; ‘what?’ is *pseh*; ‘so many’ is *kereg*; ‘how many’ is *kereg-sēal*; ‘whatever’ is *pespulok*; ‘any one’ is *kessedde*; *um-ūri psahstro*, *ī-ūri asto*, is ‘mine whatever-things are, thine are.’

### III.—VERBS—

#### A. Verbs Substantive.

*Infinitive*, *inik*, to be, as in *piē inik aipua*, fit to be a son.

*Present Tense*, I am, etc.

Singular.	Plural.
1. <i>esmo</i> , <i>aso</i> .	<i>esemsho</i> .
2. <i>eso</i> , or <i>es</i> .	<i>eseno</i> .
3. <i>eso</i> , <i>so</i> , <i>esela</i> .	<i>asto</i> .

The following sentences may be compared with the above:—

*Aipua nā aso*, I am not fit.

*Um panē eso*, thou art with me.

*Nerag tikkē eso*, how far is it?

*Zin tarag-tī eso*, the saddle is in the house.

*Litē eso*, he is taller.

*Pseh lol nat so*, what singing (and) dancing is there?

*ī nam pesnemes*, what is your name?

*Uū īri nerag utsu esela*, how old is that horse?

*Nerag piē ast* (possibly borrowed from *Ghalchah*), how many sons are there?

*Um-ūri psahstro*, *ī-ūri asto*, mine whatever things are, thine are.

*Past Tense*, I was, etc.

Singular.	Plural.
1. <i>essem</i> .	<i>asemsho</i> .
2. <i>esso</i> .	<i>esno</i> .
3. <i>esso</i> , <i>so</i> , <i>tso</i> .	<i>asto</i> , <i>ese</i> .

Examples of the use of this tense are,—

*sū tulu-munj so*, he was in longing.

*sumish eshtak piē itineok tu-munj so*, his eldest son was in the fields.

*atlege kata warjemi so*, there was a wealthy man.

*shingrānik char tso*, merry-making was proper.

*lue piē ese*, there were two sons.

*Future*, I shall be ;—*unzū apōrgosmō*.

*Present Conditional*, I may be ;—*unzū apōrgosme*.

*Past Conditional*, I would have become merry ;—*shingraga saisumish*.

*Future Conditional*, I should be ;—*inikso*.

Several words are translated 'he became' in the specimens. They are as follows :—

*ūtu-kal wōkso*, there became a famine-year.

*nu-lōsuni wōkso*, he became in want.

*tikhiul wōkso*, he became annoyed.

*shō-ōkso*, he became alive.

*ato-bōkso*, he had become lost.

*shingra wōgusto*, they became merry (compare *pezekso*, he went ; *pezegusto*, they went).

## B. Active Verb.

Standard verb,—

*pesumtinik*, to beat.

*Infinitive*, *pesumtinik*, to beat ; so *inik*, to be ; *wuzānik*, to graze ; *oyinik*, food ; *tibzinik*, to go inside ; *shingrānik*, to make merry. We find a Dative of the Infinitive in *atsuk-panē abuk aphiēgo*, he gave food for (on account of) his coming.

The *Past Participle* or *Conjunctive Participle* ends in *i* or *ī*. Thus, *pesumtī*, having beaten ; so *bidi-talwi*, having done debauchery, *oyī*, having eaten ; *uishtī*, having risen ; *uskozi*, having seen ; *gizi*, having brought ; *chālī*, having called ; *bebzī*, having gone out ; *tizh-gui*, having collected ; *tibzī*, having gone inside ; *kosi*, having fallen *Ikki-zo*, running, seems to belong to this.

*Imperative*,—*pesumtieh*, beat ; so,—*āphleh* or *ophliu*, give ; *sumotū*, keep ; *at bīzas*, look here. Other examples in the list of words are,—*pez*, go ; *oyus*, eat ; *bishlus*, sit ; *jots*, come ; *ishteh*, stand ; *omos*, die ; *ikiutsek*, run ; *ilgēseh*, take (ʔ take away) ; *ūrias*, walk.

Plurals are *amjōn*, put on ; *sakshōn*, put.

*Present*.—I beat, etc.

Singular.	Plural.
1. <i>pesumtiemo</i> .	<i>pesumtimsho</i> .
2. <i>pesumtimasish</i> .	<i>pesumtimasinch</i> .
3. <i>pesumtimasaso</i> .	<i>pesumtimasasto</i> .

The same tense of the verb 'to go' is (judging from the list of words) somewhat different. It is as follows :—

1. <i>pezemo</i> .	<i>pazemsho</i> (sic).
2. <i>pezmasish</i> .	<i>pezemasench</i> .
3. <i>pezemasaso</i> .	<i>pezemasasto</i> .

The only example in the specimens is *bī-shilmasto*, it (they) become(s) spare.

In the List of words we find *ayāmeso*, he is grazing; *i-tak tsāmaso*, he comes behind you. *Mōksūm*, in the Parable, which is translated 'I am dying,' is apparently really a Past Tense, and means 'I am dead.'

The following appear to be the terminations of this tense:—

Singular.	Plural.
1. <i>emo</i> .	<i>msho</i> .
2. <i>masish</i> .	<i>masin</i> ch, <i>masen</i> ch.
3. <i>maso</i> , <i>meso</i> .	<i>masto</i> .

These may be compared with the Present and Past Tenses of the Verb Substantive and with the Bashgali Pluperfect.

*Imperfect*,—*pesumtimasēsum*.

In the Parable, *āmaso*, he was coming, is apparently an example of this tense. It looks, however, more like the third person present.

*Future*,—I shall beat, etc.

Singular.	Plural.
1. <i>pesumtemo</i> .	<i>pesemtemsho</i> .
2. <i>pesemtimasso</i> .	<i>pesemtiogasno</i> .
3. <i>pesemtiogosso</i> .	<i>pesemtiogasto</i> .

Other examples are,—

*pezemo*, I will go; *veri-polemo*, I will say words; *oīmsho*, we will eat, *shingraīmsho*, we will make merriment.

*Present Conditional*,—I may beat, etc.,—*pesumti-wolgasm*. Other examples are probably *gosaisum*, I would make (my belly satisfied); *bī-shilema*, if (the husks) would become spare; and (in the second specimen) *nā mokwasum*, I should not die. This is perhaps a future. 'I should beat' is *pesumtenikso*.

*Past Tense*.—The subject appears always to be in the Nominative in the case of Transitive Verbs, but the conjugation of Transitive and Neuter Verbs differs in this tense.

I beat, etc.

Singular.	Plural.
1. <i>unzū pesumtiom</i> .	<i>asē pesumtiomsho</i> .
2. <i>iyū pesumtioksho</i> .	<i>miū pesumtegunch</i> .
3. <i>sū pesumtiogo</i> .	<i>mū pesumtiogosto</i> .

I went, etc.

Singular.	Plural.
1. <i>unzū pezeksam</i> .	<i>asē pezaksamish</i> .
2. <i>iyū pezegesish</i> .	<i>miū pezaksinch</i> .
3. <i>sū pezagish</i> , <i>pezagusto</i> , or <i>pezekso</i> .	<i>mū pezegusto</i> .

Other examples of the Past Tense of Transitive Verbs are:—

*First Person*,—*iliemche*, I did; *uzhōgo*, I found.

*Second Person*,—(List of words) *plū ilgēgo*, you bought; (Specimens) *iyū pespulok-shilo*, whatever thou saidst; *nā uphlēgo*, thou didst not give; *abuk aphlēgo*, thou gavest food.

*Third Person*,—*polōgo*, he said; *wilisōgo*, he lost; *tikhēgo*, he consumed; *esēgo*, he sent; *lust ultsōgo*, he embraced; *veri-aplogo* (? *aphlēgo*), he ordered; *nusiōgo*, he heard; *agi-deōgo*, he enquired; *abuk aphlēgo*, he gave food; *optoōgo*, he entreated; *psāōgo*, he lost; *jicheveh uphlēgo*, he gave a paper; *abuk aphlēgo*, they gave food.

Ending in *sto* are,—*butog-lēgusto*, he made division; *tigh-gousto*, he collected; *kessedde sumish nā aphlimasto*, no one gave him; *aptēgusto*, they accepted; *ipōgusto*, he built; *lēgusto*, they did. These are all probably plurals.

The two following end in *kso*, which judging from analogy would lead us to class them with Neuter Verbs; but the meaning seems to be transitive,—*āpichōkso*, he kissed; *alugōkso*, it struck (? alighted) on his head.

Judging from cases like *aphlēgo* or *uphlēgo*, which means thou gavest, he gave, and they gave, it would seem that in the case of Transitive verbs, the Tense has a Passive signification, although the pronouns of the subject are used in the form of the nominative. *Unzū aphlēgo* would be equivalent to the Urdū *maĩ-nē diyā*; *iyū aphlēgo*, to *tū-nē diyā*, and so on. The case closely resembles that of Dakhinī Hindōstānī which has *maĩ* (not *maĩ-nē*) *diyā*.

Other examples of the Past Tenses of Neuter verbs are,—

*First Person*,—*mōksūm*, I am dead; *emaso*, I became.

*Third Person*,—(List of words), *ashlekso*, he is seated, or *ashilekso*, he resides; (Specimens) *shilēgusto*, he stayed; *wōkso*, he became; *jurokso*, his heart burnt; *mōkso*, he was dead; *shō-ōkso*, he became alive; *bōkso*, he became; *woshukso*, he wished; *atsukso*, he came; *ashlegso*, he sat.

*Ughōgo* is translated 'he became found.' It is probably a Transitive verb, and means 'I have found (him).'

It would appear probable that the termination *so* in the above instances is the third person singular past of the verb substantive, meaning 'he was.' So also the termination *usto* of the third person plural. Compare the Bashgali Pluperfect.

*Perfect*,—I have beaten,—No example. *Skal wezig mish pe eshpōmo* means 'I have beaten with many stripes,' but the verbal root is not the standard one. Other examples, all more or less doubtful, are,—*ibil liemo*, I have done (I did) service; *unūn nā gāsum*, I have not refused; *i wayeh āwukso*, thy brother has come (came); *unzū ittīn tsēra skal tūd pezakson*, I have walked (I walked) a long distance to-day. I am informed that, as a matter of fact, the language has no perfect tense. The Past tense is used in the meaning both of an Indefinite Past and of a Perfect.

*Pluperfect*,—'I had beaten' is *unzū pesumtimasum*.

The following examples of Passive Verbs are given in the list of words:—

*unzū pesumtiuggan puzokso*, *unzū pesumtiuggan pezagesh*,

I am beaten.

I was beaten.

*unzu pesumtiuggan pezmesh*,

I shall be beaten.

Finally,—It is probable that the above verb *pesum-tinik*, to beat, is a compound one. It may be mentioned that the root of the corresponding verb in Kalāshā is *tī*.

In the above examples the vowels *a* and *u*, *a* and *e*, *e* and *i* seem to be freely used for each other. I have written in each case what I have found.

[ No. 4.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP

WASĪ-VERI OR VERON.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1899.)*

Attege warjemi-ūri lūe piš ese. Mishin tum-juruk bannia  
*One man's two sons were. Of-them from-among the-younger*  
 yā-sh polōgo, 'Ou yā, i letri tum-juruk um butog endesh  
*father-to said, 'O father, thy property from-among my share to-me*  
 ophliu.' Sū mish letri mishin tumunj butog-lēgusto. Nerag vestektse  
*give.' He his wealth them among divided. Some days-after*  
 bannia piš mish letri sunyāwi tizh-gousto tikkē tu-gul pezagusto.  
*younger son his wealth all collected distant to-country went.*  
 Mish letri esle bidi-talwi wilisōgo. Immureh mish letri  
*His wealth there having-done-debauchery he-lost. When his wealth*  
 sunyāwi tikhēgo esle-tu-gul skal ūtu-kal wōkso. Sū nu-lōsuni  
*all was-consumed in-that-country much hunger-year became. He in-want*  
 wōkso. Sū pezekso attege kaṭa warjemi panē meshī shilēgusto. Esle  
*became. He went one wealthy person with together stayed. That*  
 warjemi mish itineok tu-munj sumish esego kizhgā wuzānik. Sū  
*person his fields in him sent swine grazing-for. He*  
 tulu-munj so, 'kizhgā-ūri oyinik wūs bī-shilema oyī  
*longing-in was, 'swine's food husks if-spare-would-become having-eaten*  
 omilu lāro gosaisum.' Kesedde sumish nā aphlimasto. Esle-tu-ves  
*belly satisfied I-would-make.' Any-one to-him not gave. At-that-time*  
 bisikneokso mish shō panē veri-polōgo, 'kereg-skal palē um yā  
*to-senses-came his-own self with words-said, 'how-many servants my father's*  
 arawar-panē abuk oyī mishin-ūri bī-shilmasto; unzū ūtavi  
*wealth-with food having-eaten of-them spare-becomes; I of-hunger*  
 mōksum. Uishtī yā-pa pezemo; sumish-panē veri-polemo,  
*am-dead. Having-risen father-to I-will-go; him-to words-I-will-say,*  
 "O yā, unzū Pāchā timig i timig jirikh emaso.  
*"O father, I God before thee before ashamed became.*  
 Alā-taī i piš inik aipua nā aso. Endesh attege palē charā  
*After-this thy son to-be fit not I-am. Me one servant like*  
 sumoṭū." Uishtī yā pa pezekso. Piš tikkē-panea āmaso, yā  
*keep." Having-risen father to he-went. Son at-distance was-coming, father*

uskozi jurokso ikkizo pezekso. Yā piē-sh lust-ultsōgo,  
*having-seen-him his-heart-burnt running went. Father the-son-to embraced,*  
 apichōkso. Piē yā-sh veri-polōgo, 'O yā, unzū Pāchā timig ī  
*kissed. Son the-father-to said, 'O father, I God before thee*  
 timig jirikh emaso; alā-taī ī piē inik aipua nā  
*before ashamed became; after-this thy son to-be fit not*  
 aso.' Yā mish palāan veri-aplogo, 'ischum bisisana gizi sumish  
*I-am.' Father his servants-to ordered, 'good clothes having-brought him*  
 amjōn; attege wōgikh gizi mish igi-panē sakshōn; 'wezil mish thitē  
*put-on; one ring having-brought his finger-on put; shoes his feet*  
 sakshōn. Alā-tani abuk oīmsho, shingraīmsho. Um piē mōkso,  
*put-on. After-that food we-will-eat, merriment-we-will-do. My son was-dead,*  
 iti shō-ōkso; aṭo bōkso, iti uzhōgo.' Mū shingra wōgusto.  
*now alive-became; lost had-become, now I-have-found.' They merry became.*

Sumish eshtek piē esle-ves mish itineok tu-munj so. Estā  
*His elder son at-that-time his fields in was. Thence*  
 āmashe tarage tibbatiuk lol-naṭ-lēgo kuṭ sū nusiōgo. Attege palē  
*coming house-to near singing-dancing sound he heard. One servant*  
 chāli agi-deōgo, 'pseh lol naṭ so?' Sū polōgo, 'ī  
*having-called he-enquired, 'what singing dancing is?' He said, 'thy*  
 wayeh āwukso. Ī yā sumish seogen atsuk-panē abuk aphlēgo.'  
*brother has-come. Thy father his well coming-for food gave.'*  
 Sū ṭikhiul wōkso; tibzinik nā woshukso, yā bebzī sumish  
*He annoyed became; inside-going not did-wish, father out-going him*  
 optōgo. Sū yāsh veri-polōgo, 'al bīzas, kereg ussū ī-aga ibil  
*entreated. He father-to he-said, 'here look, so-many years thee-to drudgery*  
 liemo; imu-badē iyū pespulokshilo unun na gāsum. Kereg kodium  
*I-have-done; any-time thou whatever-said refused not I-have. So-much service*  
 iliēmche, iyū imu-badē attege isha endesh nā uphlēgo, um imjiekh  
*I-did, thou any-time one kid to-me not gavest, my friends*  
 panē mashē oyī shingraga saisumish. Immu-reh ī  
*with together having-eaten merry I-would-have-become. When thy*  
 uū piē atsukso, ī arawar kes werisaṭ panē psāōgo, iyū sumish-dugē  
*this son came, thy wealth who harlots with lost, thou for-his-sake*  
 abuk aphlēgo.' Yā sumish polōgo, 'O piā, iyū vesaūgne um-panē  
*food gave.' Father to-him said, 'O son, thou every-day me-with*  
 eso; um-ūri psahstro i-ūri asto, as-panē shingranik  
*art; my whatever-things-are thine are, us-with(or to) merriment-making*  
 char tso, pshakh ī uū wayeh mōkso, sude shō-ōkso; aṭo  
*fitting was, because thy this brother was-dead, again alive-became; lost*  
 bōkso, sudī uzhanik-wōkso.  
*had-become, again has-been-found.'*

[ No. 5.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

WASÎ-VERI OR VERON.

## SPECIMEN II.

*(Khan Sahib Abdûl Hakim Khan, 1899.)*

Attege kaṭa warjemi so. Sū warjemi panē polōgo, 'am-aga  
*One wealthy person was. He people to(or with) said, 'to-me*  
 Pāchā jicheveh uphlēgo nā mokwasum.' Sumish veri warjemi aptēgusto.  
*God paper gave not I-would-die.' His word people accepted.*  
 Sū warjemi mish-aga iūni wishtar tarag ipōgusto. Al warjemi  
*That person himself-to new big house built. There people*  
 tizh-gui abuk aphiēgo. Sū tibzī kū-panē ashlegso.  
*having-collected food gave. He inside(the-house) stool-on sat.*  
 Warjemi sumish-panē skal naṭ lēgusto. Naṭli-mash-tu-munj  
*People before-him much dancing did. In-the-course-of-the-dancing*  
 uzhnū-ir vischek panea bim kosi sumish chijl alogōkso.  
*a-piece-of-rock-salt ceiling from down falling his on-head struck.*  
 Sū mōkso.  
*He died.*

## NUMERALS.

Ipin or attege lue chhī chipū uch ushū sete aste nūh leze zizh  
*One two three four five six seven eight nine ten eleven*  
 wizū chhīza chipulṭs vishilṭs ushulṭs setilṭs astilṭs nalṭs zū  
*twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty*  
 lezaij jibeze lejjibets chichegzū chichegzālets chipegzū chipegzualets  
*thirty forty fifty sixty seventy eighty ninety*  
 ochegzū.  
*hundred.*



**ASHKUND.**

We know nothing whatever about this dialect except that the word *Ash-kund* means 'bare mountain.' All the efforts of my friends on the North-West Frontier have failed to procure specimens of this language.

### THE KALĀSHĀ-PASHAI SUB-GROUP.

The languages belonging to this sub-group are spoken to the east and south of Kāfir-stān proper. They are closely connected with the true Kāfir languages, but are influenced by the neighbouring forms of speech. They are three in number, *viz.* (1) Kalāshā, (2) Gawar-bati, (3) Pashai. Of these Kalāshā represents the Kāfir languages merging into Khō-wār, while the other two represent them merging into the languages of the Kohistan described *post*, pp. 507ff. They are dealt with in the following pages.

## KALĀSHĀ.

The Kalāshīs or Kalāsh Rāfirs<sup>1</sup> inhabit the small valleys of Bomboret, Kalāshgūm, and Birir, south-west of the town of Chatrār (Chitral), in the high lands between the Qāshqār (Chatrār) and the Bashgal Rivers. They are Musalmāns, and are subject to Chatrār, but are claimed by the Bashgalī as slaves.

Their language, Kalāshā, is a connecting link between Bashgalī and Khō-wār, the language of Chatrār. The people who use it call it the *kalāshā-mōn*, or 'speech of the Kalāshās.'

### AUTHORITY—

LEITNER, DR. G. W.,—*The Languages and Races of Dardistan*, Lahore, 1877. Part I of this book contains a Vocabulary, and some brief grammatical notes on (amongst other languages) Kalāshā. There is also a set of dialogues in the language, which is reprinted in the same author's *Hunza and Nagyr Hand-book*, Calcutta, 1889, pp. 133 and ff.

LEITNER, DR. G. W.,—*A sketch of the Bashgalī Kafirs and of their language*. Lecture in the Journal of the United Service Institute of India, No. 43, Simla, 1880. The language described is Kalāshā, not Bashgalī.

It is to be regretted that the materials for giving a full account of this language are so imperfect. All that I have been able to do has been to combine in the following grammatical sketch the information given by Dr. Leitner, and that which I have gleaned from the two specimens, and from the list of standard words annexed. In quoting Dr. Leitner, I have, perforce, given his spelling, except in the case of obvious misprints.<sup>2</sup>

Of the two specimens, one is a translation of the Parable of the Prodigal Son, and the other a piece of Folk-lore in the Kalāshā language.

## A BRIEF SKETCH OF KALĀSHĀ GRAMMAR (SO FAR AS KNOWN).

### I.—NOUNS—

(a) **Gender.**—The distinction of gender does not appear to exist in the language.

Thus, *ek prushṭ mōch*, a good man; *ek prushṭ istri-jah*, a good woman.

There appear, however, to be two declensions of nouns, one of animate, and the other of inanimate, objects.

(b) **Number.**—When it is wished to emphasize the plural idea, words like *chhik*, all, are appended.

<sup>1</sup> BIDDULPH, *Tribes of the Hindoo Koosh*, pp. 64 and 127.

<sup>2</sup> Dr. Leitner admits in the Preface to his work that, for want of proper type, disacritical marks have not been given in every case, and that those that are used, are not used with uniformity. This is to be regretted, but I have not thought it proper to venture to correct his spelling from my inner consciousness. These proofs have, however, since this was written, been carefully revised on the spot by Khan Sahib Abdul Hakim Khan.

(c) Declension.—The Accusative is the same as the Nominative. Nouns have usually two forms, a direct and an oblique. The oblique form of masculine animate nouns in the singular is formed by adding *as* or *es*, and of inanimate nouns by adding *ani* or *an*. The oblique form of the plural is generally formed by adding *n*, *an* or *en*. In some cases, the oblique form is the same as the nominative. Postpositions are usually added to the oblique form, but the postposition *som* or *sum*, with, is added to the direct form. The Genitive and Dative are simply the oblique form without any postposition.

- (1) *Animate Nouns*,—*shā*, a king, obl. *shā-as*; *mōch*, a man, obl. *mōch-as*; *strījā*, a woman, obl. *strījā-as*; *putr*, a son, obl. *putr-as*; *Khudā*, God, obl. *Khudā-(y)-as*; *khūk*, pig, obl. *khūk-as*. We thus get the following declension :—

Sing.		Plur.	
	<i>shā</i> , a king (Nom.).		<i>shavau</i> .
	<i>shā</i> , a king (Acc.).		<i>shavau-an</i> .
	<i>shā sum</i> , with a king.		<i>shavau-an sum</i> .
	<i>shā-as</i> , of a king, or to a king.		<i>shavau-an</i> .
	<i>shā-as pi</i> , from a king.		<i>shavau-an pi</i> .
	<i>sha</i> , or <i>ēh shā</i> , O king.		<i>ēh shavau</i> .

Sing.	Plur.	Sing.	Plur.
Nom. <i>mōch</i> , a man:	<i>mōch</i> .	<i>dāda</i> , a father.	<i>dādai</i> .
Gen. <i>mōches</i> .	<i>mōchen</i> .	<i>dadā</i> , <i>dādas</i> .	<i>dādai</i> .
Dat. <i>mōches-hātia</i> .	<i>mōchen-hātia</i> .	<i>dadā-hātia</i> .	<i>dādai-hātia</i> .
Abl. (from) <i>mōches-pi</i> .	<i>mōchen-pi</i> .	<i>dadā-pi</i> .	<i>dādai-pi</i> .

Nom. <i>chhū</i> , a daughter.	<i>chūlai</i> .	so we have <i>hāsh</i> , horse; <i>hāshen</i> , horses :	
Gen. <i>chhūā</i> , <i>chhūas</i> .	<i>chūlai</i> .	<i>dōn</i> , bull; <i>dōndan</i> , bulls :	
Dat. <i>chhūa-hātia</i> .	<i>chhūlai-hātia</i> .	<i>gak</i> , cow; <i>gāgan</i> , cows :	
Abl. <i>chhūa-pi</i> .	<i>chhūlai-pi</i> .	<i>shēṛ</i> , dog; <i>shēṛōn</i> , dogs.	

Other examples, taken from the Parable, are *dadā-tāda*, near the father; *Khudāyas rūna*, before God; *mazdūras-rau*, like a servant; *dādas-kai*, to the father; *mōche-sum*, with a man; *lalian-sum*, with prostitutes.

NOTE.—In the Parable, the nominative sometimes appears to take the oblique form. We have *putras*, his son (collected, said, was in the field); *dādas*, his father (saw, ordered, embraced). Here, however, the termination is a pronominal suffix meaning 'his.' Thus, *dād-as*, his father. In *tsatak-lē*, the younger son (said), we have possibly an instance of a case of the agent as in Bashgali, Pashtō, and Panjābi before a transitive verb in the past tense.

- (2) *Inanimate Nouns*,—*hāst*, a hand, obl. *hāstan*; *bāt*, a stone, obl. *bātan*. So we have in the second specimen *hāndun hātia* for (my) house; *nōren*, of hunger; irregular is *dur hāti*, to home.

Note also the forms *jāno-sum*, with his heart; *zhū-ena*, from or of food.

There is also locative in *ona*. Thus, *hāstona mucha*, (grasped) in a hand; *bazaona*, in a hand (*bazā*, a hand). So also we have in the specimens, *shatara waktona*, at that time; *kōrona*, on his ears; *dokona*, in the jungle; *broeshṭona*, from the top.

The specimens give two examples of a locative in *e*, viz. *anguryake*, on (his) finger; *khūre*, on (his) feet.

Other forms which are not provided for above are *chhēt mōchena*, and *chhēt mōch*, in the fields; *jēgauno*, in a place.

*Hāst grī* is 'holding or seizing a hand,' not, as Dr. Leitner says, 'with a hand.'

Adjectives remain unaltered. Thus, *prushṭ mōch*, a good man; *prushṭ mōches*, of a good man; *prushṭ mōch*, good men; *prushṭ mochen pi*, from good men; *prushṭ istri-jah*, a good woman; and so on.

## II.—PRONOUNS—

*First Person*,—*ā*, I; *mai*, me, my, to me; obl. *mai*; *ābi*, we; *hāma*, us, to us; obl. pl. *hōmo* or *hōma*.

*Second Person*,—*tū*, *tu*, thou; *tai*, thee, thy, to thee; obl. *tai*; *ābi*, *tū aste chhik* (*chhik* means 'all'), you; *mīmi*, your, to you; obl. pl. *mīmi* or *mīme*.

*Third Person*,—Dr. Leitner gives the following forms,—*āsā*, he, him, his, to him (or her); obl. *āsā*; *shēli*, *eledrūs*, they; *shāsi* (Acc.), they; *isi*, of them; *āsi*, *shāsi*, to them; obl. pl. *shāsi*.

This, *iya*, *shiya*.

That, *ata*, *tara*.

The following forms occur in the specimens:—

*sē*, he, that; that (adj.) to him; *sa*, she; *iya*, *shiya*, this; *ata*, *tara*, that; *toh*, him, it, that; *tā*, *tāse*, *tā-a*, his; *tāse*, *tāse kai*, to him; *ise*, to this person; *she-teh*, *teh*, they; *she-tāse*, *tāse*, their; *tāse pi*, for them; *tāsi mōchani* or *mōchena*, among them; his own, *tā-same*.

*Interrogatives*,—*kia* or *kīe*, what? *kūra*, who? *kō*, why? *kilā-espatī*, because; *kimōn*, how many? *shamūn*, so much (many).

*Indefinite Pronouns*,—*kūre*, anyone; *kīe-galē*, whatever.

*Relative Pronoun*,—*kūre-galē* (?), in *kūre-galē tai daulat dumbao*, who wasted thy property

There are several examples of pronominal suffixes; viz. *dadā* (not *dāda*), my father; *bāyo*, thy brother; *dado*, thy father; *pūtro*, thy son; *pūtras*, his son; *dādas*, his father.

## III.—VERBS—

### A.—Verbs Substantive—

The forms given by Dr. Leitner are wrong. The correct forms are as follows:—

#### *Present—*

Sing.	Plur.
1. <i>āsam</i> , compare Khō-wār <i>asum</i> .	<i>āsik</i> , compare Khō-wār <i>asusi</i> .
2. <i>āsas</i> , „ „ <i>asus</i> .	<i>āsa</i> , „ „ <i>asumi</i> .
3. <i>āsōv</i> , „ „ <i>asur</i> .	<i>āsan</i> , „ „ <i>asuni</i> .

When the subject is inanimate the third person is as follows:—

3. *shiu*, compare Khō-wār *shēr*, it is, there is; Plural, *shēn*, compare Khō-wā *shēni*, they are.

#### *Past—*

Sing.	Plur.
1. <i>āsīs</i> .	<i>āsimi</i> .
2. <i>āsi</i> .	<i>āsili</i> .
3. <i>āsīs</i> , <i>astī</i> .	<i>āsini</i> .

*nē shiāla* is, 'it or they (inanimate subject) did not exist.' So also, in the third person singular, *ashis* is used with an inanimate subject. With the above compare *Khō-wār asistam*, I was; *oshói*, it was.

Dr. Leitner gives no forms of any verb meaning 'to become.' The following forms occur in the Specimens and List of Words,—*hah*, be (imperat.); *hiu dai*, it is becoming; *hāwis*, I became; *hau*, there became, he, it, became; *hāwen*, they became; *thī-āsis*, he had become; *bām*, I shall be; *kīe bā-am-e*, I may be; *kik*, to be; *thī*, being.

From the above it would appear that Dr. Leitner's Present Tense *him*, I am, really belongs to the verb 'become,' and that the proper form for 'I am' is *āsum*, etc.

The verb *dai*, which also means in Paṣṭō, he is, is used as an auxiliary. See below:—

### B.—The Active Verb—

The **Infinitive** ends in *ik*, *īk*, or *k*. (In *Wakhī* it ends in *āk*, in *Ormuri* in *ēk*, in *Shinā* in *oiki*, in *Wasī-veri* in *ik*, in *Pashai* in *īk*, and in *Khō-wār* in *īk*, or *ik*.) Examples of Infinitives are:—

*ōnik*, to bring; *dēk*, to give; *īk*, to come; *par-īk*, to go; *jageik*, to see; *pīk*, to drink; *nīsik*, to sit; *kārik*, to do; *sangāik*, to hear; *chishtik*, to stand; *zhuk*, to eat.

The following instances of the Infinitive occur in the specimens,—*tyek*, to beat; *charaik*, to graze (active); *gūro dyak* (for *dēk*), singing; *naṭ kārik*, dancing; *kārik*, to make; *perkeyak*, to fell; *īk-as*, on account of his coming; *par-īk-as*, of going.

Dr. Leitner gives no examples of any **Participles**. The following are all taken from the specimens:—

**Present Participle**,—*par-īk weov*, going; *ek-weov*, coming, from *īk*, to come; *tīman*, beating; ? *īman*, coming.

**Past Participle**,—*thāulo*, abandoned; *saprek*, found; *kerē dīta*, or *keṛ dīta*, cut; *luīna*, filled up; *awōjēna*, ? having said; *ishleg-īta*, having slipped down.

**Conjunctive Participle**,—*phāji*, having divided; *zhui*, having eaten; *ūshṭi*, having risen; *ōni*, having brought.

Irregular are *pai*, having gone; *kai*, having done; *thī*, having become; *a-dhiāi*, running; *yast-kai*, having seized (the neck); *chhī*, having called; *thawai*, remaining; *grī*, having taken; *nashai*, having killed.

The **Future** is the same as the **Present**, as in the *Ghalchah* languages.

Dr. Leitner gives the following forms of the **Present-Future**. They have been locally corrected:—

I bring or shall bring (only  
used with inanimate objects).

	Sing.	Plur.
1.	<i>ōnim.</i>	<i>ōnik.</i>
2.	<i>ōnis.</i>	<i>ōna.</i>
3.	<i>ōneu.</i>	<i>ōnen.</i>

I come or shall come.

	Sing.	Plur.
1.	<i>im.</i>	<i>īk.</i>
2.	<i>īs.</i>	<i>eov.</i>
3.	<i>iu.</i>	<i>īn.</i>

I give or shall give.

	Sing.	Plur.
	<i>dēm.</i>	<i>dek.</i>
	<i>des.</i>	<i>det.</i>
	<i>dali.</i>	<i>dañi.</i>

I go or shall go.

	Sing.	Plur.
	<i>par-im.</i>	<i>par-īk.</i>
	<i>par-is.</i>	<i>par-a.</i>
	<i>par-eu.</i>	<i>par-in.</i>

I drink or shall drink.		
	Sing.	Plur.
1.	<i>pīm.</i>	<i>pīk.</i>
2.	<i>pīs.</i>	<i>pīa.</i>
3.	<i>pīu.</i>	<i>pīn.</i>

I see or shall see.		
	Sing.	Plur.
	<i>jagēm.</i>	<i>jagēk.</i>
	<i>jagāi.</i>	<i>jagā.</i>
	<i>jagal.</i>	<i>jagan.</i>

I sit or shall sit.		
	Sing.	Plur.
1.	<i>nīsīm.</i>	<i>nīsīk.</i>
2.	<i>nīsīs.</i>	<i>nīseov.</i>
3.	<i>nīseu.</i>	<i>nīsen.</i>

I do or shall do.		
	Sing.	Plur.
	<i>kārem.</i>	<i>kārik.</i>
	<i>kāris.</i>	<i>kāra.</i>
	<i>kāreu.</i>	<i>kāren.</i>

Dr. Leitner gives only the first person singular of this.

I hear or shall hear.		
	Sing.	Plur.
1.	<i>sangāam.</i>	<i>sangāik.</i>
2.	<i>sangāas.</i>	<i>sangā.</i>
3.	<i>sangāu.</i>	<i>sangāan.</i>

I stand or shall stand.		
	Sing.	Plur.
	<i>chishtim.</i>	<i>chishtik.</i>
	<i>chishtis.</i>	<i>chishṭa.</i>
	<i>chishteu.</i>	<i>chishtin.</i>

The following instances of this tense occur in the specimens :—

I eat or shall eat.		I beat or shall beat.		I find or shall find.		
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1.	<u>zhum.</u>	<u>zhuk.</u>	<i>tem.</i>	<i>tiek.</i>	<i>saprem.</i>	<i>saprek.</i>
2.	<u>zhus.</u>	<u>zhūa.</u>	<i>ties.</i>	<i>tiet.</i>	<i>sapres.</i>	<i>saprā.</i>
3.	<u>zhū.</u>	<u>zhūn.</u>	<i>tiel.</i>	<i>tien.</i>	<i>sapral.</i>	<i>saprani.</i>

Also the following :—*dem*, I shall give ; *zhuk*, we shall eat ; *kārik*, we shall do ; *dek*, we shall give.

The following examples of the **Imperative** are given by Dr. Leitner :—

*ōni*, bring thou ; *dē*, give thou ; *i*, come thou ; *pār-i*, go thou ; *jagāi*, see thou ; *pī*, drink thou ; *nīsī*, sit down ; *kāri*, do thou ; *sangāi*, hear thou ; *chishtī*, stand thou ; *zhu*, eat thou.

The following occur in the specimens and list :—*pār-i*, go ; *zhuk*, eat ; *nīsīk*, sit ; *ih*, come ; *tyeh*, beat ; *ushṭi*, stand ; *nāshī*, die ; *dēh*, give ; *adhiai*, run ; *gri*, take ; *halei*, keep me ; *jagāi*, look ; *umbuli*, prophesy.

In the specimens the following plurals occur :—*sambiyei*, put on ; *karai*, put on (make) ; *ōna*, bring. We have also *dēt*, give ye (Leitner, wrongly, *dēo*).

Dr. Leitner gives no examples of the **Definite Present**, but several occur in the specimens. The tense is formed by adding *dai* to any form of the Simple Present. Thus, *nāshum dai*, I am dying ; *hiu dai*, it becomes ; *gāteu dai*, it wants ; *gūro den dai*, they are singing ; *kārin dai*, they are doing ; *chareik dai*, he is grazing ; *iu dai*, he is coming.

Dr. Leitner gives a form *im-dai*, which he translates by 'I was coming.' It is evidently an example of this tense. 'I was coming' is *iman āsis*.

The following fuller examples occur in the specimens :—

I am beating.		I am going.	
Sing.	Plur.	Sing.	Plur.
1. <i>tem dai.</i>	<i>tek dai.</i>	<i>par-im dai.</i>	<i>par-ik dai.</i>
2. <i>tes dai.</i>	<i>tet dai.</i>	<i>par-is dai.</i>	<i>par-a dai.</i>
3. <i>tel dai.</i>	<i>ten dai.</i>	<i>par-iu dai.</i>	<i>par-in dai.</i>

The following example of the **Imperfect** occurs in the List of Words. The tense is formed by adding the past tense of the verb substantive to what is apparently the present participle. Thus, *tīman āsis*, I was beating.

A full example of this tense is—

I was coming.

Sing.	Plur.
1. <i>īman āsis.</i>	<i>īman āsimi.</i>
2. <i>īman āsi.</i>	<i>īman āsili.</i>
3. <i>īman āsis.</i>	<i>īman āsini.</i>

The following examples of the **Past** tense are corrected versions of those given by Dr. Leitner :—

I brought.		I gave (irregular).	
Sing.	Plur.	Sing.	Plur.
1. <i>ōnis.</i>	<i>ōnimi.</i>	<i>prah.</i>	<i>prōmi.</i>
2. <i>ōni.</i>	<i>ōnili.</i>	<i>prah.</i>	<i>prāli.</i>
3. <i>ōno.</i>	<i>ōnan.</i>	<i>prau.</i>	<i>prōn.</i>

(The Bashgali for 'he gave' is *ptastai*. The Wai-alā is *pratā*, and the Khō-wār is *prai*.)

I came.		I went.	
Sing.	Plur.	Sing.	Plur.
1. <i>ah.</i>	<i>ōmi.</i>	<i>par-ah.</i>	<i>par-ōmi.</i>
2. <i>ah.</i>	<i>āli.</i>	<i>par-ah.</i>	<i>par-āli.</i>
3. <i>au.</i>	<i>ōn.</i>	<i>par-au.</i>	<i>par-ōn.</i>

I drank.		I saw.	
Sing.	Plur.	Sing.	Plur.
1. <i>apis.</i>	<i>apimi.</i>	<i>jagēs.</i>	<i>jagēmi.</i>
2. <i>api.</i>	<i>apili.</i>	<i>jagai.</i>	<i>jagāli.</i>
3. <i>apiāu.</i>	<i>apiān.</i>	<i>jagau.</i>	<i>jagān.</i>

I sat.		I did.	
Sing.	Plur.	Sing.	Plur.
1. <i>nisā.</i>	<i>nisōmi.</i>	<i>āris.</i>	<i>ārimi.</i>
2. <i>nisā.</i>	<i>nisāli.</i>	<i>āri.</i>	<i>ārili.</i>
3. <i>nisau.</i>	<i>nison.</i>	<i>āro.</i>	<i>āran.</i>

I heard.		I stood.	
Sing.	Plur.	Sing.	Plur.
1. <i>sangāyes.</i>	<i>sangāimi.</i>	<i>achishtis.</i>	<i>achishtimi.</i>
2. <i>sangāye.</i>	<i>sangāili.</i>	<i>achishti.</i>	<i>achishtili.</i>
3. <i>sangyes.</i>	<i>sangāini.</i>	<i>achishtau.</i>	<i>achishtan.</i>



## I ate (irregular).

	Sing.	Plur.
1.	<i>āshis.</i>	<i>āshimi.</i>
2.	<i>āshi.</i>	<i>āshili.</i>
3.	<i>āshau.</i>	<i>āshan.</i>

The following instances of this tense occur in the specimens:—

I beat, I gave.		I went.		I found.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>prah.</i>	<i>prōmi.</i>	<i>par-ah.</i>	<i>par-ōmi.</i>	<i>sapres.</i>	<i>saprēmi.</i>
2. <i>prah.</i>	<i>prāli.</i>	<i>par-ah.</i>	<i>par-āli.</i>	<i>saprai.</i>	<i>saprāli.</i>
3. <i>prau.</i>	<i>prōn.</i>	<i>par-au.</i>	<i>par-ōn.</i>	<i>saprau.</i>	<i>saprān.</i>

*First Person Singular*,—*āris*, I did (Khō-wār, *arestam*).

*Second Person Singular*,—*ne prah*, thou didst not give.

*Third Person Singular*,—*prau*, he gave; *kuṛau*, he collected; *par-au*, he went; *dumbau*, he lost; *au*, he came; *mōn prau*, he said; *tripau*, it burnt; *sawājau*, he kissed; *bandau*, he ordered; *umbulau*, he prophesied.

In the following the termination is *o*,—*awōjo*, he said; *aphūcho*, he asked; *āro*, he made, he did (Khō-wār, *arer*), cf. *āris*, above; *ashījo*, he entreated; *ayisto*, it left.

Other forms are,—*āweshu*, he saw; *shurū-is*, it fell.

*Third Person Plural*,—*ōn*, they came; *par-ōn*, they went; *awōjen*, they said; *lasān*, they let go; *ne abāyeni*, they could not; *jagan*, they saw; *khojī-haleon*, they summoned; *goē*, they said.

The **Perfect** tense is formed by conjugating the Past Participle with the Auxiliary Present. Thus in the Parable we have *īta-āsōv*, he has come; and *dai-āsōv*, he has given.

Dr. Leitner gives as an example of the **Pluperfect** tense, *ā onim dai*, which, however, means 'I am bringing.'

The following instance of a **Habitual Past** occurs in the specimens,—*diman āsis*, (no one) used to give.

The following instances of the **Conditional** mood occur in the specimens,—

*āshispa*, I would eat.

*āris dyāpā*, I would have made.

*tsatsēris*, (my belly) would be satisfied.

The following instances of the **Passive** occur in the list,—*ā tīgari thi āsam*, I am beaten; *ā tīgari thi āsis*, I was or had been beaten; *ā ti-arna him*, I shall be beaten.

[ No. 6.]

## DARDIC SUB-FAMILY.

## KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

## KALĀSHĀ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ek mōchas dū pūtr āseni. Tāsi mōchani tsātak-lē dādas-kai  
*One man's two sons were. Them among younger-one father-to*  
 awḍjo, 'dāda, tai mal mai bash phāji mai  
*said, 'father, thy property(-from) my share having-divided me*  
 deh.' Se tā daulat tāsi mōcheno phāji prau. Ek kimōn bas  
*give.' He his property them among having-divided gave. A few days*  
 pishto tsātak pūtras tāsami mal drust kurau dehsha jēga-uno parau.  
*after younger his-son his-own property all collected distant place-in went.*  
 Tarah pai tāsami daulat bad-masti kai ḍumbau. Tarah  
*There having-gone his-own property debauchery having-done lost. There*  
 khāche dragāzh hau. Se chan hau. Se parau ek quwatin mōche-  
*bad famine became. He in-want became. He went one wealthy man-*  
 sum just hau. Se mōch tā ata sūde tāsami chhēt-mōchena khūk  
*with joined became. That man his that servant his-own fields-in swine*  
 charaik ahūto. Tā-se armān ashis khūkas zhūena thāulo phoṭ  
*grazing-for sent. To-him longing was swine's food-from abandoned husks*  
 āshispa mai kuch tsatsēris. Kūre tāse nē diman-āsis.  
*I-would-eat my stomach would-get-satisfied. Anyone him not would-give.*  
 Tō phakm thī, tāsami jāno-sum mōn-prau, 'kimōn maristān  
*Then sensible becoming, his-own heart-with talked, 'how-many slaves*  
 mai dadā daulat zhui tāsi-pi bēsh hui-dai, ā nōren  
*my my-father's wealth having-eaten them-from spare becomes, I from-hunger*  
 nāshum-dai. Ūshṭi dadā tāda pai mōn dem, "eh  
*am-dying. Having-risen my-father near having-gone words I-will-give, " O*  
 dāda, tai je Khudāyas rū-na sharmanda hāwis. Ā tai pūtr  
*father, thee and of-God before ashamed I-have-become. I thy son*  
 hik lāyiq na āsam. Mai tai ek muzdūras-rau halei." Ūshṭi  
*to-be fit not am. Me thy one of-hired-servant-like keep." Having-risen*

dadā tāda parau. Dehsha-i iman-āsis dādas āweshu. Tāse jān  
*father near went. At-distant he-was-coming his-father saw-him. To-him the-heart*  
 tripau, adhiāi parau, pūtras gar-yast-kai sawājau. Pūtras dādas-kai awōjo,  
*burnt, running went, his-son having-embraced kissed. His-son father-to said,*  
 'eh dāda, tai je Khudāyas rū-na sharmanda hāwis. Ā dē-birichi tai  
 'O father, thee and God before ashamed I-have-become. I after-this thy  
 pūtr lāyiqe hik na āsam.' Dādas tā-se shadarbākan bandau, 'prush chev  
 son fit to-be not am.' His-father his servants ordered, 'good clothes  
 ōni ise sambiyei. Ek angushtar ōni ise anguryake  
*having-brought this-(person) put-on. One ring having-brought his finger*  
 karai; kālun ōni ise khūre sambiyei. Tō awu zhuk,  
*put-on; shoes having-brought his feet put-on. Then food we-will-eat,*  
 kushāni kārīk. Mai pūtr nāshi āsis, ōjo junu hau; dum thī āsis  
*merriment we-will-make. My son dead was, now alive became; lost become was*  
 ōjo gēri sapres.' Teh kushān hāwen.  
*now again I-found-him. They merry became.*

Tāse gadāra putras shatara wakto-na tāse chhēt mōche āsis; ta-lē ek-weov  
*His elder his-son at-that time his fields in was; thence coming*  
 dur tādak au gūro-dyak naṭ-kārīk khōndi tāse kōṛona prau. Ek shādar  
*house near came singing dancing sound his ears-on gave. One servant*  
 chhī aphūcho, 'kī-a gūro-dendai, kia naṭ-kārindai?' Se awōjo, 'Tai  
*having-called enquired, 'what singing-is, what dancing-is?' He said, 'Thy*  
 bāyo ita-āsōv. Tai dādo tāse tāza ikas awu dai-āsōv.' Se kapa  
*thy-brother hath-come. Thy thy-father his safe coming-(on) food hath-given.' He annoyed*  
 hau; udhrīman parikas rai ne āro. Dādas bien drezhnau, toh  
*became; inside of-going wish not did-make. His-father outside emerged, him*  
 ashījo. Dādas-kai mōn-prau, 'aya jagāi, shamūn kao tai hātya krom  
*entreated. His-father-to he-said, 'here look, so-many years thee to service*  
 āris; ā kai tai mōn ne pelētai āsam. Shamūn mushakat  
*I-did; I any-time thy word not other-wise-done have. So-much troubled*  
 hāwis, tu kai ek batyak mai ne prah, mai barābaran gri  
*I-have-become, thou any-time one kid me not gave, my friends having-taken*  
 ek-thī, zhui kushāni āris-dyāpā. Kai-galē shīya tai pūtro  
*together, having-eaten merriment I-would-have-made. When this thy thy-son*  
 au, kūre-galē tai daulat lalian-sum dumbau, tu tāse-pati awu prah.  
*came, who thy wealth prostitutes-with lost, thou (for)-his-sake food gavest.'*  
 Dādas tāse-kai awōjo, 'eh pūtr, tu shāṭi mai-sum āsas. Mai kie-galē.  
*His-father him-to said, 'O son, thou continually me-with art. My whatever*  
 shiu se tai, hōma-hātia kushāni kārīk bash ashis, kilāes-pati  
*there-is that thine (is), us-to merriment to-make fitting you, because*  
 tai bāyo nāshi āsis, junu hau; dum thī āsis, gēri saprek hau.  
*thy thy-brother dead was, alive became; lost become was, again found became.'*

[ No. 7.]

## DARDIC SUB-FAMILY.

KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

KALĀSHĀ.

## SPECIMEN II.

## A STORY IN KALĀSHĀ.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Rajawai shāh asta. Mōch ahūto doko-na, 'mai hāndun-hātia dar  
*Rajawai king was. (He) men sent jungle-in, (saying) 'my house-for timber*  
 ōna.' Teh pai ramuṭ keṛa-an. Tichak thawai dur-hāti ōn.  
*bring.' They having-gone beam began-cutting. A-little remaining home-to (they) came*  
 Chōpō parōn tara pai jagan keṛe-dīta luīna.  
*Next-morning (they) went there having-gone saw (previously)-cut-place filled-up.*  
 Treh bas shāṭi, perkeyak ne abāyeni, kilāes-patī har  
*Three days (they) continually (worked), fell (it) not they-could, because every*  
 chōpō tara pai jaga shombēru-na keṛ-dīta ne-shiāla. Dihār  
*morning there having-gone saw previously cut-place did-not-exist. Prophet*  
 khoji-haleon. Tase-kai awōjen, 'tu umbuli.' Dihār umbulau, awōjo, 'iya  
*they-called-in. Him-to they-said, 'you prophesy.' Prophet prophesied, said, 'this*  
 muṭ ek mōch gāteu-dai.' 'Dek,' goṣ awōjen.<sup>1</sup> Teh shihē  
*tree one man wants (as sacrifice). 'We-will-give,' they-said they-said. They thus*  
 awōjena, muṭ shurūis. Toh muṭ grī ōn, toh  
*having-said, tree fell. That tree having-taken they-started (home), it*  
 ōni broeshṭo-na lasān. Ishleg-ita,  
*having-brought from-top-(of-the-hill) they-let-go. (It) having-slipped-downwards.*  
 treh bishi pai ek mōch tara āsini. Ēmi nasha-i ayistō.  
*three twenty goats (and) one man there were These having-killed left.*

## NUMERALS.

Ek dū treh chau pōnj shōh sat asht nōh dash dash-je-ēg-a dash-je-dū-a  
*One two three four five six seven eight nine ten eleven twelve*  
dash-je-trē-a dash-je-chau-a dash-je-pōnj-a dash-je-shō-a dash-je-sāt-a dash-i-asht-a  
*thirteen fourteen fifteen sixteen seventeen eighteen*  
dash-je-nō-a bishi bishi-je-dash dū-bishi dū-bishi-je-dash trēh-bishi  
*nineteen twenty thirty forty fifty sixty*  
trēh-bishi-je-dash chau-bishi chau-bishi-je-dash pōnj-bishi.  
*seventy eighty ninety hundred.*

<sup>1</sup> Both *goṣ* and *awōjen* mean 'they said,' and they are commonly used together as here.

## GAWAR-BATI OR NARSĀTĪ.

Captain O'Brien, in his *Khō-wār Grammar*, claims Gawar-bati as a dialect of that language, but a perusal of the following specimens will show that in this he is clearly under a mistake. Gawar-bati is the language of the Gawars, described on pp. 265ff. of Sir G. Robertson's *Kāfirs of the Hindu Kush*, who people the country round the confluence of the Bashgal and Qāshqār (Chitral) Rivers. One of their villages is called Narsāt, and the district in which they dwell is known as Gawarum or Narsāt. Hence the tribe, which calls itself Gawar, is named Narsātī by its neighbours, and their language is known as Gawar-bati or 'Gawar-speech,' by themselves, and as Narsātī by the others. Notwithstanding the similarity of name, the language is only distantly related to the Gārwī spoken by the Gawārē of the Swāt Valley.

Biddulph in his *Tribes of the Hindoo Koosh* devotes a few lines to this tribe. Regarding their language he says it 'seems to link them with the Bushgalis on the one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages.'

Hitherto nothing has been known about it except what could be gathered from a short vocabulary given by Biddulph. The following grammatical sketch, imperfect though it is, will therefore be welcome.

### AUTHORITY—

BIDDULPH, COL. J.,—*Tribes of the Hindoo Koosh*. Calcutta, 1880. On p. 64 there is the account of the language already quoted, and Appendix G is a vocabulary of 'Narisati, spoken by the Gubbers in the Chitral Valley.'

### I.—NOUNS—

#### *Bāb, a father.*

	Sing.	Plur.
Nom.	<i>bāb, a father.</i>	<i>bāb-gila.</i>
Agent.	<i>bābe.</i>	?
Gen.	<i>bāba-na.</i>	<i>bāb-gila-na.</i>
Dat.	<i>bābā or bābā-ke.</i>	<i>bāb-gilā.</i>
Abl.	<i>bābo pere-na.</i>	<i>bāb-gila pere-na.</i>

#### *Zū, a daughter.*

	Sing.	Plur.
Nom.	<i>zū.</i>	<i>zū-gila.</i>
Agent.	?	?
Gen.	<i>zua-na.</i>	<i>zū-gila-na.</i>
Dat.	<i>zuā.</i>	<i>zū-gilā.</i>
Abl.	<i>zua pere-na.</i>	<i>zū-gila pere-na.</i>

#### *Lauri, a man.*

	Sing.	Plur.
Nom.	<i>lauri.</i>	<i>manush.</i>
Agent.	<i>manushē.</i>	?
Gen.	<i>laure-na.</i>	<i>manusha-na.</i>
Dat.	<i>lauriā.</i>	<i>manushā.</i>
Abl.	<i>lauria pere-na.</i>	<i>manusho pere-na.</i>

**Number.**—The plural is formed by adding nouns of multitude, like *gila* (see above), or *nam*. With *gila*, compare the Bashgali *kile*. The following are examples of the use of *nam* :—

Sing.	Plur.
<i>shigāli</i> , a woman.	<i>shigāli-nam</i> .
<i>gora</i> , a horse.	<i>gora-nam</i> .
<i>gori</i> , a mare.	<i>gori-nam</i> .
<i>gā</i> , a bull.	<i>gā-nam</i> .
<i>etsi</i> , a cow.	<i>etsi-nam</i> .
<i>shunā</i> , a dog.	<i>shunā-nam</i> .
<i>kurāki</i> , a bitch.	<i>kurāki-nam</i> .
<i>rāmūsai</i> , a deer.	<i>rāmūsai-nam</i> .

**Case.**—The *Nominative* calls for no remarks.

The *Agent* is used before the Past Tenses of Transitive verbs. It usually ends in *e*, but sometimes in *i*. Examples of this case are *manush-e*, the man (gave); *pult-e*, the son (collected); *bāb-s-e*, his father (saw); *pult-es-e*, his son (said); *to-no bāb-s-e*, thy father (has given) for him; *poliṛa-i*, the younger (said); *ḍalīṛa-i*, the elder (said). Sometimes the Nominative is used instead of the Agent, as in *bāb-es* (for *bāb-s-e*) *poi-thliaūs*, his father entreated. The case is also used as an *Instrumental*, as in *kawat-e mimem*, I am dying of hunger; *tobak-i thlitem*, I fired with a gun.

The *Accusative* appears to be usually the same as the Nominative. Sometimes it ends in *a*, as *daulat-a*, (having-divided) the property; *nāsi-a*, (it was scratching its) nose (from *nāsi*, a nose).

The termination of the *Genitive* is *a-na*, as in *manush-a-na*, of a man; *bāb-a-na*, of the father; *sor-a-na*, of swine; *khudāy-a-na*, of God; *pultes-a-na*, of his son. The same termination occurs in the northern dialects of Lahndā. The *na* becomes *ni* before a feminine noun, and is not liable to change before an oblique case. Examples are *to-ni māl-a-na*, of thy property; *as-a-ni bati*, his word; *mo-na bobā-na pult tas-a-ni sase gāitus*, the son of my uncle is married to his sister. Sometimes the Genitive of the pronoun of the second person ends in *no*, as in *to-no bābo-na āmā*, your father's house. In this the final *o* of *bābo* is a pronominal suffix meaning 'thy.' The *a* of *na* appears to have been changed to *o* to agree with it.

The *Dative* ends in *ā* to which the suffix *ke* may be added. Thus, *bāb-s-ā*, to his father; *durāe watan-ā-ke*, to a distant country; *fikr-ā*, to (his) senses; *blyēdi-ā-ke*, to the cousins.

The *Locative* seems to be the same as the Agent, as in *nāse*, (it passed) through the nose.

The **Oblique** form usually ends in *a*, but is sometimes the same as the Nominative. It is to this that the various postpositions are suffixed, as in the case of the *na* of the Genitive. Sometimes it is used without any postposition, as in *bekili-a*, in the fields. Examples of the use of postpositions are: *na*, from (so also in the Indus Kōhistānī), in *māl-a-na*, from the property; *durāe-na*, from a distance: *māze*, with, in *manush-a māze*, with a man; *phuka-māze*, with himself. The postpositions, *pere*, near, and *pere-na*, from, sometimes appear to govern an oblique case in *o*, as in *bāb-o pere*, near (the)

father; *bāb-o pere-na*, from the father. Often, however, it is attached to the ordinary oblique case, as in *zu-a pere-na*, from the daughter; *bāb-s-a pere*, near his father.

A **pronominal suffix**, *es* meaning 'his' or 'to him,' is frequently added to a noun. In declension, the *e* of the *es* is often elided. Examples are—

*Nominative*,—*pult-es*, his son (was in the field); *bāb-es*, his father (entreated).

*Agent*,—*bāb-es-e* (for *bāb-es-e*), his father (saw); *pult-es-e*, his son said; *bāb-s-e*, (thy) father (has given) *for him*.

*Genitive*,—*pult-es-a-na*, (on) his son's (neck).

*Dative*,—*bāb-s-ā*, (said) to his father.

*Oblique form*,—*bāb-s-a pere*, near his father.

Similarly the suffix *o* refers to the second person singular, as in *to-no bābo-na āmā*, your father's house.

**Gender**.—The feminine termination is *i*. We have already seen this in the case of the Genitive postposition. Other examples are—

Masc.	Fem.
<i>laḥila</i> , good.	<i>laḥilī</i> .
<i>ṭekura</i> , a boy.	<i>ṭekurī</i> , a girl.
<i>gora</i> , a horse.	<i>gorī</i> , a mare.
<i>rāmūsai</i> , a male deer.	<i>rāmūsi</i> , a female deer.

Some nouns form their feminines quite irregularly, as—

Masc.	Fem.
<i>bāp</i> or <i>bāb</i> , father.	<i>jai</i> , mother.
<i>blicia</i> , brother.	<i>sase</i> , sister.
<i>lauṛi</i> , a man.	<i>shigāli</i> , a woman.
<i>pult</i> , a son.	<i>zū</i> , a daughter.
<i>lawand</i> , a male slave.	<i>lewindi</i> , a female slave.
<i>gā</i> , a bull.	<i>etsi</i> , a cow.
<i>shunā</i> , a dog.	<i>kuṛāki</i> , a bitch.
<i>lausha</i> , a he-goat.	<i>heni</i> , a nanny-goat.

Adjectives do not change before nouns in an oblique case. Thus, *poliṛa* (not *poliṛa-i*) *pult-e*, the younger son (collected).

## II.—PRONOUNS—

First Person.			Second Person.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	<i>ā</i> .	<i>ama</i> .	<i>tu</i> .	<i>mē</i> .	
Agent.	<i>mui</i> .	<i>amai</i> .	<i>tuī</i> .	<i>mē</i> .	
Acc.	<i>amo</i> .	<i>amo</i> .	<i>to</i> .	<i>mē</i> .	
Gen.	<i>mo-na</i> .	<i>amo-na</i> .	<i>to-na, to-no</i> .	<i>mē-na</i> .	
Dat.	<i>mo</i> .	<i>amā-ke</i> .	<i>to, tā-ke</i> .	?	
Obl.	<i>mo</i> .	<i>amo</i> .	<i>to</i> .	<i>mē</i> .	

*Third Person.*

	Proximate.		Remote.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>woi.</i>	<i>eme.</i>	<i>se.</i>	<i>teme.</i>
Agent.	<i>en.</i>	<i>asuñ.</i>	<i>ten.</i>	<i>tasuñ.</i>
Acc.	<i>asa.</i>	<i>asu.</i>	<i>tasa.</i>	<i>tasu.</i>
Gen.	<i>asa-na.</i>	<i>asu-na.</i>	<i>tasa-na.</i>	<i>tasu-na.</i>
Dat.	<i>asa (? asā).</i>	<i>?</i>	<i>tasa (? tasā).</i>	<i>?</i>
Obl.	<i>asa.</i>	<i>asu.</i>	<i>asa.</i>	<i>tasu.</i>

Regarding pronominal suffixes, see the preceding page, under nouns.

'That' (adj.) is *se*, *ten*, or *tene*, as in *se kaṭwa manushe shaiis*, that rich man sent; *ten manushe thlites*, that man gave; *tene watana*, in that country; *tene wakhta*, at that time. So also we have *tasa* (obl.), in *tasa pola āmā*, in that small house; *tasa rupaia gah*, take those rupees. 'This' is *woi*, as in *woi goṛa*, this horse.

The *Relative Pronoun* is *ken-ze*. It occurs in *to-na pult ken-ze to-ni daulata phusaüs-bo*, thy son who lost thy property.

'What?' is *ki*; 'who?' is *kara*, with an oblique form *kasa*, as in *kasa-na*, of whom? *kasa pere-na*, from whom? 'Any one' is *kara*, and 'how many?' is *kata*. 'Own' is *tanu*.

## III.—VERBS—

## A.—Auxiliary Verbs and Verbs Substantive.

<i>Present, I am, etc.</i>		<i>Past, I was, etc.</i>	
Sing.	Plur.	Sing.	Plur.
1. <i>thanaïm.</i>	<i>thanaïk.</i>	<i>boem.</i>	<i>boek.</i>
2. <i>thanaïs.</i>	<i>thanaïi.</i>	<i>boes.</i>	<i>bō.</i>
3. <i>thana</i> , fem. <i>thini.</i>	<i>thanaït.</i>	<i>bua.</i>	<i>boet.</i>

With the Past, compare—

(a) *Khō-wār Present-future.*

Sing.	Plur.
1. <i>bōm.</i>	<i>bōsi.</i>
2. <i>bōs.</i>	<i>bōmi.</i>
3. <i>bōi.</i>	<i>bōni.</i>

(b) *Shinā Future.*

Sing.	Plur.
<i>bōm.</i>	<i>bōn.</i>
<i>bē.</i>	<i>bāt.</i>
<i>béyi.</i>	<i>bēn.</i>

The 3rd Singular Past in *Shinā* is *bū*.

The *Imperative* is *bō*, be thou. Compare *Shinā bō*. The Future is *ā bima*, I shall be.

The *Verbal noun* is *bik*, being, with a genitive *bika-na*, of being. Compare *Khō-wār bik*, *Shinā boiki*, to become. The *Infinitive* is *biāwa*, to be.

The *Conjunctive participle* is *bī*, having become. Compare *Shinā bé*.

*Ki thana-bo* means 'whatever there may be.' It is a Present Conditional. Compare *fedimān-bo*, later on.

B.—Active Verb,—*thliāwo*, to strike, to give.

*Infinitive*,—*thliāwo*, to beat. Compare *kara-thlyawa*, singing, and *naṭ-kerawa*, dancing. *Verbal Noun*, *thlik*, beating. Other examples are—(?) Locative,



*kerike broet*, they commenced to do; Genitive, *bika-na*, of-being; Dative, *sātikā*, for grazing; *dīkā*, for going; *marikā*, for killing. Obl., *jika shatsi*, for the sake of coming.

*Participles*,—*Present*,—*thlimān*, beating. Other examples are, *fedimān*, arriving; *chorimān*, remaining over and above; *kutsamān*, scratching. These are all used in forming the Imperfect tense. Instances of a Present Participle standing by itself are *jimeni*, coming, and *dimeni*, going.

*Past*.—The only examples are *mī(-sant)*, dead, and *phuzdi(-sant)*, lost.

*Conjunctive*,—*thli*, having beaten; *dī*, having gone. Other examples are *benī*, having divided; *jī*, having come; *zhui*, having eaten; *ushī*, having arisen; *keri*, having made; *thlapī*, having run; *tilai*, having placed; *anī*, having brought; *balē* (sic), having called; *thlī*, having given; *fedi*, having arrived.

*Imperative*,—*thla*, beat, give; *dī*, go. Other examples are *sāta*, keep; *antsau* (plur.), put on; *bāla*, look; *hila*, teach; *zhō*, eat; *nish*, sit; *ja*, come; *mī*, die; *thlap*, run; *thowo*, put; *gah*, take; *khāro*, draw (water). The number of some of the above is uncertain.

*Present*,—

I beat, etc.		I go, etc.	
Sing.	Plur.	Sing.	Plur.
1. <i>thlimem.</i>	<i>thlimek.</i>	<i>dimem.</i>	<i>dimek.</i>
2. <i>thlimes.</i>	<i>thlimāneo.</i>	<i>dimes.</i>	<i>dimāneo.</i>
3. <i>thlimān.</i>	<i>thlimet.</i>	<i>dimān.</i>	<i>dimet.</i>

Other examples are *mimem*, I am dying; *dutamis*, thou art lying; *marimis*, thou art killing; *sātimān*, he is grazing; *jimān*, he comes; *broet*, they commence. The third person singular has the same form as the present participle. We should expect *thana* to be added.

*Present Conditional*,—*fedimān-bo*, (that which) may arrive; compare *thana-bo*, it may be. It is apparently *bo* added to the third person Present Indicative.

*Imperfect*,—*thlimān boem*, I was beating; *thlimān boet*, they were giving; *chorimān-bua*, it was becoming spare; *kutsamān bua*, it was scratching.

*Future*,—

I shall beat, I shall give, etc.

Sing.	Plur.
1. <i>thlēmo</i>	<i>thlikā.</i>
2. <i>thlesā.</i>	<i>thliwā.</i>
3. <i>thlibā.</i>	<i>thletā.</i>

Other examples are,—

1st Person, *porema*, I would fill (my belly); *bati kerema*, I will make words, I will say; *bamim*, I will be able. The terminations here differ from that given above. Possibly those in *a* are in the Subjunctive mood. Plur., *zhuikā*, we shall eat; *kerikā*, we shall make

2nd Person, *na bāsa*, you will not be able.

*Past,—Transitive Verb,—*

I beat, I gave, etc.,—

Sing.	Plur.
1. <i>mui thlitem.</i>	<i>amai thlita.</i>
2. <i>tuĩ thliteo.</i>	<i>mē thlitaũ.</i>
3. <i>ten thlites.</i>	<i>tasuĩ thlitan.</i>

Other examples are,—

1st Person, *kerum*, I did (object feminine, viz. *khizmat*) ; *taũm*, I saw (a markhor) ; *thlitum*, I beat (his son) ; compare *thlitus*, below.

2nd Person, *muli guteo*, thou boughtest.

— 3rd Person, *jaũs*,<sup>1</sup> he said ; *topolaũs*, he collected ; *phusaũs*, he lost ; *nemataũs*, he consumed ; *shaũs*, he sent ; *bati-kerus*, he talked ; *bandaũs*, he ordered ; *thlitus*, he gave (obj. (?) fem., a feast) ; *poi-thliaũs*, he entreated ; *parataũs*, it threw him down ; *naĩtus*, she married.

When the object of a Transitive Verb in the Past Tense is a pronoun, it is in the accusative case, not the nominative, as in *tasa shaus*, he sent him. In the case of nouns I have not discovered any general distinction in form between the nominative and the accusative.

*Intransitive Verb,—*

I went, etc.,—

Sing.	Plur.
1. <i>ā gaĩm.</i>	<i>ama gaĩk.</i>
2. <i>tu gaĩs.</i>	<i>me gaũ.</i>
3. <i>se ga.</i>	<i>teme gaĩt.</i>

Other examples are *tanaĩm*, I walked ; *loshai*, (his heart) burnt ; *lewan-ga*, he has been found ; *sha-marua*, he became ready ; *nesui* (? fem.), (the gun) went off.

*Perfect*,—The only instance of a word translated as a Perfect, which is not clearly a past, is *jĩtena*, (thy brother) has come.

*Pluperfect*,—The standard list of words gives *mui thlĩ dārum*, I had beaten ; *phusaũs-bo*, translated he did lose, is probably a true pluperfect : so probably is *aya-bo*, (when thy son) came.

The following appear to be instances of the *Subjunctive Mood*. *Ā ki thlēma*, I may beat ; *porema*, I would fill (my belly) (see Future) ; *keritĩma*, I would have made merriment (*khushālĩ*).

There are no certain examples of the *Passive Voice* available.

<sup>1</sup> Here, and elsewhere in this section, two dots over a vowel form a mark of diæresis. They are not to be taken as indicating that *ũ* or *ā* is to be pronounced as in German.

[ No. 8.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

## GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Yak manusha-na dū pult boet. Polirāi bābsā jaūs, 'a bāb,  
*One man's two sons were. Younger his-father-to said, 'O father,*  
 to-ni māla-na mo fedimān-bo mo thla.' Ten manushe tanu  
*thy property-from to-me that-may-arrive to-me give.' That man own*  
 daulata bentī thlites. Yak kata bāga pata polira pulte  
*property having-divided gave. A few days after younger son*  
 tanu daulata sadrusa topolaūs, durae watanā-ke rawān-bua. Tene  
*own property all collected, distant country-to started. There*  
 tanu daulata utuli-bi phusaūs. Kol tanu daulata  
*own property having-become-a-debauchee he-lost. When own property*  
 sadrusa nimataūs tene watana khats hawat bua. Se nitsang  
*all consumed in-that country had famine became. He in-want*  
 bua. Se ga yak katwa watani manusha-māze nishua. Se  
*became. He went one wealthy native man-with stayed. That*  
 katwa manushe tasa shaūs tanu bekilia sora sātikā. Tasa-na armān  
*wealthy man him sent own fields-in swine for-keeping. Him-of longing*  
 bua tasu sora-na chaisan tshika zhui war porema. Kara  
*was those swine's spare husks having-eaten stomach I-would-fill. Anyone*  
 tasa na thlimān-boet. Toli fikrā jī tanu phuka-māze  
*to-him not gave. Then senses-to having-come own self-with*  
 bati-kerus, 'kata thlam-kerithla mo-na bāba-na daulata ungushti  
*talked, 'how-many hired-servants my father's (from)-wealth food*  
 zhui tasu-na chorimān-bua : ā hawate mimem. Ushti  
*having-eaten of-them spare-became : I hunger-from am-dying. Having-risen*  
 bābo pere dī bati-kerema, "a bāb, ā Khudāya-na pudami  
*father near having-gone I-will-say, "O father, I God before*  
 to-na pudami sharminda boem. Ā to-na pult bika-na lāyiqā na  
*thee before ashamed have-become. I thy son being-of fit not*  
 thanaīm. Mo to-na yak thlam-kerithla peruda keri sāta."  
*am. Me thy one hired-servant like having-made keep."*  
 Ushti bābsa pere ga. Bābse tasa jimeni durae-na  
*Having-risen his-father near he-went. His-father him coming distance-from*  
 taūs; tasa-na hera loshai; thlapi ga; pultesa-na mondē far  
*saw; his heart burnt; running went; his-son's neck round*

hast tilai pote-thlites. Pultese bābsā jaūs, 'a bāb, ā  
*hand having-placed kissed. His-son his-father-to said, 'O father, I*  
Khudāya-na pudami to-na pudami sharminda boem. Ā ēna-pat  
*God before thee before ashamed have-become. I after-this*  
to-na pult bika-na layiqa na thanaīm.' Bābse tanu nokarāna  
*thy son being-of fit not am.' His-father own servants*  
bandaūs, 'lafla tshika ani asa antsau; yak angustar asa-na  
*ordered, 'good clothes having-brought him put-on; one ring his*  
angura antsau; koshar asa-na khura antsau; nori ungushti zhuikā,  
*finger put-on; shoes his feet put-on; no food we-will-eat,*  
khushāli kerikā, laka mo-na pult mī-sant, zi' bua; phuzdi-sant,  
*merriment we-will-make, as-if my son dead-become, al. became; lost-become,*  
lewan-ga.' Teme khushāli kerike broet.  
*has-become-found.' They merriment making commence.*

Tasa-na dalira pultes tene wakhta tanu bekilia bua. Tene-na  
*His elder his-son at-that time own fields-in was. From-there*  
jimeni āmā nera jī, hara-thlyawa naṭ-kerawa khaṇṭ tasa-na  
*coming house near having-come, singing dancing sound his*  
khamṭa thlites. Yak nokara batē khudaūs, 'woi hara-thlyawa  
*ears reached. One servant having-called enquired, 'this singing*  
naṭ-kerawa ki thana?' Ten jaūs to-no bliaia jītena to-no bābse  
*dancing what-for is?' He said thy brother has-come thy father*  
tasa-na jor jika shatsi kawar thlitus. Se khafa bua,  
*his well coming for feast has-given. He annoyed became,*  
atran dikā shensh na-kerus. Bāb-es berāta nisi tasa  
*inside for-going wish not-did-make. His-father outside having-emerged him*  
poi-thliaūs. Ten bābsā jawāb thlites, 'ēnbak bāla, ata feli  
*entreated. He his-father-to answer gave, 'here look, so-many years*  
tā-ke khizmat kerum; kol to-ni hukma warē na kerum;  
*thee-to service I-have-done; any-time thy order otherwise not I-have-done;*  
tuī mo kol yak tshālali na thliteo, tanu samala māze  
*thou to-me any-time one kid not gave, own friends with*  
yak-than-bi zhui khushāli keritima. Kol woi to-na  
*(on)-one-place-having-become having-eaten merriment I-would-have-made. When this thy*  
pult aya-bo, ken-ze to-ni daulata kachnian māze phusaūs-bo, tuī asa shatsi  
*son came, who thy wealth prostitutes with did-lose, thou him for*  
kawar thliteo.' Bābse tasā jaūs, 'a pult, tu amisha mo-māze  
*feast gave.' His-father to-him said, 'O son, thou always me-with*  
thanais. Mo-na ki thana-bo, to-na thana. Amā-ke khushāli kera-wa  
*art. My whatever there-be, thine is. Us-to merriment doing*  
munāsib bua, ki-shai-shatsi to-na woi bliaia mī bu-a, giri zien  
*fit was, because thy this brother dead was, again alive*  
bua; phuzdi bua, giri lewan-ga.'  
*became; lost was, again has-become-found.'*

[ No. 9.]

## DARDIC SUB-FAMILY.

KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak wakhta dū blyēdi boet. Dalīra bliāia dutai-thla bua.  
*At-one time two cousins were. Elder brother liar was.*

Polīra-i jāūs mo hi dutawah hila. Dalīra-i jāūs tu na-bāsa.  
*Younger said to-me also lying teach. Elder said you will-not-be-able.*

Polīra-i jāūs bamim. Dalīra-i jāūs chashpal-thla. Polīra-i phāchā pere  
*Younger said I-will-be-able. Elder said lie. Younger king near*

dī qissa-kerus, 'ban-dara gaīm. Yak sarau taūm. Tasa tobaki  
*having-gone told-story, 'up-a-hill I-went. One markhor I saw. Him gun-with*

thlitem. Tasa-na ba-khura thli, nāse nesui.' Phāchā  
*I-fired-on. His on-foot having-struck, through-nose passed.' King*

rōshān-di jāūs, 'tu dutamis.' Marikā sha-marua. Dalīra  
*having-become-angry said, 'you are-lying.' For-killing ready-became. Elder*

bliāia tene fedi jāūs, 'phāchā, tu kenia marimis? Asa-ni  
*brother there having-arrived said, 'O-king, you why are-killing? This-one's*

bati sānen thini. Se sarau tene wakhta tanu nāsia khure  
*word true is. That markhor at-that time own nose with-foot*

kutsamān bua. Tene wakhta tobak nesui. Khura bi nāsia bi  
*scratching was. At-that time gun went-off Foot also nose also*

thli parataūs.  
*having-hit threw-him-down.'*

Phāchā asa qissa rishtin keri, dumi blyēdiā-ke mehrabāni kerus.  
*King this story true having-considered, both cousins-to favours did.*

## NUMERALS.

Yak dū thlē tsūr pants shoh sat asht nūh dash jāsh bāsh  
*One two three four five six seven eight nine ten eleven twelve*

thla-onsh tsu-dāsh pin-chāsh shurās satās ashtās inish ishi  
*thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty*

isho-dash du-ishi du-isho-dash thlē-ishi thlē-isho-dash tsur-ishi tsur-isho-dash  
*thirty forty fifty sixty seventy eighty ninety*

yak-sawa or pāishi.  
*hundred.*

## PASHAI, LAGHMĀNĪ, OR DEHGĀNĪ.

All that has hitherto been known about this language is contained in a short list of words on page 383 of Burnes' Cabool, and in two short vocabularies of Laghmānī and Pashai by Leech, on page 731 and page 780 of Vol. vii, 1838, of the Journal of the Asiatic Society of Bengal. Regarding the latter, Leech says :—

The language is spoken by the people called Pashais who inhabit the districts of *Mandāl, Chielā Pareñā, Kūndī, Seva and Kūlmān*.

and regarding the former :—

*Laghman* is a province (*mahāl*) of the principality of *Cabul*, situated opposite to *Jalālābad*; it is sometimes written *Lamghān*. . . . . The inhabitants of *Laghman* are *Tājaks* or *Farsiwāns*.

Leech considered the two as distinct languages; it will be seen, however, from what follows that the two names really connote one and the same form of speech. Ptolemy calls the inhabitants of *Laghman* 'Lambagai.' The word *Pashai* is probably a corruption of the word 'Piśācha.'

Marco Polo (Yule, I, 172 and ff., cf. p. 100) refers to the *Pashai* country in the following terms, which well illustrate the Piśācha origin of its inhabitants :—

You must know that ten days' journey to the south of Badashan there is a Province called *Pashai*, the people of which have a peculiar language, and are Idolaters, of a brown complexion. They are great adepts in sorceries and the diabolic arts. The men wear earrings and brooches of gold and silver set with stones and pearls. They are a pestilent people and a crafty; and they live upon flesh and rice. Their country is very hot.

I am indebted to the late Mr. J. G. Lorimer, I.C.S., Political Officer of the Khaibar, for the specimens given below, and for the following account of the language and of the people who speak it :—

The following are examples of the *Pashai* language, which is also called *Laghmānī* because it is spoken in the tract known as *Laghman*, and *Dēhgānī* because most of the persons who speak it belong to the *Dēhgān* tribe. *Pashai* in fact appears to be the proper name of the language spoken by the *Dēhgāns* of *Laghman* and the country to the east of it. The boundaries of this language are said to be, roughly, on the west the *Laghman* river, on the north the boundary of the *Kāfirs*, on the east the *Kunar* river, and on the south the *Kābul* river, but the riverain villages on the left bank of the *Kābul* river speak *Paštō*, not *Pashai*. A certain number of *Paštō*-speaking communities are also found interspersed at other places within these bounds. The principal places and neighbourhoods in which *Pashai* is spoken are *Barkōṭ*, *Sutan*, *Waigal* (on the side next the *Kāfirs*), *Janjapūr*, *Amlā*, *Sūrch*, *Badiālī*, *Islāmpūr*, *Bādshāh K'īlō*, *Balatak*, *Kunada*, *Dēogal*, *Nurgal*, *Chaman*, *Najil*, *Sātū*, *Kulmān*, *Tagāo*, *Siātū* and *Kulab*. Some of these are considerable tracts. The number of people speaking *Pashai* has been estimated at 100,000, and with regard to the size of the *Pashai* region and its probable character this estimate does not appear unduly large or unduly small.

There appear to be different dialects of *Pashai*, but the variations are said to be not great. The distinction drawn by the people themselves is between the "harsh tongues" of the hills,<sup>1</sup> and the softer tongue of the flatter country. By way of exemplifying two varieties a double version has been given in all the specimens. The first version is that of an illiterate zamindār, age 30 (*Bahādur Shāh*, son of *Mastān Shāh*, *Malikzai*, of *Bānda* near *Kalatak* in the *Kunar* valley). The second version is that of an educated *Mullā*,<sup>2</sup> age 26 ('*Abdu-r-Rahīm*, son of *Muhammad Akbar*, *Dēhgān* of *Chārbāgh* which is situated in the valley of the *Laghman* river). The first may be taken as a specimen of uneducated Eastern *Pashai* and the second as a specimen of educated Western *Pashai*.

The following imperfect account of *Pashai* grammar is based upon the specimens and lists of words. Forms belonging to the Eastern dialect are distinguished from those belonging to the Western. When no distinction is made, it should be assumed that the form quoted is common to both.

It will be seen that *Pashai* is closely connected with *Gawar-bati* and with *Kalāshā*, and also shows interesting points of relationship with both *Bashgali* and *Wasī-veri*.

<sup>1</sup> One of these is called *Kulmānī* from being spoken in *Kulmān* : see above.

<sup>2</sup> *Pashai* cannot be ranked as a written language, though no doubt attempts are sometimes made to express it in Arabic characters.

## I.—PRONUNCIATION.

The pronunciation of the vowels is very indefinite. For instance the letters *u*, *ū*, and *ō* are frequently interchanged. Thus, the sign of the ablative is sometimes written *udai*, sometimes *ūdai*, sometimes *udē*, sometimes *ōdai*, and sometimes *ōda*.

The vowel *a* (which is the well-known very short *a* of Paṣṭō) is frequently interchanged with *i*, as in *kit<sup>a</sup>lā* or *kiṭilā*, a boy. A final *a* in the Eastern dialect is usually represented by *ē* in the Western one. Thus, (Eastern) *puṭ-hl<sup>a</sup>*, (Western) *puṭ-hlē*, a son. The letter *ṇ* in the Eastern dialect usually becomes *ṇḍ* in the Western. Thus, (Eastern) *kaṇā*, (Western) *kaṇḍā*, a field. So an Eastern *sh* becomes a Western *kh*, e.g. (Eastern) *shūring*, (Western) *khōring*, a dog.

There are no aspirated consonants (*kh*, *gh*, etc.) in Pashai. On the other hand, *h* is frequently compounded with *l* into *hl*, e.g. *hlē*, three; *puṭhlē* (*puṭ-hlē*, not *puṭh-lē*), a son. In order to prevent mistakes, I shall throughout insert a hyphen in the latter and similar words, thus, *puṭ-hlē*.

The letter *ā* represents the sound of *ai* in 'fair,' 'hair,' as pronounced in the north of England and in Scotland. It is practically equivalent to the German *ä*.

## II.—NOUNS.

Forms are commonly borrowed from both Paṣṭō and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:—

## EASTERN DIALECT.

## WESTERN DIALECT.

*Tātī*, a father.

	Sing.	Plur.		Sing.	Plur.
Nom.	<i>tātī</i> .	<i>tātī-lān</i> .		<i>tātī</i> .	<i>tātī-lān</i> .
Gen.	<i>tātīs</i> .	<i>tāt-kuliy<sup>a</sup>nā</i> .		<i>tātīs</i> .	<i>tātī-lasan</i> .
Dat.	<i>tātī āntē</i> .	<i>tāt-kulī āntē</i> .		<i>tātī āntē</i> .	<i>tātī-lāya āntē</i> .
Abl.	<i>tātī udai</i> .	<i>tāt-kuliyēnā udai</i> .		<i>tātī udai</i> .	<i>tātī-lāya udai</i> .

With the above Eastern plural compare the Wasī-veri plural termination *kili*.

*Ād<sup>a</sup>mī*, a man.

Nom.	<i>ād<sup>a</sup>mī</i> .	<i>ād<sup>a</sup>mī</i> .		<i>ād<sup>a</sup>mī</i> .	<i>ād<sup>a</sup>mān</i> .
Gen.	<i>ād<sup>a</sup>mīs</i> .	<i>ādmēy<sup>a</sup>nā</i> .		<i>ād<sup>a</sup>mīs</i> .	<i>ād<sup>a</sup>mān nā</i> .
Dat.	<i>ād<sup>a</sup>mī āntē</i> .	<i>ādmēy<sup>a</sup>n āntē</i> .		<i>ād<sup>a</sup>mī āntē</i> .	<i>ād<sup>a</sup>mān āntē</i> .
Abl.	<i>ād<sup>a</sup>mī udai</i> .	<i>ādmēy<sup>a</sup>n udai</i> .		<i>ād<sup>a</sup>mī udai</i> .	<i>ād<sup>a</sup>mān udai</i> .

Probably the plural termination *ān* in the above is due to the influence of Persian.

*Wēya*, a daughter.

Nom.	<i>wēya</i> .	<i>wēyila</i> .		<i>wēya</i> .	<i>wēyila</i> .
Gen.	<i>wēy<sup>a</sup>s</i> .	<i>wēlaiy<sup>a</sup>nā</i> .		<i>wayēs</i> .	<i>wayā</i> .
Dat.	<i>wēyē āntē</i> .	<i>wēlaiy<sup>a</sup> āntē</i> .		<i>wayē āntē</i> .	<i>wēyanas<sup>a</sup></i> .
Abl.	<i>wēyē udai</i> .	<i>wēlaiy<sup>a</sup> udai</i> .		<i>wayē udai</i> .	<i>wēyanasē udai</i> .

In the list of words, for 'two daughters' we have *dō wēyē* and *dō wayē*, respectively. The final *ē* is probably due to the influence of Paṣṭō.

The postposition *udai*, also written *ūdai*, *udē*, *ōdai* and even *ōda*, means 'from,' but is properly the equivalent of the Hindōstānī *pās*, as in *ūdai ziyāt biḡhā*, with (them) much is; *tāt'stā ōda āik*, he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of *plurals* :—

EASTERN.		WESTERN.	
Sing.	Plur.	Sing.	Plur.
<i>gōrā</i> , a horse.	<i>gōrēlā</i> .	<i>gōrā</i> , a horse.	<i>gōr-ēlā</i> .
<i>mādīn</i> , a mare.	<i>mādīnēlā</i> .	<i>mādiyān</i> , a mare.	<i>mādiyān-ēlā</i> .
<i>puṭ-hlā</i> , a son.	<i>puṭ-hlēlā</i> .	<i>puṭ-hlē</i> , a son.	<i>puṭ-hlē-lā</i> .
<i>gōlāng</i> , a bull.	<i>bō gōlāng</i> .	<i>gōlāng</i> , a bull.	<i>gōlāng-ēlā</i> .
<i>gā</i> , a cow.	<i>bō gā</i> .	<i>gā</i> , a cow.	<i>gā-ēlā</i> .
<i>shūring</i> , a dog.	<i>bō shūring</i> .	<i>khōring</i> , a dog.	<i>khōring-ēlā</i> .
<i>pāj'rā</i> , a he-goat.	<i>bō pāj'rā</i> .	<i>shōtā</i> , a he-goat.	<i>shōt-ēlā</i> .
<i>kaṭawā</i> , a male deer.	<i>bō kaṭawā</i> .	<i>shōṭ'k</i> , a she-goat	<i>shōṭ'k-ēlā</i> .
		<i>āwū</i> , a male deer.	<i>āwū-lā</i> .
		<i>dand</i> , a tooth.	<i>dand-ēlā</i> .

Examples of Persian plurals are (Eastern) *nōkarān*, servants; obl. *nōkarāna*, (Western) *nōkārānī*, his servants. Oblique Western forms are *tānik nōkarānisē kuchā*, amongst thine own servants; *tānik dōstāna pila*, with my own friends.

There is also a plural in *an* or *an* which may be a corruption of the above, or may be an independent form. Examples are (Eastern) *shōringan-ē*, (he ordered) to his dogs; (Western) *khōringan-ī*, his dogs (arrived); *khōring'anā* (obl., agent case), the dogs (made her in pieces); *khōring'anā āntē*, to the dogs.

Other examples of the plural will be found below.

As regards **Cases** the following should be noted :—

There is a very common oblique form which ends in *stā* in the Eastern, and in *sā* in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following :—

**Eastern.**—Oblique form,—*tān'k tātista-m udē*, to my own father; *tān'k dōstānistā-m miltin*, with my own friends; *tān'k nōkarānist-ē kuchā*, amongst thine own servants; *tāt'stā ōda*, (he came) near the father; *tāt'stā āntē* or *tātistā āntē*, (he said) to the father. Compare *sharistaika*, (she ascended) to the top of it.

*Genitive*,—*tātistā-m*, (tidings) of my father; *tātistā shāhrī*, to his father's city.

*Agent*,—*tāt'stā*, the father (saw, said); *puṭ-hl'stā*, the son (said); *tātistā*, the father (found); *sāyastā*, the sister (*sāi*) (saw, said); *lāy'stā*, the brother (*lāi*) (said, fetched).

**Western.**—Oblique,—*tānik nōkarānis-ē kuchā*, amongst thine own servants; *āy'sā p'shkin*, after the brother (*lāi*).

*Accusative*,—*lāy'sā ēgē-haik*, she was about to eat the brother.

*Genitive*,—*mambisa-m*, of my uncle; *sāisā hāsai*, from the hand of the sister (*sāi*); *tātisā shāhrā*, to his father's city; *ēkisā bandōbastī*, arrangement for (of) eating.



*Agent*,—*puṭ-hlisā*, the son (said); *puṭ-hl'sā*, the son (collected); *tātisā*, the father (saw, said); *sāisā*, the sister (made arrangement, ate); *lāy'sā*, the brother (said, dropped).

It will be seen from the above examples that this termination is sometimes *istā* (*isā*) and sometimes *'stā* (*'sā*). This is evidently a mere variation of spelling. The termination is clearly the same as the Bashgali Kāfir *ste* or *stai*.

Another oblique form ends in *ē*, *ī*, *ai*, *a*, or *ā*. It is not always easy to distinguish it from a noun ending in a pronominal suffix. It is possibly due to the influence of Paṣhtō. Examples are—(Eastern)—*ōtīs sāl dē*, than his sister (*sāl*); *hlāmā kuchā*, in doings; *husha kuchā*, in his senses; *nōkarāna āntē*, to the servants; *kaṇā kuchā*, in the field; *gōshigē nazdik*, near the (? his) house; *dārē sh'rā*, on the mountain (*dār*). (Western)—*dārē mundā*, on the top of the mountain (*dār*); *ūsī sāyā dē*, than his sister (*sāl*); *khltama kuchā*, in doings; *kaṇḍai kuchā*, in the field; *tānik dōstāna pilā*, with my own friends; *kanjara sh'rā*, with harlots; *tātisā shāhrā*, to the father's city; *khōring'nā āntē*, to the dogs.

The same form can also apparently be used instead of any case. Thus—

*Agent*,—(Western)—*khōring'nā*, the dogs (made her in pieces).

*Dative*,—(Eastern)—*musafirē*, (he went) to a journey; (Western) *watanē* and *watana*, to a country.

*Ablative*,—(Western)—*hāsai*, from the hand (of the sister).

*Genitive*,—(Eastern)—*mēnā mambē puṭ-hlē*, the son of my uncle; *watanē* and *watana*, of a country.

*Locative*,—(Eastern)—*ōtī chaṇa*; (Western) *ōtī chaṇḍa*, on his back; (Eastern) *watana*, in a country; (Western) *hāsai*, on the (? his) hand; *pāya*, on the (? his) foot.

**Other case forms.**—*Agent*.—As shown above, the oblique form is usually employed for this case. Sometimes, however, the nominative form is used. Thus in the Western version of the Parable of the Prodigal Son we have both *puṭ-hlisā mārēkin*, and *puṭ-hlē mērēkin*, the son said. So in the Eastern version of the second story we find both *sāyastā lashēkin*, the sister saw him, and *mī sāyā gōrā ēkin*, this sister-of-him (*sāl + ā*) ate a horse.

The *Instrumental* case is formed by the postposition *dē* (Western, also *d'*). Thus (Eastern) *ēkē dē*, (Western) *ēkī dē*, by eating; (Eastern) *watatiyārī dē*. (Western) *hawtagiyārī d'*, by hunger.

The *Dative*, as shown above, is formed by adding *āntē*. Other examples are (Eastern) *nōkarāna āntē*, (Western) *nōkarān āntē*, to the servants; *khōring'nā āntē*, to the dogs.

The *Ablative*, as pointed out above, is formed by adding *udai*, *ūde*, *ōdai*, or *ōda*, which means both 'near' and 'from near.' Another form is (Eastern) *nandī tē*, from the river.

The *Genitive* usually ends in *s*. Besides the forms given in the paradigms we have (Eastern) *ād'mīs*, of a man, and *lōnīs*, of salt. In the Western dialect, the genitive of *Khudā*, God, is *Khudēs*, while, in the Eastern one, it takes the peculiar form *Khudē'z*. Sometimes the termination is dropped, as in (Western) *ī ād'mī dō puṭ-hlēlē hāink*, of one man there were two sons-of-him.

The usual sign of the *Locative* is *kuchā*, in. *Ād'mī pilā* is 'with a man.' *Dārē sh'rā* is 'on a mountain.' *Kaṇā sh'rā* is 'in (literally, on) the field.' So *kanjara sh'rā* is 'with (*lit.*, on) harlots.'

**Gender.**—Adjectives do not, so far as I can gather from the specimens, appear to change for gender. The only exception which I have noted is *mīnī sāy-am* (Eastern), my sister-of-me. The masculine of *mīnī* is *mēnā*.

The following are examples of the way in which substantives form their feminines:—

EASTERN.		WESTERN.	
Masc.	Fem.	Masc.	Fem.
<i>pāj<sup>r</sup>rā</i> , a goat.	<i>pāj<sup>r</sup>r<sup>a</sup>k</i> .	<i>shōṭā</i> , a goat.	<i>shōṭ<sup>a</sup>k</i> .
<i>kaṭawā</i> , a deer.	<i>kaṭ<sup>a</sup>w<sup>a</sup>k</i> .	<i>kiṭ<sup>a</sup>la</i> , a child.	<i>kiṭ<sup>a</sup>l<sup>a</sup>k</i> , <i>kiṭalik</i> , or <i>kiṭālikī</i>
<i>kiṭ<sup>a</sup>lā</i> , a child.	<i>kiṭ<sup>a</sup>l<sup>a</sup>k</i> .	<i>gōṛā</i> , a horse.	<i>mādiyān</i> .
<i>gōṛā</i> , a horse.	<i>mādin</i> .	<i>gōlāng</i> , a bull.	<i>gā</i> , a cow.
<i>gōlāng</i> , a bull.	<i>gā</i> , a cow.	<i>tātī</i> , a father.	<i>āī</i> , a mother.
<i>tātī</i> , a father.	<i>āī</i> , a mother.	<i>lāī</i> , a brother.	<i>sāī</i> , a sister.
<i>lāī</i> , a brother.	<i>sāī</i> , a sister.	<i>puṭ<sup>a</sup>hlē</i> , a son.	<i>wēya</i> , a daughter.
<i>puṭ<sup>a</sup>hl<sup>a</sup></i> , a son.	<i>wēya</i> , a daughter.	<i>ād<sup>a</sup>mī</i> , a man.	<i>māshī</i> or <i>mādā</i> .
<i>ād<sup>a</sup>mī</i> , a man.	<i>mādā</i> .	<i>khōṛing</i> , a dog.	<i>mādin khōṛing</i> .
<i>shūring</i> , a dog.	<i>mādī shūring</i> .	<i>āwū</i> , a deer.	<i>mādī āwū</i> .

The following are instances of the **Comparison** of adjectives:—

*Us<sup>a</sup> mī dē bai shē*, this is better than that. *Har kō shai dē yō bai shī*, this is best of all. (Eastern) *chikā dē khub kālā*, (Western) *chin<sup>a</sup>sāy<sup>a</sup> dē bakār kālā*, the best garment of all.

### III.—PRONOUNS.

The **first person** is nearly the same in both dialects. It is as follows:—

	Sing.	Plur.
Nom.	<i>ā</i> (Western also <i>a</i> ).	<i>hamā</i> .
Gen.	<i>mēnā</i> .	<i>hamā</i> .
Agent.	<i>mam</i> .	<i>hamā</i> .

'To me' is in both *mam* and *mēnā āntē*. In one case there is a feminine form of the genitive singular, viz. *mīnī sāyam*, my sister-of-me.

The genitive does not seem to change before nouns in the oblique cases.

The **second person** is also nearly the same in both dialects.

	Sing.	Plur.
Nom.	(Eastern) <i>t<sup>a</sup></i> ; (Western) <i>tō</i> .	<i>hēmā</i> .
Gen.	<i>tēnā</i> .	<i>hēmā</i> .
Agent.	<i>tō</i> .	<i>hēmā</i> .

'I will eat thee' is (Eastern) *tō ēēkam* or (Western) *tō ēgēkam*.

As in the first person, the genitive does not change before nouns in the oblique cases. Thus, *tēnā mālē kuchā*, in thy property.

## Third Person.—He, that.

EASTERN.			WESTERN.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>ūs<sup>a</sup></i> .	<i>ūt<sup>a</sup></i> .	<i>ūsē, ūsī.</i>	<i>ūtē.</i>
Gen.	<i>ūtīs, ūtī.</i>	<i>ūtēnā.</i>	<i>ūsē, ūsī.</i>	<i>ūtēnā.</i>
Agent.	<i>ūs<sup>a</sup>, ūtī.</i>	?	<i>ūsē.</i>	<i>ūtē.</i>

For *ū, u* and *ō* are frequently substituted; thus, *ūtīs, ōtīs*. Other examples are *ōtī sāyā*, his sister-of-him; *ōtī chaṇa*, on his back; *ōtīs kiṭ<sup>a</sup>lai*, his son; *ōtī* (or *utī*) *āntē*, to him; *ōtī ōdai*, from him; *ōtī hana*, beat him. The accusative is *ūs<sup>a</sup>*, him. Used as an adjective we have *ūs<sup>a</sup> chaṇṭā gōsh<sup>a</sup>g*, in that small house. *Tī āntē mēmī* is 'I will say to him.' *Tīs ī wāy<sup>a</sup> ī puṭ<sup>a</sup>-hli<sup>a</sup> hāik*, of him there was one daughter (and) one son. *Hla watana* is 'in that country.'

For *ū, ō* is frequently substituted. *Ōtī* is also used for the genitive; thus, *ōtī chaṇḍa*, on his back. Other examples are *ūsī udai*, from him; *usī dēā*, give to him. *T<sup>a</sup> sh<sup>a</sup>ra* is '(he divided) upon them.'

For 'this,' we have in both dialects, *yō*, gen. *mīs*, obl. form and agent *mī*. We have also (Eastern) *ēl<sup>a</sup>*, this; *hamē ēkī rupaiī*, and (Western) *hamī ī rupai*, this one rupee.

The relative pronoun in the Eastern dialect is *s<sup>a</sup>*, which (needle became a mountain), which is probably borrowed from the Paṣṭō *ts<sup>a</sup>*. No instance occurs in the Western dialect. Who? is (Eastern) *kē* (gen. *kīs*); Western *kiā* (gen. *kīs*); *kī ōdai* (both dialects), from whom. What? is *kō* (both dialects). The Paṣṭō *chi* is also used.

Other pronominal forms are—

*Eastern*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *kumē*, whatever (my share may be); *harkō*, all, whatever (is mine); *tān<sup>a</sup>k*, own.

*Western*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *harkō*, all, whatever (is mine); *tānik*, own

**Pronominal suffixes** are very freely employed, both with nouns and verbs. When used with nouns, the full pronoun is usually employed at the same time. The following are examples:—

## A —With Nouns.

## EASTERN.

**First Person.**—*mēnā tāti-m*, my father; *mēnā wanti-m*, my share; *tān<sup>a</sup>k tātista-m udē*, near my own father; *mēnā puṭ<sup>a</sup>-hli-m*, my son; *tān<sup>a</sup>k dōstānista-m miltin*, with my own friends; *mīnā sāya-m*, my sister; *tātista-m*, (tidings) of my father.

## WESTERN.

**First Person.**—*mēnā tāti-m*, my father; in *mēnā wantē*, my share, there appears to be no suffix, so also in *tānik tāti uda*, near my own father; *mēnā puṭ<sup>a</sup>-hli-m*, my son; in *tānik dōstāna pilā*, with my friends, there is no suffix.

## EASTERN.

**Second Person.**—*tēnā tāt-ē*, your father; *tēnā māl-ē kuchā*, in thy property; *tēnā puṭ-hl-ē*, thy son (*puṭ-hl*<sup>a</sup>); *tān<sup>a</sup>k nōkarānist-ē kuchā*, amongst thine own servants; *tēnā lā-ē*, thy brother (*lāi*), also *tēnā lā-ai*; *tēnā gap-ē*, thy command; *dand-ē*, thy teeth.

**Third Person.**—Nouns in *ā* seem to take the letter *ā* as the suffix. Thus, *ōtis lāy-ā*, his brother (*lāi*); *tātiy-ā*, his father (became compassionate); *ūtis tātiyā*, his father (came outside); *tātiyā āntē*, (he answered) to his father; *mī sāyā ēkin*, this his sister ate. Other nouns take *ē*, *ai* or *i*. Thus, *ōtis kiṭ<sup>a</sup>lai*, his son (*kiṭ<sup>a</sup>lā*); *ōtis sā-ē dē*, than his sister (*sāi*), but *mī sāyā ēkin*, this his sister ate; *ōtis kīmat-ē*, its price; *udai*, from him, with them; *sh<sup>a</sup>rai*, upon him; *hastai*, on his hand; *tātistā shāhr-i*, (?) to his father's city; *shōring-i*, his dogs (arrived); *shōringun-ē*, to his dogs (he gave order).

## B.—With Verbs.

**First Person.**—*Di-m*, give to me; *wāy-am*, place me; *dēki-m*, thou gavest me; *at-am*, eat me.

**Second Person.**—*Dam-ē*, I will give to thee.

**Third Person.**—*lēk-in*, *lēkam-an*, I found him; *dēk-ē*, thou gavest-to-him.

In the above *in* or *an* apparently represents the accusative (or agent) suffix, and *ē*, the dative or genitive.

## WESTERN.

**Second Person.**—*tēnā tātī* (no suffix), thy father; *māl-ē*, thy property; *tēnā puṭ-hl-ē*, thy son (suffix doubtful); *tānik nōkarānis-ē kuchā*, amongst thine own servants; *tēnā lāyā-ē*, thy brother (*lāi*); *tēnā hukm-ē*, thy order. *Dandēlā-sē* may mean 'thy teeth.'

**Third Person.**—*Ūsī lāy-ā*, his (her) brother; *ūsē tātiy-ā*, his father (came), but *tātē āntē*, to his father; *sāy-ā*, his sister.

*ūsē puṭ-hlē*, his son; *ūsī kīmat-ē*, its price; *dō puṭ-hlēl-ē*, his two sons; *tāt-ē āntē* (see above), to his father; *tānik māl-ē*, his own property; *nōkarān-i*, servants; *sh<sup>a</sup>rai*, upon him; *hās-ai*, on his hand; *gōshing-i*, to-his-house; *tānik jān-ē sh<sup>a</sup>rā*, on his own life; *khōringan-i*, his dogs.

**First Person.**—*Di-m*, give to me; *wāy-am*, place me; *dāiki-m*, thou gavest me.

**Second Person.**—No example.

**Third Person.**—*dāyik-yē*, thou gavest to him.

## IV.—VERBS.

## A.—Auxiliary Verbs and Verbs Substantive.

The **Present** tense is the same in both dialects, viz. :—

I am, etc.,—

Sing.	Plur.
1. <i>hāim.</i>	<i>hāis.</i>
2. <i>hāi.</i>	<i>haida.</i>
3. <i>hās.</i>	<i>hāin.</i>

When the subject is inanimate the third person is (Eastern) *shē*, (Western) *shid*. Compare the Khō-wār *shēr*, and the Paṣtō *shṭa*.

For 'it, or there, is,' we also find (Eastern) *biḡhā* or (Western) *biḡā*.

**Past**, I was, etc.,—

EASTERN				WESTERN.			
SING.		PLUR.		SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1. <i>hāikim</i>	<i>hāichim</i>	<i>hāikis</i>	<i>hāichis</i>	<i>hāikim</i>	<i>hāichim</i>	<i>hāikis</i>	<i>hāichis</i>
2. <i>hāiki</i>	<i>hāichi</i>	<i>hāichō</i> <sup>1</sup>	<i>hāichida</i>	<i>hāiki</i>	<i>hāichi</i>	<i>hāikida</i>	<i>hāichida</i>
3. <i>hāik</i>	<i>hāich</i>	<i>hāinch</i> , <sup>1</sup> or <i>hāink</i> .	<i>hāinch</i>	<i>hāik</i>	<i>hāich</i>	<i>hāink</i>	<i>hāinch</i>

<sup>1</sup> These two forms have been tested and found correct.

Other forms noted in the specimens are—

#### EASTERN.

*bik* (fem. *bich*), he (she) became  
*biman*, we may become.  
*b<sup>a</sup>*, be (Imperative).  
*bik*, to be.  
*bikālā*, being.  
*biwā*, having been.  
*t<sup>a</sup>m*, I shall be.  
*t<sup>a</sup>wāim*, I may be.  
*t<sup>a</sup>mai*, I should be.

#### WESTERN.

*bik*, *bitik*, he became.  
*bi*, be.  
*bik*, to be.  
*bikālā*, being.  
*biwā*, having been.  
*t<sup>a</sup>m*, I shall be.  
*t<sup>a</sup>wāim*, I may be.  
*t<sup>a</sup>mai*, I should be.

### B.—The Active Verb.—

**Infinitive.**—*Hanik*, to strike.

Other examples are, (Eastern) *paik*, (Western) *parik*, to go; *shārik*, to go (Eastern) *ēk*, (Western) *aik*, to eat; *nīk*, to sit; *īk*, to come; *töstik*, to stand; *lik*, to die; (Eastern) *dēk*, (Western) *daik*, to give; (Eastern) *ham-balik*, (Western) *dāwalik*, to run; (Eastern) *nāt-karik*, to dance.

(Eastern) *ēkē-dē*; (Western) *ēkē-dē*, by eating.

With the verb *shārik*, to go, compare the Wazirī Paṣtō *shōr-ed<sup>a</sup>l*, to wander.

**Present Participles.**—*Hanikālā*, striking (identification doubtful).

Other forms translated as present participles are *shārwā* (fem. *shārwī*), going; (Western) *parēwā* (fem. *parēwī*), going; (Eastern) *hambalwā hāich*, she was running.

**Past Participle.**—The form given in the list of words is *haniwā*, having struck, which is borne out by the following expressions in the Eastern dialect; *bō dawās na hāinch wiṭwī* (fem.), many days were not passed; *l<sup>a</sup>wā*, dead; *narwā*, found

The usual form ends in *īk* (fem. *ich* or *ch*) like the infinitive. Examples are,—*patik*, fem. *pat<sup>a</sup>ch*, gone; and the following, all only found in the Western specimens, *bō dwās wiṭik na hāik*, many days were not passed; *lik*, dead; *narwīk*, found.

With a pronominal suffix, we perhaps have, in the Eastern dialect, *lōnīs dāru yat-kl-in bīk*, a mountain of salt *produced-by-it* became. The form is however doubtful.

**Conjunctive Participle.**—The only example noted occurs in the Western dialect, viz. *katān*, having made (thy teeth sharp).

**Imperative.**—*Hana*, strike thou.

Other examples are *pā*, go; *shār*, go; *jā*, put; *dēā*, give; *gōrā*, (Western also *gōryā*, which is perhaps respectful, take a sieve), take; (Eastern) *t'nga*, (Western) *tinga*, bind; (Eastern) *kanna*, (Western) *kana*, draw (water); *yē*, come; (Eastern) *acha*, (Western, *achē*, which is possibly respectful, bring water), bring; (Eastern) *kiya*, make (your teeth sharp); (Eastern) *hanghāka*, (Western) *dangiyā*, beat (a drum) (possibly these are respectful forms).

Imperatives plural are (Eastern) *achi*, (Western) *achida*, bring ye; (Eastern) *manjaliya*, (Western) *manjalēda*, put ye on (clothes); (Eastern) *wāya*, (Western) *wāēda*, place ye; (Western) *kada*, place ye; (Eastern) *shārīda*, (Western) *khārīda*, go ye; (Eastern) *ada*, (Western) *atēda*, eat ye (her).

First persons plural are *aman*, let us eat; *kaman*, let us do.

Some of the above possibly contain pronominal suffixes. The following certainly do,—*di-m*, give me; *wāya-m*, place me; (Eastern) *ata-m*, eat me.

**Present.**—*I strike* or *am striking*.

EASTERN.			WESTERN.	
	Sing.	Plur.	Sing.	Plur.
1	<i>hanikum</i>	<i>hanikas</i>	<i>hanikom</i>	<i>hanikas</i>
2	<i>haniyā</i>	<i>hanēda</i>	<i>hanikl</i>	<i>hanikada</i>
3	<i>haniyadi</i>	<i>hanikan</i>	<i>hanīpt</i>	<i>hanikan</i>

A form which is commoner in the specimens is,—

*I go, or am going.*

EASTERN.			WESTERN.	
	Sing.	Plur.	Sing.	Plur.
1	<i>pāyim</i>	<i>pāēs</i>	<i>pākum</i>	<i>pāk's</i>
2	<i>pāt</i>	<i>pāēda</i>	<i>pākt</i>	<i>pākida</i>
3	<i>pagā</i>	<i>pāin</i>	<i>pagā</i>	<i>pākin</i>

The Kāshmirī for 'go' is *pak*, in which the final *k* is part of the root.

Other examples from the specimens are,—

(Eastern) *lēim*, (Western) *lēgā-kum*, I am dying; (Eastern) *kāim*, (Western) *kakam*, I am doing (service).

(Eastern) *charēghā*, (Western) *charēgā*, he is grazing (cattle); (Eastern) *hālēwās* (?), (Western) *nēlā* (?), he sits; (Eastern) *taghā*, (Western) *tigā*, he dwells; (Western) *dārin*, (the servants) have (food).

**Imperfect.**—(Eastern) *hanghāik-amī*, (Western) *hanēgiāik-im*, I was striking; (Western) *dārēgāik*, he was keeping (two dogs); (Eastern) *hanghāchidī*, (Western) *hanēgāik*, (the rat) was striking; (Western) *dangēgāik*, (the drum) was beating.

**Future, I shall strike.**

EASTERN.		WESTERN.	
Sing.	Plur.	Sing.	Plur.
1 <i>hanyīkamī</i>	<i>hanyīkas</i>	<i>hanāwāimin</i>	<i>hanāwāssī</i>
2 <i>haniyā</i>	<i>hanēda</i>	<i>hanāwāyā</i>	<i>hanāwāēda</i>
3 <i>hanyidī</i>	<i>hanyīkan</i>	<i>hanāwāidī</i>	<i>hanāwāindī</i>

I am unable to explain these forms. They are not borne out by the specimens, which give the following:—*uram*, I will arise; (Eastern) *pam*, (Western) *param*, I will go; (Eastern) *mēm-ī*, (Western) *marēm-in*, I will say-unto-him (probably here we have pronominal suffixes); (Eastern) *kam*, (Western) *karam*, I may (? I will) make (merriment); (Eastern) *dam-ē*, I will give-to-thee; (Eastern) *ēēkam*, (Western) *ēgēkam*, I will eat-thee.

In the Western dialect, we have a periphrastic future in *ēgē-hāik*, she was about to eat.

Other forms related to the future are,

EASTERN.	WESTERN.
<i>hanyīkam</i> , I may strike.	<i>hanāwāimin</i> .
<i>chand<sup>t</sup></i> , (that) it may (not) fall (on the ground).	<i>chand<sup>t</sup></i> .
<i>kaman</i> , (that) we should make (merriment).	<i>karisai</i> .
<i>biman</i> , (that) we should be (happy).	<i>bis</i> .
<i>māin</i> or <i>mēin</i> , (that) they should say.	<i>marin</i> or <i>marēnī</i> .
<i>hanimī</i> , I should strike.	<i>hanimin</i> .
<i>charēkin</i> , (that) he should pasture.	<i>charēkin</i> .
<i>kajadyai</i> , he would make (his belly sated).	<i>kajadai</i> .

**The Past Tense.**—This differs in Transitive verbs and in Intransitive ones.

In the case of Transitive verbs, it is formed by adding pronominal suffixes to the Past Participle in *īk*. This participle is passive in meaning, and the pronominal suffixes represent the agent case of the subject of the sentence, the participle agreeing in gender with the object. Thus, *hanīk* (fem. *hanich*) means 'struck.' Hence *hanīk-am* means 'he (was) struck by me,' i.e. 'I struck him,' and *hanich-am* means 'she was

struck by me,' i.e. 'I struck her.' At the same time, it will be noted in a perusal of the specimens that gender is very loosely applied, and that, apparently, the masculine is often used for the feminine.

In all cases, when the subject is expressed, it is put into the Agent case.

This tense (in the case of Transitive verbs) is the same in both dialects.

The following are its forms :—

*I struck.*

SINGULAR SUBJECT.		PLURAL SUBJECT.	
Masculine Object.	Feminine Object.	Masculine Object.	Feminine Object.
1 <i>hanīk-am</i>	<i>hanīch-am</i>	<i>hanīk-an</i>	<i>hanīch-an</i>
2 <i>hanīk-ī</i>	<i>hanīch-ī</i>	<i>hanīk-ō</i>	<i>hanīch-ō</i>
3 <i>hanīk-in</i>	<i>hanīch-an</i>	<i>hanīk-an</i>	<i>hanīch-an</i>

The second person singular sometimes ends in *ē* instead of *ī*, and the third plural in *in* instead of *an*. Instead of *īk*, we sometimes find *ēk*.

The following examples occur in the specimens :—

*First person,—Masc.,—*(Western) *kaīkam*, I made (a journey); *gurēkam*, I bought; (Western) *chaṭēkam*, I did (not) cast down (thy command). *Fem.,—*(Eastern) *wāīcham*, I did (not) set down (thy command). An instance of a double pronominal suffix is (Eastern) *lēk-am-an*, I found him, lit., he (*an*) was found (*lēk*) by me (*am*).

*Second person,—gurēkē*, thou boughtest. With double suffixes we have (Eastern) *dēk-i-m*, (Western) *dāīk-i-m*, thou didst (not) give to me; (Eastern) *dēk-ē*, (Western) *dāīk-y-ē*, thou gavest to him.

*Third person,—*(Eastern) *mēkin*, (Western) *mārēkin*, he said; *kakin* or *kāīkin*, he made; (Western) *wantīkin*, he divided; *shāīkin*, he spent; *gurēkin* (Western also *gōrēkin*), it seized; *garēkin*, he sent; *dēkin* (Western also *dāīkin*), he gave; (Eastern) *lashīkin* or *lashēkin*, (Western) *lashīkin* or *lāīkin*, he said; (Eastern) *lēkin*, (Western) *lāīkin*, he was found, he received; *harēkin*, he heard; (Eastern) *hār<sup>a</sup>wēkin*, (Western) *hār<sup>a</sup>wēkin*, he called; (Eastern) *ḍakēkin*, he drove out; (Eastern) *ningākachin* (fem.), he kept (two (f) female dogs); (Western) *wēṭēkin*, he passed (time); (Eastern) *ēkin*, (Western) *aikin*, she ate (a horse); *jēkin*, she placed (a drum); (Eastern) *achikin*, he fetched; (Eastern) *nēlawēkin*, he set (the rat) down; *chaṭēkin*, he dropped (salt); (Eastern, fem.) *chaṭēchan*, (but Western) *chaṭēkin*, he dropped (a needle). On the other hand, in the Eastern dialect, *sōnchik*, a needle, is also used as a masculine, s<sup>a</sup> *dar bīk*, which (needle) became a mountain. We should expect *bich*.

*Third person plural,—*(Eastern) *ēyin*, (Western) *aikin*, (the husks which the swine) ate; (Western) *kakin*, they made (merriment, a feminine word); (Eastern) *kacha*, (Western) *kachan*, (the dogs) made her (into pieces).



In the case of Intransitive verbs, the third person singular takes no termination. In the other persons, the pronominal suffixes added to the past participle, represent the subject, which is in the nominative case.

The following is the paradigm according to the list of standard words :—

## EASTERN.

## WESTERN.

*I went.*

SING.		PLUR.		SING.		PLUR.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>gikyim</i>	?	<i>gichis</i>	?	<i>gikyim</i>	?	<i>gīkis</i>	?
2 <i>gikyī</i>	?	<i>gichu</i>	?	<i>gikyī</i>	?	<i>gīkyī</i>	?
3 <i>gik</i>	<i>gich</i>	<i>gīnch</i>	?	<i>gik</i>	<i>gich</i>	<i>gīnch</i>	?

The form for the third person feminine singular is taken from the specimens. Compare, however, the conjugation of the past tense of the Auxiliary Verb.

The following are other examples :—

*Third person*,—(Eastern) *aikai*, *aik*, (Western) *aiyik*, *aīk*, he, it, came; (Eastern) *arīk*, (Western) *urīk*, he arose; (Western) *dawālīk*, he ran; (Western) *itīk*, (thy brother) came; (Western) *nīk*, he came forth; *pulīk*, he arrived; *wīīk*, it elapsed; *muchīk*, he fled; (Western) *baīk*, he became afraid; *hālīk*, he ascended.

In (Western) *dawālīk*, she ran, the masculine form is used for the feminine. In (Eastern) *kanīkan* there is probably a pronominal suffix, and the word means (the father) came-out-to-him. Possibly, also, the final *ai* of *aikai* above is a pronominal suffix.

The following are feminine :—

(Eastern) *ēch*, she came; (Eastern) *shārīch*, (Western) *gich*, she went; (Eastern) *baghāich*, she became near; *hālich*, she ascended; (Eastern) *nangich*, she descended; *pulich*, she arrived.

(Eastern) *pulīnch* is 'they (the dogs) arrived.'

The following are examples of other past tenses :—

I have struck, *mam hanīkam*; I have walked a long way, (Eastern) *bō pan hanī-ohamāi*.

I had struck, (Eastern) *mam hanīyāk<sup>m</sup>*, (Western) *mam hanīyāēk<sup>m</sup>*.

The following are examples of the Passive Voice :—

## EASTERN.

*hanin biyim*, I am struck.  
*hanin bīkīm*, I was struck.  
*hanin bim*, I shall be struck.

## WESTERN.

*hanin bigākum*.  
*hanin bitakīm*.  
*hanin biwāyim*.

[ No. 10.]

## DARDIC SUB-FAMILY.

KĀFIR GROUP.

KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT.

(KUNAR VALLEY.)

## SPECIMEN I.

(J. G. Lorimer, Esq., I. C. S., 1899.)

Ēkī ād<sup>a</sup>mīs dō puṭ-hl<sup>a</sup> hāink. Chantā puṭ-hl<sup>a</sup>stā tāt<sup>a</sup>stā  
*Of-one man two sons were. The-small son-by the-father*  
 āntē mēkin, 'ai tāti, tēnā mālē kuchā kumē  
*to it-was-said-by-him, 'O father, thy property-of-thine in whatever*  
 mēnā wantim bighā t<sup>a</sup> mam dim.' Utī tāt<sup>a</sup>k māl<sup>a</sup>  
*my share-of-me is thou to-me give-to-me.' By-him his-own property*  
 sh<sup>a</sup>rā taksim kakin. Bō dawās na hāinch witwī, mī  
*upon-them division was-made-by-him. Many days not were passed, this*  
 chantā puṭ-hl<sup>a</sup>stā chikā laṛū kakin, khō, dūr watanē musafirē  
*small son-by all collected was-made-by-him, well, far country-of to-journey*  
 gīk, hladē tāt<sup>a</sup>k māl<sup>a</sup> nākār hlamā kuchā barbād kakin.  
*he-went, there his-own property evil works in destroyed was-made-by-him.*  
 Harkudin utī chikā shāikin, hla watana bō kāt  
*Whenever by-him all was-spent-by-him, that country-upon severe famine*  
 aikai; ūs<sup>a</sup> nīstī gurēkin. Ūs<sup>a</sup> gīk au hla watana  
*came; he by-lack-of-everything was-seized-by-it. He went and that country-of*  
 ēkī ād<sup>a</sup>mī pilā sharik bīk. Utī ūs<sup>a</sup> kanā sh<sup>a</sup>rā garēkin chī  
*one man with sharer became. By-him he the-fields to was-sent-by-him that*  
 nākār janāwar charēkin. Ūs<sup>a</sup> tāt<sup>a</sup>k kuch<sup>a</sup>stā sār kajadyai pōst  
*evil animals he-might-pasture. He his-own belly sated would-make husks*  
 ēkē dē chī nākār janāwar ēyin, khō kī na  
*eating by which by-evil animals were-eaten-by-them, but by-anyone not*  
 dēkin. Harkudin yō husha kuchā bīk, utī mēkin  
*was-given-by-him. Whenever this-one sense into became, by-him it-was-said-by-him*  
 gī, 'mēnā tatīs kāō tankhādār nōkarān bō - āwī shē, au  
*that, 'my father's of-how-many paid servants much food is, and*  
 ūdai ziyāt bighā, au ā watatīyārī dē lēim. Ā uram tāt<sup>a</sup>k  
*with-(them) too-much is, and I hunger from die. I will-arise own*  
 tātistam udē pam au tī āntē mēmī chī, " Ō tāti, Khudē<sup>a</sup>z  
*father-mine near will-go and him to will-say-to-him that, " O father, of-God*

b<sup>a</sup> gunāgarī hāim au tēnā b<sup>a</sup> gunāgarī hāim ; ā mīs laikī na  
*also sinner I-am and thy also sinner I-am ; I of-this worthy not*  
hāim chi tēnā puṭ-hlē māin mēnā āntē ; mam h<sup>a</sup> tān<sup>k</sup>  
*am that thy son-of-thine they-should-say me to ; me also own*  
nōkarānistē kuchā wāyam.” ’ Ūs<sup>a</sup> arik au tāt<sup>a</sup>stā ōda aik.  
*servants-of-thine among place-me.” ’ He arose and the-father to-place-of came.*  
Lēkin ūs<sup>a</sup> lā dūr hāik chi ūs<sup>a</sup> tāt<sup>a</sup>stā lashikin. Tātiyā  
*But he yet far was when he by-the-father was-seen-by-him. Father-of-him*  
sh<sup>a</sup>rai mihrabān bīk, hambalā kakin, manda-ghārā  
*upon-him compassionate became, running was-made-by-him, neck-to-neck*  
kakin, au chapū kakin. Puṭ-hl<sup>a</sup>stā tāt<sup>a</sup>stā āntē  
*was-made-by-him, and kiss was-made-by-him. By-the-son the-father to*  
mēkin chi, ‘ ai tāti, Khudē<sup>z</sup> b<sup>a</sup> gunāgarī hāim, au tēnā b<sup>a</sup>  
*it-was-said-by-him that, ‘ O father, of-God also sinner I-am, and thine also*  
hāim, au warī mīs laikī na hāim chi tēnā puṭ-hlē  
*I-am, and ever of-this worthy not I-am that thy son-of-thine*  
mēnā āntē mēin.’ Magar tāt<sup>a</sup>stā nōkarāna  
*me to they-should-say.’ But by-the-father servants*  
āntē mēkin, ‘ chikā dē khub kālā achī,  
*to it-was-said-by-him, ‘ all than handsomest garment bring,*  
au mī āntē manjaliya ; hastai ī angōch<sup>a</sup>k wāya, au ūs<sup>a</sup> pāzār  
*and this-one to put-on ; on-hand a ring place, and of-him shoes*  
pāikā. Shārida, chi aman au khushālī kaman ; mu-khul gē  
*put-on-feet. Go, that we-may-eat and merriment make ; because that*  
yō mēnā puṭ-hlim l<sup>a</sup>wā hāik au ab<sup>a</sup>t gir zinda bīk ; ūs<sup>a</sup>  
*this my son-of-mine dead was and now again living has-become ; he*  
nawā hāik, ab<sup>a</sup>t lēkin.’ Ūtē sh<sup>a</sup>rā khushālī bīk.  
*lost was, now found-he.’ Them upon happiness became.*

Ūtis gaṇ puṭ-hl<sup>a</sup> kaṇā kuchā hāik : har-waghdā ūs<sup>a</sup> aik,  
*Of-him big son fields in was : whatever-time he came,*  
gōshigē nazdik bīk, ūtī gē au nātkaṛik harēkin.  
*to-the-house near became, by-him singing and dance-making was-heard-by-him.*  
Ūs<sup>a</sup> ī nōkar hār<sup>a</sup>wēkin, ūdai pursān kakin,  
*By-him one servant was-called-by-him, from-him questioning was-made-by-him,*  
‘ yō kō chal shē ? ’ Ūtī ūtī āntē mēkin chi, ‘ tēnā  
*‘ this what business is ? ’ By-him him to it-was-said that, ‘ thy*  
lāe āikai, tēnā tāti mihmānī dēkin,  
*brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,*  
mu-khul gē ūs<sup>a</sup> sahī-salāmat lēkin.’ Yō khapa  
*because that he safe-and-sound has-been-received-by-him.’ This-one vexed*

bik, kuchai na paghā. Ūtis tātiyā dōrē kanikan  
*became, inside not goes. His father-of-him outside came-forth*  
 ūtis khushāmadi kakin. Ūti tātiyā antē ēl<sup>a</sup>  
*of-him fair-speech was-made-by-him. By-him father-of-him to this*  
 jawāb dēkin, ‘lashida, bō sāl ā tēnā khizmatē kāim,  
*answer was-given-by-him. ‘look, many years I thy service-of-thee am-doing,*  
 mam hēchgahē tēnā gapē akōrē na wāicham; au gir  
*by-me ever thy command-of-thine down not was-set-by-me; and again*  
 b<sup>a</sup> t<sup>a</sup> gahē i chantī kanjīrā na dēkim,  
*even by-thee ever one small goat not was-given-by-thee-to-me,*  
 chi tān<sup>a</sup>k dōstānistam miltin khushālī kam; harwagh<sup>h</sup>dā ki  
*that own friends-of-mine with merriment I-might-make; whatever-time that*  
 tēnā yō put<sup>h</sup>hlē chi tēnā daulat kanjanī sh<sup>a</sup>rā barbād  
*thy this son-of-thine by-whom thy wealth harlots on wasted*  
 kāikin aīk, tō mī antē mihmānī dēkē.’  
*has-been-made-by-him came, by-thee him to entertainment was-given-by-thee-to-him.’*

Ūs<sup>a</sup> utī antē mēkin, ‘ai put<sup>h</sup>hlim, t<sup>a</sup> har wagh<sup>h</sup>dā  
*By-him him to it-was-said-by-him, ‘O son-of-mine, thou every time*  
 mēnā mintin hāiki au harkō gē mēnā ōda shē tēnā  
*me with art and whatever that my in-possession is thy*  
 mālē shē. Yō munāsib shē ki hamā khushālī kaman  
*property-of-thine is. This becoming is that we merriment should-make*  
 au khushāl biman, mu<sup>kh</sup>ul yō tēnā lāai l<sup>a</sup>wā hāik,  
*and happy should-be, because this thy brother-of-thine dead was,*  
 ab<sup>t</sup> zinda bik; nawā hāik ab<sup>t</sup> lēkaman.’  
*now living has-become; lost was now has-been-found-by-me-he.’*

[ No II.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

## PASHAI, LAGHMĀNĪ, OR DEHGĀNĪ.

EASTERN DIALECT.

(KUNAR VALLEY)

## SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Ī bādshā hāik. Tis i wāy<sup>a</sup> i put-hl<sup>a</sup> hāik. Mī  
*A king there-was. Of-him a daughter a son there-was. This*  
 sāyā dāēnikī bich. Mī lāy<sup>a</sup>stā tātistā āntē paryād  
*sister-of-him cannibal was. By-this brother father to complaint*  
 kakin ki, 'yō mīnī sāyam dāēnikī bich.'  
*was-made-by-him saying, 'this my sister-of-mine cannibal was.'*  
 Tātistā nich gurēkin. Put-hl<sup>a</sup> yō watanē  
*By-his-father bad it-was-found-by-him. The-son by-him from-the-country*  
 dakēkin; yē kiṭilā i buḍai udē pulik, dō shōring  
*was-driven-out-by-him; this (?) boy an old-woman to arrived, two dogs*  
 ningākachin. Ī mudā manjā wiṭik. Mī kiṭilā tānik  
*were-kept-by-him. An interval between elapsed. By-this boy his-own*  
 harā kuchā maslahat kakin ki, 'tātistam khabarī  
*heart within consultation was-made-by-him that, 'of-my-father tidings*  
 gōram.' Yō chi tātistā shāhrī pulik kēmī na  
*I-will-take.' This-one when to-his-father's city he-arrived anyone not*  
 hāik. Chi tātistā darbarī pulik sāyastā  
*there-was. When at-his-father's court he-arrived by-the-sister*  
 lashēkin. Sāyastā mēkin, 'yē lāi, mihmānī  
*he-was-seen-by-her. By-the-sister it-was-said-by-her, 'come, brother, a-feast*  
 damē.' Ī sāat kanā mī sāyā gōrā  
*I-will-give-to-thee.' One moment after this by-the-sister-of-him a-horse*  
 ēkin, gir i sāat kanā mēkin chi, 'tō  
*was-devoured-by-her, again one moment after it-was-said-by-her that, 'thee*  
 b<sup>a</sup> ēēkam.' Mī lāy<sup>a</sup>stā mēkin, 'bō bai shē; pā, angārī  
*also will-I-eat.' This by-brother it-was-said-by-him, 'very good it-is; go, a-sieve*  
 kuchā wark nandī tē acha; dandē b<sup>a</sup> tēz kiya;  
*in water the-river from bring; teeth-of-thine also sharp make;*  
 gir yē; mam atam.' Yō sāyā gich, mī kilā  
*again come; me eat-up-me.' This sister-of-him went, this boy*

pōrā naghāra jēkin ki, 't' hanghāka.  
*in-front-of a-drum was-placed-by-her saying, ' (do)-thou beat.'*

Mi lāy'stā i mūch achikin, naghāra sh'rā  
*By-this brother a rat was-fetched-by-him, of-the-drum on-the-top*

nēlawēkin. Mūch lambē dē naghārāē hanghāchidī  
*it-was-set-down-by-him. By-the-rat tail with the-drum-of-him was-beaten-by-it.*

Yō muchik. Yō sāyā ēch; pashkinī shārich. Sāyā  
*This-(boy) fled. This sister-of-him came; after-him she-went. The-sister-of-him*

chi nizdik baghāich, mī sōnchik chaṭēchan, s'  
*when near she-became, by-him a-needle was-dropped-by-him, which*

dār bik; dārē sh'rā hālich bō zahmatī  
*a-mountain became; of-the-mountain on-the-top she-ascended much difficulty*

dē, hlatē nangich; pōrā lōn chaṭēkin,  
*with, thence descended; in-front(-of-her) salt was-dropped-by-him,*

lōnis dāra yaṭ-hlin bik, yatē b' nangich;  
*of-salt a-mountain produced-by-it became, from-it (?) also she-descended;*

gir b' pōre sabūn chaṭēkin, s' b' dār  
*again also in-front soap was-dropped-by-him, which also a-mountain*

bik, yatē b' sharistaika hālich, bō zahmatī  
*became, of-it (?) also to-the-top-of-it she-ascended, much trouble*

dē b' nangich; gir pashkin hambalwī hāich, nizdik  
*with also she-descended; again after-him running she-was, near*

bich. Lāyā mōṭā hālik, yō pashkinī pulich.  
*she-became. The-brother-of-her a-tree ascended, she behind-him arrived.*

Khtla-manja mīs shōringī pulinch.  
*There-between-(=meanwhile) of-this-(boy) the-dogs-of-him arrived.*

Shōringanē hukam kakin ki 'mī ana-khul  
*To-the-dogs-of-him order was-made-by-him that 'this-(woman) in-such-a-way*

ada ki i hash tiki sanga na chand't. I drang  
*eat that one of-blood drop on-the-ground not fall.' One moment*

kuchā mī dāng dāng kacha.  
*in this-(woman) pieces pieces was-made-by-them.*

[ No. 12.]

## DARDIC SUB-FAMILY.

## KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

## PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

WESTERN DIALECT.

(LAGHMĀN RIVER.)

## SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

I ād'mī dō puṭ-hlēlē hāink. Chantā puṭ-hlisā tātē āntē  
*Of-a man two sons-of-him were. By-the-small son father-of-him to*  
 mārēkin ki, 'ai tātī, mēnū wantē mālē kuchai mam  
*it-was-said-by-him that, 'O father, my share property-of-thine in to-me*  
 dim.' Ūsē tānik mālē t<sup>a</sup>-sh<sup>a</sup>rā wantīkin.  
*give-to-me.' By-him his-own property-of-him them-upon was-divided-by-him.*  
 Bō dwās wiṭik na hāik, ki chantā puṭ-hl'sā t<sup>a</sup>mām  
*Many days passed not were, when by-the-small son everything*  
 jama kakin, wa dūr watanē musāfirī gik.  
*collected was-made-by-him, and of-a-far country-to travelling he-went.*  
 Khtladē tānik mālē nākār khtlama kuchā barbād kakin.  
*There his-own property-of-him evil doings in wasted was-made-by-him.*  
 Wa harkudin ūsē chika shāikin uṭ-hla mulka sakht  
*And whenever by-him all was-spent-by-him that country-upon severe*  
 kat-sālī aiyik, ūsī nēstī garēkin. Ūsē gik wa ēkī ād'mī  
*famine came, he by-destitution was-seized-by-it. He went and a man*  
 pilā sharik bik. Ūsē ūsē kandā-sh<sup>a</sup>rā garēkin chi bad-janāwar  
*with partner became. By-him he to-the-fields was-sent-by-him that evil-beasts*  
 charēkin. Ūsē tānik kuchisā sār kajadai pōst ēkī dē, chi  
*he-should-pasture. He his-own belly full would-make husks eating by, which*  
 bad-janāwar aikan, lēkin ki na dēkin.  
*by-the-evil-beasts were-eaten-by-them, but by-any-one not was-given-by-him.*  
 Harkudin ki yō bahōsh bik ūsē  
*Whenever that this-one in-his-senses became by-him*  
 mārēkin ki, 'mēnā tātīs kāō tankhādār  
*it-was-said-by-him that, 'of-my father how-many paid*  
 nōkarānī kāfi awū dārin, wa ziyāt bigā, wa  
*servants-of-him sufficient food have, and too-much there-is, and*  
 ā hawatagiyaṛī d' lēgā-kum. A uram, tānik tātī  
*I hunger from am-dying. I will-arise, own father*

uda param, wa marēmin chi, " O tātī, Khudēs  
*to-place-of will-go, and will-say-to-him that, " O father, of-God*  
 bi gunāgārī hāim wa tēnā bi hāim. Ā mis lāyiki  
*also sinner I-am and thine also am. I of-this worthy*  
 warī na hāim chi tēnā puṭ-hlē mēnā āntē marin.  
*any-longer not am that thy son-of-thine me to they-should-say.*  
 Mam ba tānik tankhādār nōkarānisē kuchā wāy'm." ' Ūsē  
*Me also thine-own paid servants-of-thine among place-me." ' He*  
 urk wa tātisā uda aik. Lēkin ūsē lā dūr hāik,  
*arose and father-of to-place came. But he still far-off was,*  
 'ohi tātisā lashikin (or lāikin). Tātiyā sh'rai rāhmi  
*when by-the-father he-was-seen-by-him. To-his-father upon-him compassion*  
 aiyik, dawālik, kachā gōrēkin, wa pachū kakin.  
*came, he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him.*  
 Puṭ-hlē ūsi āntē mārēkin chi, ' ai tātī, Khudēs bi  
*By-the-son him to it-was-said-by-him that, ' O father, of-God also*  
 gunā kaikam, wa tēnā nazara bi gunāgār hāim,  
*sin was-done-by-me, and thy sight-in also sinner I-am,*  
 wa warī mis lāyiki na hāim ki tēnā puṭ-hlē  
*and any-longer of-this worthy not am that thy son-of-thine*  
 mēnā āntē marēni.' Lēkin tātisā nōkarān āntē  
*me to they-should-say.' But by-the-father the-servants to*  
 mārēkin ki, ' chin'sāy'-dē bakār kālā achida,  
*it-was-said-by-him that, ' all-than the-good garment bring,*  
 wa mī manjalēda; hāsai i anguch'k kada,  
*and on-this-one put-on; hand-of-him-on a ring place,*  
 wa paizār ūsē pāya wāēda; khārīda, chi aman wa khushālī  
*and shoes of-him foot-on put; go, that we-may-eat and merriment*  
 kaman, mu-khul chi yō mēnā puṭ-hlim lik hāik, wa ābat gir  
*make, because that this my son-of-mine dead was, and now again*  
 zinda bitik; ūsē nawik hāik, wa paidā bik.' Ūtē  
*living has-become; he lost was, and found has-become.' By-them*  
 khushālī shurō kakin.  
*merriment beginning was-made-by-them.*

Ūsē gand puṭ-hlē kandai kuchā hāik. Harkudin ki gōshingī  
*His big son fields in was. Whenever that to-the-house-of-him*  
 nizdik bik, ūsē gē wa nātkarikas harēkin. Ūsē  
*near he-became, by-him songs and dancing were-heard-by-him. By-him*  
 i nōkar hārāwēkin, pursān kakin udai, ' yō  
*servant was-called-by-him, questioning was-made-by-him from-him, ' this*



kō chal shid ?' Ūsē ūsē āntē marēkin ki, 'tēnā  
*what affair is ?' By-him him to it-was-said-by-him that, ' thy*  
 lāyāē itik, tēnā tāti mihmānī dāikin,  
*brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,*  
 mu-khul ki ūsē sahi-salāmat lāikin.' Ūsē khafa bīk;  
*because that he safe-and-sound has-been-received-by-him.' He vexed became ;*  
 kuchai na pagā. Ūsē tātiyā dōra nīk wa ūsē khushāmaḍi  
*inside not goes. His father-of-him outside came-forth and of-him fair-speech*  
 kakin. Ūsē tānik tātē āntē jawāb dēkin,  
*was-made-by-him. By-him his-own father to answer was-given-by him,*  
 'tārē, yō bō sāl mam tēnā khidmat kakam, wa hēchkudin tēnā  
*' behold, this many years I thy service do, and ever-at-all thy*  
 hukmē akurē na chaṭēkam, wa gir bi hēchkudin  
*command-of-thine down not has-been-cast-by-me, and again even ever-at-all*  
 ī chanṭā kancharā na dāikin, chi tānik dōstāna  
*one little goat not has-been-given-by-thee-to-me, that my-own friends*  
 pilā khushāli karam; lēkin harkudin yō tēnā puṭ-hlē aiyīk,  
*with merriment I-might-make; but whenever this thy son-of-thine came,*  
 chi tēnā daulat kanjara shra kharāb kāikin, tō ūsē āntē  
*by-whom thy wealth harlots upon wasted was-made-by-him, by-thee him to*  
 mihmānī dāyikyē.' Ūsē ūsē āntē marēkin,  
*entertainment was-given-by-thee-to-him.' By-him him to it-was-said-by-him,*  
 'ai puṭ-hlim, tō hamēsha mēnā miltin hāi, wa harkō mēnā shid  
*' O son-of-mine, thou always me with art, and whatever mine is*  
 tēnā mālē shid. Yō munāsib hāik ki hamā khushāli karisai  
*thy property-of-thee is. This proper was that we merriment should-make*  
 wa khushāl bis, mu-khul ki yō tēnā lāyāē līk hāik,  
*and happy should-be, because that this thy brother-of-thine dead was,*  
 ābat zinda bitīk; nawīk hāik, ābat paidā bitīk.'  
*now living has-become; lost was, now found has-become.'*

[No. 13.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

## PASHAI, LAGHMĀNĪ, OR DEHGĀNĪ.

(WESTERN DIALECT.)

(LAGHMĀN VALLEY.)

## SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

I hādshāh hāik. I puṭ-hlē i kitalik hāich. Kitāliki  
*A king there-was. One son one daughter there-were. The-girl*  
 ādamkhōr hāik. Lāyā sāisā hāsai muchik, wara  
*cannibal was. The-brother-of-her of-the-sister from-the-hand fled, in-another*  
 watana pulik, i mādā uda dāra bik. Dō khōring dārēgāik.  
*country he-arrived, a woman with resident became. Two dogs he-was-keeping.*  
 Bō wakt khtladē wētēkin. Aiyik gir pach<sup>ra</sup> tātisā shāhrā,  
*Much time there passed. He-came again back to-father's city-of-him,*  
 lēkin shāhrā kēmē niya hāik, i sāyā hāich. Sāisā  
*but in-the-city anyone not there-was, only the-sister-of-him there-was. By-the-sister*  
 ēkisā bandōbasti kakin. Sāisā mis  
*of-eating(-him) arrangement was-made-by-her. By-the-sister of-him (lit. of-this)*  
 gōrā aikin. Lāyā tānik jānē sh<sup>ra</sup> baik.  
*the-horse was-eaten-up-by-her. The-brother his-own life-of-him upon became-afraid.*  
 Sāisā marēkin ki, 'tō ēgēkam.' Lāy<sup>sā</sup>  
*By-the-sister it-was-said-by-her that, 'thee will-I-eat.' By-the-brother*  
 marēkin ki, 'bai shid; ghalbēl gōryā; nandī wark  
*it-was-said-by-him that, 'good it-is; a-sieve take; from-the-river water*  
 achē; au dandēlā-sē tēz katān yē.' Sāyā gich  
*bring; and teeth (?) sharp having-made come.' His-sister went*  
 nandī shirā, wa mī pōrkanā naghāra jēkin ki, 'mī  
*the-river on-to, and of-him in-front a-drum was-placed-by-her saying, 'this*  
 dangiyā.' Mī i mūch gurēkin, naghāra shirā  
*beat.' By-him a rat was-found-by-him, the-drum on-the-top-of*  
 jēkin. Much tōp hanēgāik, naghārai dangēgāik, au  
*was-placed-by-him. The-rat jumps made,<sup>1</sup> the-drum was-beating, and*  
 yō kit<sup>la</sup> muchik. Chi sāyā ēch, lāyā na hāik;  
*this boy fled-away. When sister-of-him came, the-brother-of-her not was;*  
 lāy<sup>sā</sup> p<sup>sh</sup>kin dawālik. Harkudin ki lāyā nazdik kakin,  
*the-brother after she-ran. Whenever that the-brother-of-her nearness was-made-by-her,*

<sup>1</sup> Lit.—'Was striking jumps.'

lāy'sā i sōnchik chaṭēkin; sōnchik dār bīk;  
*by-the-brother a needle was-dropped-by-him; the-needle a-mountain became;*  
 yō bō khwārī dē hālich. Gir lāy'sā lōn  
*she much trouble with she-ascended. Again by-the-brother salt*  
 chaṭēkin; lōn dār bīk; bō badrōzi dē  
*was-thrown-down-by-him; the-salt a-mountain became; much trouble with*  
 hālich. Gir lāy'sā sābūn chaṭēkin, sābūn  
*she-ascended. Again by-the-brother soap was-thrown-down-by-him, the-soap*  
 dār bīk, ūsi shārā bi hālich. Lāyā  
*a-mountain became, of-it on-the-top also she-ascended. The-brother-of-her*  
 kaṭī hālik; sāyā kaṭī nēla pulich; harkudin ki  
*a-tree ascended; the-sister-of-him the-tree beneath arrived; whenever that*  
 lāy'sā ēgēhāik, khōringanī pulik. Khōring'nā āntē  
*the-brother she-was-about-to-eat, the-dogs-of-him arrived. The-dogs to*  
 hukam kakin ki, 'mu-khul atēda ki i ṭikī  
*order was-made-by-him saying, in-such-a-way eat-her that one drop*  
 khunā sanga na chand't.' Khōring'nā khtlī sāatā dāng-dāng  
*of-blood on-the-ground not may-fall.' By-the-dogs that instant pieces-pieces*  
 kachan.  
*she-was-made-by-them.*

STANDARD LIST OF WORDS AND SENTENCES IN BASHGALI,  
WAI-ALĀ, WASĪ-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

# STANDARD LIST OF WORDS AND SENTENCES IN BASHGALI,

English.	Beshgali (of Kâmdêsh).	Wai-lâ (Waigal).	WasI-veri or Veron.	Kalâshâ.
1. One . . . .	Ev, eo . . . .	Ek . . . .	Ipin or attege . . . .	Ek . . . .
2. Two . . . .	Din . . . .	Du . . . .	Lûe . . . .	Dû . . . .
3. Three . . . .	Treh . . . .	Trê . . . .	Chîi . . . .	Treh . . . .
4. Four . . . .	Sh <sup>h</sup> to . . . .	Sh <sup>h</sup> tâ . . . .	Chipû . . . .	Chau . . . .
5. Five . . . .	Puch . . . .	Pûch . . . .	Uch . . . .	Ponj . . . .
6. Six . . . .	Sho . . . .	Shû . . . .	Ushû . . . .	Shoh . . . .
7. Seven . . . .	Sut . . . .	Sot . . . .	Sete . . . .	Sat . . . .
8. Eight . . . .	Osht . . . .	Osh <sup>h</sup> t . . . .	Aste . . . .	Asht . . . .
9. Nine . . . .	Noh . . . .	Nû . . . .	Nâh . . . .	Noh . . . .
10. Ten . . . .	Dits . . . .	Dôsh . . . .	Leze . . . .	Dash . . . .
11. Twenty . . . .	Vitsi . . . .	Vish <sup>h</sup> i . . . .	Zû . . . .	Bish <sup>h</sup> i . . . .
12. Fifty . . . .	Din vitsâ dits . . . .	Dû vishê-dôsh . . . .	Lejjibets . . . .	Dû bish <sup>h</sup> i dash . . . .
13. Hundred . . . .	Puch vitsi . . . .	Pûch-vish <sup>h</sup> i . . . .	Ochegzû . . . .	Ponj bish <sup>h</sup> i . . . .
14. I . . . .	Ônts . . . .	Yê . . . .	Unzû . . . .	Â . . . .
15. Of me . . . .	I . . . .	Ima . . . .	Um, um-ûri; to-me, me, endesh.	Mai . . . .
16. Mine . . . .	I-ste . . . .	Ima . . . .	Um . . . .	Mai . . . .
17. We . . . .	Imâ . . . .	Yema, yuma . . . .	Asê . . . .	Âbi . . . .
18. Of us . . . .	Imâ . . . .	Yuma . . . .	Asê . . . .	Hôma . . . .
19. Our . . . .	Imâ-ste . . . .	Yuma . . . .	Asê . . . .	Hôma . . . .
20. Thou . . . .	Tin or tu . . . .	To, tu . . . .	Iyû . . . .	Tu . . . .
21. Of thee . . . .	Tu . . . .	To-ba . . . .	I, i-ûri . . . .	Tai . . . .
22. Thine . . . .	To-ste . . . .	To-ba . . . .	I, i-ûri . . . .	Tai . . . .
23. You . . . .	Shâ . . . .	Vi . . . .	Miû . . . .	Âbi . . . .
24. Of you . . . .	Shâ . . . .	Vima-ba . . . .	Asên . . . .	Mimi . . . .

# WAI-ALĀ, WASĪ-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
Yak . . . .	Ī . . . .	.....	1. One
Dā or du . . . .	Dō . . . .	.....	2. Two.
Thā . . . .	Hl <sup>a</sup> . . . .	Hlē . . . .	3. Three.
Tadr . . . .	Chār . . . .	.....	4. Four
Pants . . . .	Panj . . . .	.....	5. Five.
Shoh . . . .	Sh <sup>a</sup> . . . .	Khē . . . .	6. Six.
Sat . . . .	Sat . . . .	.....	7. Seven.
Asht . . . .	Asht . . . .	Akht . . . .	8. Eight.
Nāh . . . .	Nō . . . .	.....	9. Nine.
Dash . . . .	Dō . . . .	.....	10. Ten.
Ishī . . . .	Wōst . . . .	.....	11. Twenty
Du-ish-o-dash . . . .	Panjā . . . .	Pinjā . . . .	12. Fifty.
Pāishi . . . .	Panjwā . . . .	Sad . . . .	13. Hundred.
Ā . . . .	Ā . . . .	A . . . .	14. I.
Mo-ni . . . .	Mēnā . . . .	.....	15. Of me.
Mo-na . . . .	Mēnā . . . .	.....	16. Mine.
Ama . . . .	Hamā . . . .	.....	17. We.
Amo-ni . . . .	Hamā . . . .	.....	18. Of us.
Amo-na . . . .	Hamā . . . .	.....	19. Our.
Tu . . . .	T <sup>a</sup> . . . .	Tō . . . .	20. Thou.
To-ni . . . .	Tēnā . . . .	.....	21. Of thee.
To-na . . . .	Tēnā . . . .	.....	22. Thine.
Mō . . . .	Hēmā . . . .	.....	23. You.
Mō-ni . . . .	Hēmā . . . .	.....	24. Of you.

English.	Bashgali (of Kāmdēsh).	Wai-ālā (Waigal).	Wasī-veri or Veron.	Kalāghā.
25. Your . . .	Shā-ste . . .	Vīma-ba . . .	Asēn-ūri . . .	Mīmi . . .
26. He . . .	Aske . . .	Se . . .	Sū . . .	Se or <u>she</u> -se . . .
27. Of him . . .	Aske . . .	Tashō-ba . . .	Sumigh . . .	Tā-se . . .
28. His . . .	Aske-ste . . .	Tashō-ba . . .	Sumigh-ūri . . .	Tā-se or tā-a . . .
29. They . . .	Amgi . . .	Aka, tē . . .	Mū . . .	She-teh or teh . . .
30. Of them . . .	Amgyō . . .	Akā-ba . . .	Mishin . . .	She-tāsi or tāsi . . .
31. Their . . .	Amgyō-ste . . .	Akā-ba . . .	Mishin-ūri . . .	She-tāsi or tāsi . . .
32. Hand . . .	Dusht . . .	Dosht . . .	Lust . . .	Hāst (prēh=palm of hand)
33. Foot . . .	Kyur . . .	Pāpā . . .	Tē . . .	Khur . . .
34. Nose . . .	Nazur . . .	Nasū . . .	Nes . . .	Nāchur . . .
35. Eye . . .	Achēh . . .	Achē . . .	Izhī . . .	Ech . . .
36. Mouth . . .	Azhi . . .	Āsh . . .	Ish . . .	Ashi . . .
37. Tooth . . .	Dut . . .	Dūt . . .	Letem . . .	Dandōriak . . .
38. Ear . . .	Kōr . . .	Kār . . .	Imu . . .	Kurō . . .
39. Hair . . .	Drū . . .	Chorok . . .	Zhui . . .	Chūri . . .
40. Head . . .	Shei . . .	Shei . . .	Ji . . .	Shish . . .
41. Tongue . . .	Dits . . .	Jip . . .	Luzukht . . .	Jib . . .
42. Belly . . .	Kīōl . . .	Kints . . .	Inl . . .	Kuch . . .
43. Back . . .	Pti . . .	Yā-pāti . . .	Glohi . . .	Dak . . .
44. Iron . . .	Chimeh . . .	Chimā . . .	Zhema . . .	Chimbar . . .
45. Gold . . .	Sān . . .	Son . . .	Shū . . .	Sūra . . .
46. Silver . . .	Ariu . . .	Ūrei . . .	Inri . . .	Rūwa . . .
47. Father . . .	Tōt . . .	Tata . . .	Yā . . .	Dāda . . .
48. Mother . . .	Nā . . .	Oie . . .	Nan . . .	Āya . . .
49. Brother . . .	Brōh . . .	Brā . . .	Wayeh . . .	Bāya . . .
50. Sister . . .	Sus . . .	Sos . . .	Sinsu . . .	Bāba . . .
51. Man . . .	Machhkur . . .	Manash . . .	Warjomi or mush . . .	Mōch or moch . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Mē-na . . . .	Hēmā . . . .	.....	25. Your.
Sē . . . .	Ūs <sup>a</sup> . . . .	Ūsē . . . .	26. He.
Tasa-ni ( <i>remote</i> ), asa-ni ( <i>proximate</i> ).	Ūtis . . . .	Ūsē, ūai . . . .	27. Of him.
Tasa-na, asa-na . . .	Ūtis . . . .	.....	28. His.
Teme . . . .	Ūt <sup>a</sup> . . . .	Ūtē . . . .	29. They.
Tasu-ni, asu-ni . . .	Ūtēnā . . . .	.....	30. Of them.
Tasu-na, asu-na . . .	Ūtēnā . . . .	.....	31. Their.
Hast . . . .	Hast . . . .	Hās . . . .	32. Hand.
Khur . . . .	Pā . . . .	Fai . . . .	33. Foot.
Nāai . . . .	Nast . . . .	.....	34. Nose.
Igin . . . .	Anch . . . .	.....	35. Eye.
Hāsi . . . .	Dōr . . . .	Dōrē . . . .	36. Mouth.
Dāt . . . .	Dānd . . . .	Dānt . . . .	37. Tooth.
Khamṭa . . . .	Kār . . . .	.....	38. Ear.
Khēs ( <i>one hair</i> ); igumuṭa ( <i>hair of head</i> ).	Chāl . . . .	.....	39. Hair.
Shanta . . . .	Shir . . . .	.....	40. Head.
Zib . . . .	Jib . . . .	Jub . . . .	41. Tongue.
Wor . . . .	Kūch . . . .	Kuch . . . .	42. Belly.
Piaṭi . . . .	Chān . . . .	Chānt . . . .	43. Back.
Tsimar . . . .	Chimar . . . .	Chumār . . . .	44. Iron.
Son . . . .	Shōlingzar . . . .	Sōnā . . . .	45. Gold.
Rup . . . .	Shiligzar . . . .	Khalikzar . . . .	46. Silver.
Bāp or bāb . . . .	Tāti . . . .	.....	47. Father.
Jai . . . .	Āi . . . .	.....	48. Mother.
Bliaia . . . .	Lāi . . . .	.....	49. Brother.
Sase . . . .	Sāi . . . .	.....	50. Sister.
Lauri, manuṣh . . .	Ād <sup>a</sup> mi . . . .	.....	51. Man.



English.	Bathgali (of Kāndōch).	Wai-waiā (Waigai).	WaoK-veri or Veron.	Kalēghā.
52. Woman	Jugur	Mēshi	Westi	Istri-jah
53. Wife	Ishtri	Ishuri	Westi	Jah
54. Child	Parma	Tana-muneh	Kiur	Tabētak
55. Son	Pitr	Pintr	Piē	Putr
56. Daughter	Ju or yuk	Jū	Lushtu	Chhu
57. Slave	Lope	Lavēr	Ima	Baira
58. Cultivator	Kish-kale	Kerynoich	Nūmasto	Kish-karan
59. Shepherd	Paiga	Pashpa	Shepanri or nza	Wal-mōch
60. God	Imra	Tracken	Pachā	Khudai
61. Devil	Yush	Yosh, yōsh	Yush	Bhut
62. Sun	Su	Soi	Isikh	Suri
63. Moon	Mos	Mā	Masekh	Mastruk
64. Star	Rashu	Tarā	Ishūkh	Tāri
65. Fire	Agō	Ēr	Anekh	Angār
66. Water	Ōv	Ao	Āveh	Uk
67. House	Ama	Ama	Warekh or tareq	Hāndūn
68. Horse	Ushp	Gar	Īri	Ilāsh
69. Cow	Gāo	Gā	Gūth	Gak
70. Dog	Kuri	Thū	Keruk	Shūrā, shēr
71. Cat	Pishash	Pishā	Pshikh	Phushuk
72. Cock	Ni-kakak	Nāresta-kinkiu	Mugh kakokā	Birāy kakawak
73. Duck	Ar	Āpi	Zhūlai	Āpi
74. Ass	Kur	Gadā	Kōra	Gardak
75. Camel	Bilē-shtyur	Ūk	Ishīur	Uṭ
76. Bird	Mrenze	Nigetse	Nize	Pachhīyek
77. Go	Prets	Chū, i	Paz	Pāri
78. Eat	Yuh	Yū	Oyus	Zhuh

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Shigāli . . . .	Mādā . . . .	Māshi or mādā . . . .	52. Woman.
Māshi . . . .	Hlikā . . . .	Shlika . . . .	53. Wife.
Pola . . . .	Kiṛ'ā (m.), kiṛ'ā'k (f.) . . . .	.....	54. Child.
Pult . . . .	Paṭ-hl' . . . .	Paṭ-hl's . . . .	55. Son.
Zū . . . .	Wēya . . . .	.....	56. Daughter.
Lawand (man), lewindi (fem.).	Lawān . . . .	Lawant . . . .	57. Slave.
Goet-keriṭhla . . . .	Dēkān . . . .	.....	58. Cultivator.
Wal . . . .	Pādawān . . . .	Chopān . . . .	59. Shepherd.
Khudāi . . . .	Khudai . . . .	.....	60. God.
Shaitān . . . .	Shaitān . . . .	.....	61. Devil.
Suri . . . .	Sur . . . .	.....	62. Sun.
Masoi . . . .	Maiyik . . . .	.....	63. Moon.
Tare . . . .	Tārā . . . .	Sitāra . . . .	64. Star.
Angār . . . .	Angār . . . .	.....	65. Fire.
Ati . . . .	Wark . . . .	.....	66. Water.
Āma . . . .	Gōsh'g . . . .	Gōshing . . . .	67. House.
Gora . . . .	Gōrā . . . .	.....	68. Horse.
Etai . . . .	Gā . . . .	.....	69. Cow.
Shunā . . . .	Shūring . . . .	Khōring . . . .	70. Dog.
Psāsi . . . .	Pishōnak . . . .	Pishōndik . . . .	71. Cat.
Kukur . . . .	Kukūr . . . .	.....	72. Cock.
Aṛi . . . .	Murghāwi . . . .	.....	73. Duck.
Gadā . . . .	Kār . . . .	.....	74. Ass.
Ūkh . . . .	Shutūr . . . .	.....	75. Camel.
Pichin . . . .	Parinda . . . .	Parhanikālō . . . .	76. Bird.
Dī . . . .	Paik or shārik (infinitive) . . . .	Parik or shārik . . . .	77. Go.
Zho . . . .	Ek ( do. ) . . . .	Aik . . . .	78. Eat.

English.	Bashgali (of Kāmdesh).	Wai-alā (Waigal).	Wasf-veri or Veron.	Kalāshā.
79. Sit . . . .	Nizheh . . . .	Nishū . . . .	Bighlus . . . .	Nishh . . . .
80. Come . . . .	Ats . . . .	Atsh . . . .	Jots . . . .	Īh . . . .
81. Beat . . . .	Vih . . . .	Vi . . . .	Pesumtieh . . . .	Tyeh. . . .
82. Stand . . . .	Ūi . . . .	Ōsh . . . .	Ishtoh . . . .	Ush̄ti . . . .
83. Die . . . .	Mrev . . . .	Mřī . . . .	Omos . . . .	Nāsh̄i . . . .
84. Give . . . .	Preh or gata . . . .	Ao, preh . . . .	Aphleh or ophliu . . . .	Deh . . . .
85. Run . . . .	Achuṇḍ . . . .	Sanū . . . .	Ikingoh . . . .	A-dhiai . . . .
86. Up . . . .	Chire . . . .	Wartiyā . . . .	Azh̄ . . . .	Wehak . . . .
87. Near . . . .	Tāre . . . .	Tavar . . . .	Tebatiuk . . . .	Tāda . . . .
88. Down . . . .	Nire . . . .	Iber . . . .	Ani . . . .	Prohak . . . .
89. Far . . . .	Bu-dyur . . . .	Sudu . . . .	Tikkē . . . .	Dē-sha . . . .
90. Before . . . .	Pa-myuk . . . .	Nightupren, nightāri-kapi . . . .	Ti-mikh . . . .	Rā . . . .
91. Behind . . . .	Ptikar . . . .	Patkēr, patkēroke . . . .	To-kish . . . .	Pish̄to . . . .
92. Who . . . .	Kachi . . . .	Kē . . . .	Kese or kes . . . .	Kūra . . . .
93. What . . . .	Kai . . . .	Kas . . . .	Pesh . . . .	Kia . . . .
94. Why . . . .	Kā-gē . . . .	Kasugh . . . .	Pishezni . . . .	Ko . . . .
95. And . . . .	Je . . . .	.....	Rē . . . .	Je or sho . . . .
96. But . . . .	.....	.....	.....	.....
97. If . . . .	Ki . . . .	Bā . . . .	.....	.....
98. Yes . . . .	Ōv . . . .	Boi . . . .	Uwoh . . . .	Av . . . .
99. No . . . .	Nei . . . .	Nai . . . .	Nieh . . . .	Nē . . . .
100. Alas . . . .	Utrasta . . . .	Tatō . . . .	Tātto . . . .	Hai-darēk . . . .
101. A father . . . .	Ev tot . . . .	Tata . . . .	Attege yā . . . .	Ek dāda . . . .
102. Of a father . . . .	Ev tot . . . .	Tatō-ba . . . .	Attege yā-wa' . . . .	Ek dadā, dādas . . . .
103. To a father . . . .	Ev tot-kē . . . .	Tatō, tatō-ka . . . .	Attege yāgh . . . .	Ek dadā-hātia . . . .
104. From a father . . . .	Ev tot-tā . . . .	Tatō-kē . . . .	Attege yā-pa . . . .	Ek dadā-pi . . . .
105. Two fathers . . . .	Dia tot-kile . . . .	Du tatō-kele . . . .	Lue yā-kil . . . .	Du dādai . . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Nish . . . .	Nik ( <i>infinitive</i> ) . . . .	.....	79. Sit.
Ja . . . .	Īk ( <i>do.</i> ) . . . .	.....	80. Come.
Thla . . . .	Hanik ( <i>do.</i> ) . . . .	.....	81. Beat.
Ush̄t̄ . . . .	Töstik ( <i>do.</i> ) . . . .	.....	82. Stand.
Mi . . . .	Lik ( <i>do.</i> ) . . . .	.....	83. Die.
Thla . . . .	Dēk ( <i>do.</i> ) . . . .	Daik . . . .	84. Give.
Thlap . . . .	Hambalik ( <i>do.</i> ) . . . .	Dawalik . . . .	85. Run.
Antar giran . . . .	Uṛē . . . .	.....	86. Up.
Nepa . . . .	Nazdik . . . .	Nizdik . . . .	87. Near.
Bair giran . . . .	Akuṛē . . . .	Akuṛ . . . .	88. Down.
Durae . . . .	Dūr . . . .	.....	89. Far.
Pudami . . . .	Pōṛā . . . .	Puṛā . . . .	90. Before
Pata . . . .	Pashkin . . . .	Pacharā . . . .	91. Behind.
Kara or kenze . . . .	Kē . . . .	Kiā . . . .	92. Who.
Ki . . . .	Kō . . . .	.....	93. What.
Kenia . . . .	Khul . . . .	Kadē . . . .	94. Why.
Bi . . . .	Au, wa . . . .	.....	95. And.
.....	Kbō . . . .	Walē . . . .	96. But.
.....	K <sup>a</sup> . . . .	.....	97. If.
Eh . . . .	Ā . . . .	.....	98. Yes.
Nai . . . .	Na . . . .	.....	99. No.
.....	Afsōs, armān . . . .	.....	100. Alas.
Yak bāb . . . .	Ī tāti . . . .	.....	101. A father.
Yak bāba-ni . . . .	Ī tātis . . . .	.....	102. Of a father.
Yak bābā or yak bābā-ke . . . .	Ī tāti antē . . . .	.....	103. To a father.
Yak bābo pers-na . . . .	Ī tāti udai . . . .	.....	104. From a father.
Du bāb . . . .	Dō tāti . . . .	.....	105. Two fathers.

English.	Bashzali (of Kändesh).	Wai-nā (Wagal)	Wasl-veri or Veron.	Kalashā.
106. Fathers . . .	Tot-kile . . .	Tatē-kele . . .	Yā-kili or kil . . .	Dādai . . .
107. Of fathers . . .	Tot-kilō . . .	Tatē-keliā-ba . . .	Yā-kiliō-wak . . .	Dādai . . .
108. To fathers . . .	Tot-kilō-gē . . .	Tatē-keliā(-ka) . . .	Yā-kiliō-panō . . .	Dādai-hātia . . .
109. From fathers . . .	Tot-kilō-dā . . .	Tatē-keliā-kano . . .	Yā-kiliō-panea . . .	Dādai-pi . . .
110. A daughter . . .	Ev ju . . .	Jā . . .	Attege <u>luhtu</u> . . .	Ek ebhū . . .
111. Of a daughter . . .	Ev ju . . .	Jū-ba . . .	Attege <u>luhtu</u> -wak . . .	Ek ebhūā, chhūā . . .
112. To a daughter . . .	Ev ju-gē . . .	Jū(-ka) . . .	Attege <u>luhtu</u> -pa . . .	Ek ebhūā-hātia . . .
113. From a daughter . . .	Ev ju-dā . . .	Jū-kē . . .	Attege <u>luhtu</u> -panea . . .	Ek ebhūā-pi . . .
114. Two daughters . . .	Diu ju . . .	Du jū-kele . . .	Lūe <u>luht</u> -kil . . .	Du chhūlai . . .
115. Daughters . . .	Ju . . .	Jā-kele . . .	<u>Lusht</u> kili or kil . . .	Chhūlai . . .
116. Of daughters . . .	Juī . . .	Jā-keliā-ba . . .	<u>Lusht</u> kiliō-wak . . .	Chhūlai . . .
117. To daughters . . .	Juī-gē . . .	Jū-keliā(-ka) . . .	<u>Lusht</u> kiliō-panō . . .	Chhūlai-hātia . . .
118. From daughters . . .	Juī-dā . . .	Jā-keliā-kano . . .	<u>Lusht</u> kiliō-panea . . .	Chhūlai-pi . . .
119. A good man . . .	Ev lē mōch . . .	Ek bōsta manash . . .	Attege ischum mugh . . .	Ek prughṭ mōch . . .
120. Of a good man . . .	Ev lē mōch . . .	Ek bōsta manash-ba . . .	Attege ischum mugh-wak, attege ischum warjemi-ari.	Ek prughṭ mōches . . .
121. To a good man . . .	Ev lē mōch-kē . . .	Ek bōsta manash-ka, ek bōsta manash-ka.	Attege ischum mugh-pa . . .	Ek prughṭ mōches-hātia . . .
122. From a good man . . .	Ev lē mōch-tā . . .	Ek bōsta manash-kē . . .	Attege ischum mugh-panea . . .	Ek prughṭ mōches-pi . . .
123. Two good men . . .	Diu lē mōch . . .	Du bōsta manash . . .	Lēe ischum warjemi or mugh.	Du prughṭ mōch . . .
124. Good men . . .	Lē manjī . . .	Bōsta manash-kele . . .	Ischum warjemi . . .	Prughṭ mōch . . .
125. Of good men . . .	Lē manjā . . .	Bōsta manash-keliā-ba . . .	Ischum warjemi-wak . . .	Prughṭ mōchen . . .
126. To good men . . .	Lē manjā-gē . . .	Bōsta manash-keliā(-ka) . . .	Ischum warjemi-panō . . .	Prughṭ mōchen-hātia . . .
127. From good men . . .	Lē manjā-dā . . .	Bōsta manash-keliā-kano . . .	Ischum warjemi-panea . . .	Prughṭ mōchen-pi . . .
128. A good woman . . .	Ev lē jugur . . .	Ek bōsta mēshi . . .	Attege ischum weste . . .	Ek prughṭ istri-jah . . .
129. A bad boy . . .	Ev digar ari . . .	Ek abar dabala . . .	Attege digar wighok . . .	Ek khache sūda . . .
130. Good women . . .	Lē jugur . . .	Bōsta mēshi-kele . . .	Ischum weste-kil . . .	Prughṭ istri-jah . . .
131. A bad girl . . .	Digari yuk . . .	Ek abar dabilā . . .	Attege digar weste kiur . . .	Khache istri-jegupak . . .
132. Good . . .	Lē-ste . . .	Bōi . . .	Tschumu . . .	Prughṭ . . .

Gawar-batī.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
Bāb gila . . . .	Tātīlān . . . .	.....	106. Fathers.
Bāb gila-ni . . . .	Tātkuliy'nā . . . .	Tātīlasan . . . .	107. Of fathers.
Bāb gila . . . .	Tātkulī āntē . . . .	Tātīlāya āntē . . . .	108. To fathers.
Bāb gila pere-na . . . .	Tātkuliyōna udai . . . .	Tātīlāya udai . . . .	109. From fathers.
Yak zū . . . .	Ī wēya . . . .	.....	110. A daughter.
Yak zua-ni . . . .	Ī wēy's . . . .	Ī wayēs . . . .	111. Of a daughter.
Yak zuā . . . .	Ī wēyē āntē . . . .	Ī wayē āntē . . . .	112. To a daughter.
Yak zua pere-na . . . .	Ī wēyē udai . . . .	Ī wayē udai . . . .	113. From a daughter.
Du zū . . . .	Dō wēyē . . . .	Dō wayē . . . .	114. Two daughters.
Zū gila . . . .	Wēyila . . . .	.....	115. Daughters.
Zū gila-ni . . . .	Wēlaiy'nā . . . .	Wayā . . . .	116. Of daughters.
Zū gila . . . .	Wēlaiy' āntē . . . .	Wēyanas . . . .	117. To daughters.
Zū gila pere-na . . . .	Wēlaiy' udai . . . .	Wēyanasē udai . . . .	118. From daughters.
Yak lafila laurī . . . .	Ī bai ād'mī . . . .	.....	119. A good man.
Yak lafila laurē-ni . . . .	Ī bai ād'mīs . . . .	.....	120. Of a good man.
Yak lafila laurīā . . . .	Ī bai ād'mī āntē . . . .	.....	121. To a good man.
Yak lafila laurīa pere-na . . . .	Ī bai ād'mī udai . . . .	.....	122. From a good man.
Du lafila laurī . . . .	Dō bai ād'mī . . . .	Dō bai ād'mī . . . .	123. Two good men.
Lafila manush . . . .	Bai ād'mī . . . .	Bai ād'mān . . . .	124. Good men.
Lafila manusha-ni . . . .	Bai ādmēy'nā . . . .	Bai ād'mān nā . . . .	125. Of good men.
Lafila manushā . . . .	Bai ādmēy'n āntē . . . .	Bai ād'mān āntē . . . .	126. To good men.
Lafila manusho pere-na . . . .	Bai ādmēy'n udai . . . .	Bai ād'mān udai . . . .	127. From good men.
Yak lafilī shigāli . . . .	Ī bai mādā . . . .	Ī bai māshī . . . .	128. A good woman.
Yak khatā tēkura . . . .	Ī nākār kiṭilā . . . .	.....	129. A bad boy.
Lafilī shigālī nam . . . .	Bai mādilā . . . .	Bai māshilā . . . .	130. Good women.
Yak khatā tēkuri . . . .	Ī nākār kiṭālik . . . .	.....	131. A bad girl.
Lafila . . . .	Bai . . . .	.....	132. Good.

English.	Bashgali (of Kāndēsh).	Wai-ali (Wagali).	Wasl-veri or Veron.	Kalāshā.
106. Fathers . . .	Tot-kile . . .	Tatē-kele . . .	Yā-kili or kil . . .	Dādai . . .
107. Of fathers . . .	Tot-kilō . . .	Tatē-keliā-ba . . .	Yā-kiliō-wak . . .	Dādai . . .
108. To fathers . . .	Tot-kilō-gē . . .	Tatē-keliā(-ka) . . .	Yā-kiliō-panō . . .	Dādai-hātia . . .
109. From fathers . . .	Tot-kilō-dā . . .	Tatē-keliā-kaue . . .	Yā-kiliō-panea . . .	Dādai-pi . . .
110. A daughter . . .	Ev ju . . .	Jā . . .	Attege lugh <u>t</u> u . . .	Ek chhū . . .
111. Of a daughter . . .	Ev ju . . .	Jū-ba . . .	Attege lugh <u>t</u> u-wak . . .	Ek chhūā, chhūaa . . .
112. To a daughter . . .	Ev ju-gē . . .	Jū(-ka) . . .	Attege lugh <u>t</u> u-pa . . .	Ek chhūa-hātia . . .
113. From a daughter . . .	Ev ju-dā . . .	Jū-kō . . .	Attege lugh <u>t</u> u-panea . . .	Ek chhūa-pi . . .
114. Two daughters . . .	Diu ju . . .	Du jū-kele . . .	Lūo lugh <u>t</u> -kil . . .	Du chhūlai . . .
115. Daughters . . .	Ju . . .	Jā-kele . . .	Lugh <u>t</u> kili or kil . . .	Chhūlai . . .
116. Of daughters . . .	Juī . . .	Jū-keliā-ba . . .	Lugh <u>t</u> kiliō-wak . . .	Chhūlai . . .
117. To daughters . . .	Juī-gē . . .	Jū-keliā(-ka) . . .	Lugh <u>t</u> kiliō-panō . . .	Chhūlai-hātia . . .
118. From daughters . . .	Juī-dā . . .	Jū-keliā-kaue . . .	Lugh <u>t</u> kiliō-panea . . .	Chhūlai-pi . . .
119. A good man . . .	Ev lē mōch . . .	Ek bōsta managh . . .	Attege ischum mugh . . .	Ek prugh <u>t</u> mōch . . .
120. Of a good man . . .	Ev lē mōch . . .	Ek bōsta managh-ba . . .	Attege ischum mugh-wak, attege ischum warjemi-ari.	Ek prugh <u>t</u> mōches . . .
121. To a good man . . .	Ev lē mōch-kē . . .	Ek bōsta managh-ka, ek bōsta managh-ka.	Attege ischum mugh-pa . . .	Ek prugh <u>t</u> mōches-hātia . . .
122. From a good man . . .	Ev lē mōch-tā . . .	Ek bōsta managh-kō . . .	Attege ischum mugh-panea . . .	Ek prugh <u>t</u> mōches-pi . . .
123. Two good men . . .	Diu lē mōch . . .	Du bōsta managh . . .	Lōe ischum warjemi or mugh.	Du prugh <u>t</u> mōch . . .
124. Good men . . .	Lē manjī . . .	Bōsta managh-kele . . .	Ischum warjemi . . .	Prugh <u>t</u> mōch . . .
125. Of good men . . .	Lē manjā . . .	Bōsta managh-keliā-ba . . .	Ischum warjemi-wak . . .	Prugh <u>t</u> mōchen . . .
126. To good men . . .	Lē manjā-gē . . .	Bōsta managh-keliā(-ka) . . .	Ischum warjemi-panō . . .	Prugh <u>t</u> mōchen-hātia . . .
127. From good men . . .	Lē manjā-dā . . .	Bōsta managh-keliā-kaue . . .	Ischum warjemi-panea . . .	Prugh <u>t</u> mōchen-pi . . .
128. A good woman . . .	Ev lē jugur . . .	Ek bōsta mēghī . . .	Attege ischum weste . . .	Ek prugh <u>t</u> istri-jah . . .
129. A bad boy . . .	Ev digar ari . . .	Ek abar dābala . . .	Attege digar wighok . . .	Ek khāche sūda . . .
130. Good women . . .	Lē jugur . . .	Bōsta mēghī-kele . . .	Ischum weste-kil . . .	Prugh <u>t</u> istri-jah . . .
131. A bad girl . . .	Digari jak . . .	Ek abar dābili . . .	Attege digar weste kiur . . .	Khāche istri-jogurak . . .
132. Good . . .	Lē-ste . . .	Bōi . . .	Tschunu . . .	Prugh <u>t</u> . . .

Gawar-batī.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
Bāb gila . . . .	Tātīlān . . . .	.....	106. Fathers.
Bāb gila-ni . . . .	Tātkuliy <sup>a</sup> nā . . . .	Tātīlasan . . . .	107. Of fathers.
Bāb gilā . . . .	Tātkulī āntē . . . .	Tātīlāya āntē . . . .	108. To fathers.
Bāb gila pere-na . . . .	Tātkuliyēna udai . . . .	Tātīlāya udai . . . .	109. From fathers.
Yak zū . . . .	Ī wēya . . . .	.....	110. A daughter.
Yak zua-ni . . . .	Ī wēy <sup>s</sup> . . . .	Ī wayēs . . . .	111. Of a daughter.
Yak zuā . . . .	Ī wēyē āntē . . . .	Ī wayē āntē . . . .	112. To a daughter.
Yak zua pere-na . . . .	Ī wēyē udai . . . .	Ī wayē udai . . . .	113. From a daughter.
Du zū . . . .	Dō wēyē . . . .	Dō wayē . . . .	114. Two daughters.
Zū gila . . . .	Wēyila . . . .	.....	115. Daughters.
Zū gila-ni . . . .	Wēlaiy <sup>a</sup> nā . . . .	Wayā . . . .	116. Of daughters.
Zū gilā . . . .	Wēlaiy <sup>a</sup> āntē . . . .	Wēyanas . . . .	117. To daughters.
Zū gila pere-na . . . .	Wēlaiy <sup>a</sup> udai . . . .	Wēyanasē udai . . . .	118. From daughters.
Yak lafila laurī . . . .	Ī bai ād <sup>a</sup> mī . . . .	.....	119. A good man.
Yak lafila laurē-ni . . . .	Ī bai ād <sup>a</sup> mis . . . .	.....	120. Of a good man.
Yak lafila laurīā . . . .	Ī bai ād <sup>a</sup> mī āntē . . . .	.....	121. To a good man.
Yak lafila laurīa pere-na . . . .	Ī bai ād <sup>a</sup> mī udai . . . .	.....	122. From a good man.
Du lafila laurī . . . .	Dō bai ād <sup>a</sup> mī . . . .	Dō bai ād <sup>a</sup> mī . . . .	123. Two good men.
Lafila manush . . . .	Bai ād <sup>a</sup> mi . . . .	Bai ād <sup>a</sup> mān . . . .	124. Good men.
Lafila manusha-ni . . . .	Bai ādmēy <sup>a</sup> nā . . . .	Bai ād <sup>a</sup> mān nā . . . .	125. Of good men.
Lafila manushā . . . .	Bai ādmēy <sup>a</sup> n āntē . . . .	Bāi ād <sup>a</sup> mān āntē . . . .	126. To good men.
Lafila manusho pere-na . . . .	Bai ādmēy <sup>a</sup> n udai . . . .	Bai ād <sup>a</sup> mān udai . . . .	127. From good men.
Yak lafilī shigālī . . . .	Ī bai mādā . . . .	Ī bai māshī . . . .	128. A good woman.
Yak khatṣ ṭekura . . . .	Ī nākār kiṭilā . . . .	.....	129. A bad boy.
Lafilī shigālī nam . . . .	Bai mādilā . . . .	Bai māshilā . . . .	130. Good women.
Yak khatṣ ṭekuri . . . .	Ī nākār kiṭālik . . . .	.....	131. A bad girl.
Lafila . . . .	Bai . . . .	.....	132. Good.



English.	Bashgali (of Kāmōsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
133. Better . . .	Belyuk lēste . . .	Echchu bōsta . . .	Opojogsō . . .	Bō prushṭ . . .
134. Best . . .	Lē lē . . .	At-kē-di bōsta . . .	Ischum opojogsō . . .	Talō-ante prushṭ . . .
135. High . . .	Ūre . . .	Ōi . . .	Lekerga . . .	Hūtala . . .
136. Higher . . .	E-chak-di ūre . . .	Echchu ōi . . .	Chikē-di lekerga . . .	Bō hūtala . . .
137. Highest . . .	Belyuk ūre . . .	At-kē-di ōi . . .	Lippatikh . . .	Talō-ante hūtala . . .
138. A horse . . .	Ev ushp . . .	Gur . . .	Attege Iri . . .	Ek hāsh . . .
139. A mare . . .	Ev ishtri ushp . . .	Ishtreki gur . . .	Attege weste Iri . . .	Ek istričk hāsh . . .
140. Horses . . .	Ushpā . . .	Gure . . .	Iriō . . .	Hāshon . . .
141. Mares . . .	Ishtri ushpā . . .	Ishtreki gure . . .	Weste Iriō . . .	Istričk hāshon . . .
142. A bull . . .	Ev azho . . .	Trā . . .	Attege shesht . . .	Ek don . . .
143. A cow . . .	Ev gāo . . .	Gā . . .	Attege gūph . . .	Ek gak . . .
144. Bulls . . .	Azhē . . .	Echchu trā . . .	Zheshteō . . .	Dōndan . . .
145. Cows . . .	Gō . . .	Echchu gā . . .	Gūphō . . .	Gāgan . . .
146. A dog . . .	Ev kupi . . .	Nāresta tǎū . . .	Attege kirukh . . .	Ek shēr . . .
147. A bitch . . .	Ev ishtri kupi . . .	Ishtreki tǎū . . .	Attege weste kirukh . . .	Ek istričk shēr . . .
148. Dogs . . .	Kupī . . .	Echchu nāresta tǎū . . .	Kirō . . .	Shēron . . .
149. Bitches . . .	Ishtri kupī . . .	Echchu ishtreki tǎū . . .	Weste kipō . . .	Istričk shēron . . .
150. A he goat . . .	Ev gash . . .	Grosh . . .	Attege gash . . .	Ek bira . . .
151. A female goat . . .	Ev wezeh . . .	Wasei . . .	Attege heir . . .	Ek pai . . .
152. Goats . . .	Shere . . .	Echchu wasei . . .	Shē . . .	Pai . . .
153. A male deer . . .	Ev ni-rakys . . .	.....	Attege mugh wakus . . .	Ek birōpa rōus . . .
154. A female deer . . .	Ev ishtri-rakys . . .	... ..	Attege weste wakus . . .	Ek istričk rōus . . .
155. Deer . . .	Rakysō . . .	.....	Skul wakus . . .	Rour . . .
156. I am . . .	Ōnā azem . . .	Yē vrom . . .	Unā emō . . .	Ā azem . . .
157. Thou art . . .	Tu eahi . . .	To vresh . . .	Iyū eo . . .	Tu āas . . .
158. He is . . .	Aske ze . . .	Se ver . . .	Sū eo . . .	Se āāv . . .
159. We are . . .	Imā azemish . . .	Yema vē-amish . . .	Asē eemahō . . .	Ābi āalik . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Lau lafila . . .	Bai (ūs <sup>a</sup> mī dē bai <u>shē</u> , <i>that is better than this</i> ).	.....	133. Better
Manshūr lafila . . .	Bai (harkō <u>shai</u> dē yō bai <u>shē</u> , <i>this is best of all</i> ).	.....	134. Best.
Uthala . . . . .	Utāl . . . . .	Kil . . . . .	135. High.
Lau <u>uthala</u> . . . . .	" . . . . .	" . . . . .	136. Higher.
Manshūr <u>uthala</u> . . . . .	" . . . . .	" . . . . .	137. Highest.
Yak goṛa . . . . .	Ī gōṛā . . . . .	.....	138. A horse.
Yak goṛi . . . . .	Ī mādin . . . . .	Ī mādiyān . . . . .	139. A mare.
Goṛa nam . . . . .	Gōṛālā . . . . .	.....	140. Horses.
Goṛi nam . . . . .	Mādinālā . . . . .	Mādiyānālā . . . . .	141. Mares.
Yak gā . . . . .	Ī gōlāng . . . . .	.....	142. A bull.
Yak etsi . . . . .	Ī gā . . . . .	.....	143. A cow.
Gā nam . . . . .	Bō gōlāng . . . . .	Gōlāngālā . . . . .	144. Bulls.
Etsi nam . . . . .	Bō gā . . . . .	Gālā . . . . .	145. Cows.
Yak <u>shunā</u> . . . . .	Shūring . . . . .	Khōring . . . . .	146. A dog.
Yak kuṛāki . . . . .	Ī mādi <u>shūring</u> . . . . .	Ī mādin khōring . . . . .	147. A bitch.
Shunā nam . . . . .	Bō <u>shūring</u> . . . . .	Khōringālā . . . . .	148. Dogs.
Kuṛāki nam . . . . .	Bō mādi shūring . . . . .	Mādi khōringālā . . . . .	149. Bitches.
Yak laugha . . . . .	Ī pāj'rā . . . . .	Ī <u>shotā</u> . . . . .	150. A he goat.
Yak heni . . . . .	Ī pāj'r'k . . . . .	Ī <u>shot'k</u> . . . . .	151. A female goat.
Plang nam . . . . .	Bō pāj'rā . . . . .	Shotālā (m.), <u>shotikālā</u> (f.)	152. Goats.
Rāmūsai . . . . .	Kaṭawā . . . . .	Āwā . . . . .	153. A male deer.
Rāmūsi . . . . .	Kaṭ'w'k . . . . .	Mādi āwā . . . . .	154. A female deer.
Rāmūsai nam . . . . .	Bō kaṭawā . . . . .	Āwālā . . . . .	155. Deer.
Ā thanaīm . . . . .	Hāim . . . . .	.....	156. I am.
Tu thaniās . . . . .	Hāi . . . . .	.....	157. Thou art.
Se thana . . . . .	Hās . . . . .	.....	158. He is.
Ama thanaīk . . . . .	Hāis . . . . .	.....	159. We are.

English.	Rashgall (of Kāmdēh).	Wai-alā (Waigal).	Wasf-veri or Veron.	Kalāshā.
160. You are . . .	Shā azēr . . .	Vi vēyē . . .	Miū eseno . . .	Ābi āsa . . .
161. They are . . .	Amgi asht . . .	Tē veret vret . . .	Mā asto . . .	Teh āsan . . .
162. I was . . .	Ōn's azim . . .	Yē variem . . .	Unzū essem . . .	Ā āsis . . .
163. Thou wast . . .	Tiū azish . . .	To variesh . . .	Iyū esso . . .	Tu āsi . . .
164. He was . . .	Aske azi . . .	Se varī . . .	Sū esso . . .	Se āsis . . .
165. We were . . .	Imā azemish . . .	Yemā varīemish . . .	Ase asemgho . . .	Ābi āsimi . . .
166. You were . . .	Shā azīr . . .	Vi varyūt . . .	Miū esno . . .	Ābi āsili . . .
167. They were . . .	Amgi azi . . .	Tē varī . . .	Mā asto . . .	Toh āsini . . .
168. Be . . .	Bū . . .	Bu . . .	Wos . . .	Hah . . .
169. To be . . .	Buste . . .	Būsta . . .	Inik . . .	Hik . . .
170. Being . . .	.....	.....	.....	Hik weov . . .
171. Having been . . .	Biti . . .	Bi . . .	Wosh āhi . . .	Thi . . .
172. I may be . . .	Ōn's ka balama . . .	Yē kas bāriam . . .	Unzū apōrgosme . . .	Ā kie bā-am-e . . .
173. I shall be . . .	Ōn's banum . . .	Yē bāriam . . .	Unzū apōrgosmo . . .	Ā bām . . .
174. I should be . . .	.....	Ī būsta ver . . .	Unzū inikao . . .	.....
175. Beat . . .	Vih . . .	Vi . . .	Pesumtiēh . . .	Tyeh . . .
176. To beat . . .	Viste . . .	Viydsta . . .	Pesumtinik . . .	Tyek . . .
177. Beating . . .	Vinagan . . .	.....	Pesumtiuk . . .	Tik weov . . .
178. Having beaten . . .	Viti . . .	Vibi . . .	Pesumti . . .	Tyai . . .
179. I beat . . .	Ōn's vinum . . .	Yē vīam . . .	Unzū pesumtiemo . . .	Ā tem-dai . . .
180. Thou beatest . . .	Tiū vinje . . .	To viagh . . .	Iyū pesumtimasigh . . .	Tu tes-dai . . .
181. He beats . . .	Aske vine . . .	Se vīas . . .	Sū pesumtimaso . . .	Se tel-dai . . .
182. We beat . . .	Imā vimigh . . .	Yema vīamigh . . .	Ase pesumtimgho . . .	Ābi tek-dai . . .
183. You beat . . .	Shā vinēr . . .	Vi vīāē . . .	Miū pesumtimasino . . .	Ābi tet-dai . . .
184. They beat . . .	Amgi vinde . . .	Tē vīast . . .	Mā pesumtimasto . . .	She-teh tem-dai . . .
185. I beat (Past Tense) . . .	Ī vinē . . .	Ī vinō, vinā . . .	Unzū pesumtiom . . .	Ā prah . . .
186. Thou beatest (Past Tense) . . .	To vinā . . .	To vinō, vinā . . .	Iyū pesumtiokaho . . .	Tu prah . . .

Gawar-bati.	Pathai (Eastern dialect).	Pathai (Western dialect, when different from Eastern).	English.
Mē thanāi . . . .	Haida . . . .	.....	160. You are.
Teme thanait . . . .	Hain . . . .	.....	161. They are.
Ā boem . . . .	Haikim (m.), haichim (f.)	.....	162. I was.
Tu boes . . . .	Haiki (m.), haichi (f.)	.....	163. Thou wast.
Se bua . . . .	Haik (m.), haich (f.)	.....	164. He was.
Ama boek . . . .	Haikis (m.), haichis (f.)	.....	165. We were.
Mē bō . . . .	Haicho (m.), haichida (f.)	Haikida (m.), haichida (f.)	166. You were.
Teme boet . . . .	Hainch (m. and f.)	Haink (m.), hainch (f.)	167. They were.
Bō . . . .	B <sup>a</sup> . . . .	Bi . . . .	168. Be.
Biawa . . . .	Bik . . . .	.....	169. To be.
Bik . . . .	Bikālā . . . .	.....	170. Being.
Bi . . . .	Biwā . . . .	.....	171. Having been.
Ā ki boma . . . .	(Ā) t <sup>a</sup> waim . . . .	.....	172. I may be.
Ā bima . . . .	T <sup>a</sup> m . . . .	.....	173. I shall be.
Mo biana thana . . . .	T <sup>a</sup> mai . . . .	.....	174. I should be.
Thla . . . .	Hana . . . .	.....	175. Beat.
Thāwo . . . .	Hauk . . . .	.....	176. To beat.
Gom (sic) . . . .	Hanikālā . . . .	.....	177. Beating.
Thli . . . .	Haniwā (?) . . . .	.....	178. Having beaten.
Ā thlimem . . . .	(Ā) haukam . . . .	(Ā) — . . . .	179. I beat.
Tu thlimes . . . .	Haniyā . . . .	Haniki . . . .	180. Thou beatest.
Se thlimān . . . .	Haniyadi . . . .	Hanēgi . . . .	181. He beats.
Ama thlimek . . . .	Hanikas . . . .	.....	182. We beat.
Mē thlimāneo . . . .	Hanēda . . . .	Hanikada . . . .	183. You beat.
Teme thlimet . . . .	Hanikan . . . .	.....	184. They beat.
Mui thlitem . . . .	(Mam) haukam . . . .	.....	185. I beat ( <i>Past Tense</i> ).
Tuī thlīteo . . . .	(To) haniki . . . .	.....	186. Thou beatest ( <i>Past Tense</i> ).

English.	Bashgali (of Kāmdēsh).	Wai-alā (Waigal).	Wasf-vari or Veron.	Kalāshā.
187. He beat ( <i>Past Tense</i> ).	Aske vinā . . .	Tashō vinō, vinā . . .	Sū pesumtiogo . . .	Se prau . . .
188. We beat ( <i>Past Tense</i> ).	Imā vinā . . .	Yema vinō, vinā . . .	Asē pesumtiomsho . . .	Ābi prōmi . . .
189. You beat ( <i>Past Tense</i> ).	Shā vinā . . .	Vima vinō, vinā . . .	Miū pesumtegunch . . .	Ābi prāli . . .
190. They beat ( <i>Past Tense</i> ).	Amgyā vinā . . .	Tēs vinō, vinā . . .	Mū pesumtiogosto . . .	Teh prōn . . .
191. I am beating . . .	Ōnta vinum . . .	Yē viyūsto-ka mayō vrem ( <i>I am in beating</i> ).	Unzū pesumtiemo . . .	Ā tem-dai . . .
192. I was beating . . .	Ōnta vinazim . . .	Yē viyūstō-ka mayō variem	Unzū pesumtināsēsum . . .	Ā timan āsis . . .
193. I had beaten . . .	Ī vinessi . . .	Ī vinista vapi . . .	Unzū pesumtināsūm . . .	Ā tyai āsam . . .
194. I may beat . . .	Ōnta ka vilama . . .	Yē kas viēram . . .	Unzū pesumtiwoigom . . .	Ā kie tēma . . .
195. I shall beat . . .	Ōnta vilam . . .	Yē viēram . . .	Unzū pesumtemo . . .	Ā tem . . .
196. Thou wilt beat . . .	Tiu vilash . . .	To vieresh . . .	Iyū pesemtimasso . . .	Tu tien . . .
197. He will beat . . .	Aske vilā . . .	Se vier . . .	Sū pesemtiogosso . . .	Se tiel . . .
198. We shall beat . . .	Imā vimma . . .	Yema vikarē . . .	Asē pesemtomsho . . .	Ābi tiel . . .
199. You will beat . . .	Shā vilār . . .	Vi viērē . . .	Miū pesemtiogasno . . .	Ābi tiat . . .
200. They will beat . . .	Amgi vilā . . .	Tē vieret . . .	Mū pesemtiogasto . . .	Teh tien . . .
201. I should beat . . .	Ī vīsteze . . .	Ī viyūsta ver . . .	Unzū pesumtonikso . . .	Mai tik baah . . .
202. I am beaten . . .	Ī vinagan unguta . . .	Yē vinnsta vrem . . .	Unzū pesumtiuggan puzokso . . .	Ā tigari thi āsam . . .
203. I was beaten . . .	Ī vinagan ungutussi . . .	Yē vinasta variem . . .	Unzū pesumtiuggan puzageh . . .	Ā tigari thi āsis ( <i>I became beaten, a tigari hawia</i> ).
204. I shall be beaten . . .	Ōnta vinagan ungalam . . .	Yē vinasta bāriam . . .	Unzū pesumtiuggan pezameh . . .	Ā ti-ava him . . .
205. I go . . .	Ōnta yenum . . .	Yē gyam . . .	Unzū pezamo . . .	Ā parim-dai . . .
206. Thou goest . . .	Tiu yenji . . .	To gyash . . .	Iyū pezamasiah . . .	Tu paria-dai . . .
207. He goes . . .	Aske yene . . .	Se gyās . . .	Sū pezemaso . . .	Se paria-dai . . .
208. We go . . .	Imā emmish . . .	Yema gyāmish . . .	Asē pazemah . . .	Ābi parik-dai . . .
209. You go . . .	Shā enēr . . .	Vi gyāsē . . .	Miū pezemasench . . .	Ābi para-dai . . .
210. They go . . .	Amgi ende . . .	Tē gyāt . . .	Mū pezemasto . . .	Teh parin-dai . . .
211. I went . . .	Ōnta gom . . .	Yē gōm . . .	Unzū pezoksam . . .	Ā parah . . .
212. Thou wentest . . .	Tiu gowash . . .	To gōsh . . .	Iyū pezagesiah . . .	Tu parah . . .
213. He went . . .	Aske gwa . . .	Se goā . . .	Sū pezagiah or pezagusto or pezokso . . .	Se parau . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Ten <u>th</u> lites . . .	(Ūs*) hanikin (m.), hanichan (f.).	.....	187. He beat ( <i>Past Tense</i> ).
Amai <u>th</u> lita . . .	Hanikan (m.), hanichan (f.)	.....	188. We beat ( <i>Past Tense</i> ).
Mē <u>th</u> litan . . .	Hanikō (m.), hanichō (f.)	.....	189. You beat ( <i>Past Tense</i> ).
Tasnī <u>th</u> litan . . .	Hanikan (m.), hanichan (f.)	.....	190. They beat ( <i>Past Tense</i> ).
Ā <u>th</u> limem . . .	(Ā) hanikam . . .	(A) ——— . . .	191. I am beating.
Ā <u>th</u> limān boem . . .	(Ā) hanghākami . . .	(A) hanēgiāikim . . .	192. I was beating.
Mni <u>th</u> li dārum . . .	(Mam) haniyāk <sup>m</sup> . . .	(Mam) haniyāōk <sup>m</sup> . . .	193. I had beaten.
Ā ki <u>th</u> lerna . . .	(Ā) hanyikam . . .	(A) hanāwāimin . . .	194. I may beat.
Ā <u>th</u> lēmo . . .	(Ā) hanyikami . . .	(A) hanāwāimin . . .	195. I shall beat.
Tu <u>th</u> lesā . . .	(T*) haniyā . . .	(Tō) hanāwāyā . . .	196. Thou wilt beat.
Se <u>th</u> libā . . .	(Ūs*) hanyidi . . .	(Ūsē) hanāwāidi . . .	197. He will beat.
Ama <u>th</u> likā . . .	(Hamā) hanyikas . . .	(Hamā) hanāwāēsi . . .	198. We shall beat.
Mē <u>th</u> liwā . . .	(Hēmā) hanēda . . .	(Hēmā) hanāwāēda . . .	199. You will beat.
Tōme <u>th</u> ietā . . .	(Ūt*) hanyikan . . .	(Ūtē) hanāwāindi . . .	200. They will beat.
Ā zarūr <u>th</u> lēmo . . .	(Ā) hanimi . . .	(A) hanimin . . .	201. I should beat.
Ā gamshat boem . . .	(Ā) hanin biyim . . .	(A) hanin bigākum . . .	202. I am beaten.
Ā gamshat bi boem . . .	(Ā) hanin bikim . . .	(A) hanin bitakim . . .	203. I was beaten.
Ā gamshat bōmo . . .	(Ā) hanin bim . . .	(A) hanin biwāyim . . .	204. I shall be beaten.
Ā dimem . . .	Pāyim . . .	Pākum . . .	205. I go.
Tu dime . . .	Pāi . . .	Pāki . . .	206. Thou goest.
Se dimān . . .	Paghā . . .	Pagā . . .	207. He goes.
Ama dimek . . .	Paēs . . .	Pāk <sup>s</sup> . . .	208. We go.
Mē dimāneo . . .	Pāēda . . .	Pākida . . .	209. You go.
Tōme dimet . . .	Pāin . . .	Pākin . . .	210. They go.
Ā gāim . . .	(Ā) gikyim . . .	.....	211. I went.
Tu gais . . .	(T*) gikyl . . .	.....	212. Thou wentest.
Se ga . . .	(Ūs*) gik . . .	.....	213. He went.

English.	Bashgali (of Kāmdāsh).	Wai-ālā (Waigal).	Wasf-veri or Verou.	Kālāshā.
214. We went . . .	Imā gomish . . .	Yema gōmish . . .	Asē pezaksamish . . .	Ābi parōmi . . .
215. You went . . .	Shā gōr . . .	Vi gōē . . .	Mit pezaksinch . . .	Ābi parāli . . .
216. They went . . .	Angi gwa . . .	Tē gōt . . .	Mā pezegusto . . .	Teh parōn . . .
217. Go . . .	Profā . . .	Chū or I . . .	Isht . . .	Pāri . . .
218. Going . . .	Yenda . . .	.....	Pizmāsh . . .	Parik weov . . .
219. Gone . . .	Gusya . . .	Gōsta . . .	Pezeksaso . . .	Gālah . . .
220. What is your name ?	Tuse nam kai aze ? . . .	To-ba nam kas ver ? . . .	I nam pesnemes ? . . .	Tai nōm kie ghin ? . . .
221. How old is this horse ?	Ina nahp chi-se bise ? . . .	I gurō kiti vel beōsta ver ? . . .	Uū iri nerag utau esela ? . . .	Ia hāsh kimōn kau thi ghin ? . . .
222. How far is it from here to Kashmir ?	Anista Kashmir chōk bu-āyur azile ? . . .	Ateo-bē Kashmir kiti sudu ver ? . . .	Alā Kashmir nerag tikkō oso ? . . .	Andei Kashmir kimōn dēgha ghin ? . . .
223. How many sons are there in your father's house ?	Tu tot p-amā chi pitr asht ? . . .	To-ba tatō-ba ama kiti piuti vret ? . . .	I yā tarage nerag piē ast ? . . .	Mimi dādo dura kimōn putr āsan ? . . .
224. I have walked a long way to-day.	Ōntā pishtruk gajar belyuk put-tā pilingi sum. . . .	Yē ann garogh echohu pōt gōsta vrem. . . .	Unzū ittīn tagera skal tūd pezaksom. . . .	Ā ōja bō phōn kāsi āsam . . .
225. The son of my uncle is married to his sister.	I mam pitras aske-ste sus ightri karisse. . . .	Ima tatō-ba piutrus tashō-ba sōs ightri kerēsta ver. . . .	Molig piē mish siust wente palōgo. . . .	Mai mōa putras tase bābas jah kai āsov. . . .
226. In the house is the saddle of the white horse.	Kashiri nahpe-ste zin p-ama aze. . . .	Kashera gurō adicham karā vūsta ama ter ver. . . .	Kashire iri-iri zin tarag tī owo. . . .	Gōra hāshes hun dura ghin . . .
227. Put the saddle upon his back.	Zin pa-pī teh . . .	Tashō-ba yā-paī adicham karavē. . . .	Zhin sumish tu-gichi stawe . . .	Tā-ne thāra hun thāi . . .
228. I have beaten his son with many stripes.	I aske pitras belyuk bāzi vinessi. . . .	I tashō-ba piutrus echohu bāza mili vibi vrem. . . .	Unzū sumish piē skal wenzig mish pe sūhpōmo. . . .	Ā tā-a putras bō badri gri tyai āsam. . . .
229. He is grazing cattle on the top of the hill.	Aske ishtakyur-wai bada u-pachur undran-e. . . .	Se eolakuridiga adā sheo charayāst. . . .	Sū ishtchuga lapperik shkhō ayāmeso. . . .	Se chau-gūri brō-una brō-sahō-na chareik dai. . . .
230. He is sitting on a horse under that tree.	Aske aki karu pagyur ev ushp pa-tser jenas-e. . . .	Se ush-tuma-ka akeō pē gurō-ka yā-paēō nishinista ver. . . .	Sū esle ghtiup tu khushh attege iri-tu-gloh mahlekso. . . .	Se ek hāshes thāra she-tarai mut nūpō-na nizi āsov. . . .
231. His brother is taller than his sister.	Aske-ste brōs aske-ste susas-tā ūre aze. . . .	Tashō-ba brā-a tashō-ba sōs-kane dregela ver. . . .	Sumish wayeh sumish siust litē eso. . . .	Tā-ne bāyas tā-ne bābas-pī hūtalā āsov. . . .
232. The price of that is two rupees and a half.	Aske-ste mupi dū tange je adili aze. . . .	Tashō-ba miul dū rupai ek adili ver. . . .	Sumish miul lne tanga attege vigh nikh eso. . . .	Tā-ne kreh dū rupāya she khōnda ghin. . . .
233. My father lives in that small house.	I-ste tot aske parmistak ama tā nighen-e. . . .	Ima tato-ba lāmustōk ama-ka nighās. . . .	Um yā sū bannie tarag ashlekso. . . .	Mai dāda tara jahātak hūndun-a nistu-dai. . . .
234. Give this rupee to him.	lne tange aske preh . . .	I rupaya tashō preh . . .	Uū tanga sumish aphleh . . .	Shāma rupaya tā deh . . .
235. Take those rupees from him.	Aske tā amgi tangē ungao . . .	Tēv rupayan tashō-ka vēch. . . .	Marga tanga sumish pa ilgēseh. . . .	Teh rupaya tā pī gri . . .
236. Beat him well and bind him with ropes.	Aske lēstekte vih kani ge mesh geru. . . .	Tashō bōsta-ka vibi ntrē-ka mili grūt. . . .	Sū ischumogli pesumtish mana temōdeh. . . .	Teh prushh lāri she rajuk gri bhōni. . . .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern)	English.
Ama gaik . . . .	(Hamā) gichis . . . .	Gikis . . . .	214. We went.
Mē gaū . . . .	(Hēmā) gichu . . . .	Gikyī . . . .	215. You went.
Teme gaīt . . . .	(Ūt*) ginch . . . .	.....	216. They went.
Di . . . .	Pā or <u>shār</u> . . . .	.....	217. Go.
Dimeni . . . .	<u>Shār</u> wā (m.), <u>shār</u> wī (f.) .	<i>Ditto: also</i> parēwā (m.), parēwī (f.)	218. Going.
Disān . . . .	Patik (m.), pat <sup>ch</sup> (f.) .	.....	219. Gone.
To-na nam ki <u>thana</u> ? .	Tēnā nāmī kō <u>shē</u> ? . .	.....	220. What is your name ?
Woi gōrā kata felio-na <u>thana</u> ?	El <sup>a</sup> gōrā kau umari hās ? .	Yō gōrā kā sālā hās ?	221. How old is this horse ?
Ite-na Kashmirā-ke kata durāe <u>thana</u> ?	El <sup>a</sup> jai Kashmīr kau dūr <u>shē</u> ?	Mētē Kashmīr kau dūr <u>shid</u> ?	222. How far is it from here to Kashmir ?
To-no bābo-na amā kata pult <u>thana</u> it ?	Tēnā tātē gōsh <sup>a</sup> g kā puṭ- hlēlā hāin ?	Tēnā tātī gōshing kā puṭ- hlēlā hāin ?	223. How many sons are there in your father's house ?
Ā nun lau giri tanaīm .	N <sup>a</sup> n bō pan hanichamai .	N <sup>a</sup> n mam bō pan kaimam .	224. I have walked a long way to-day.
Mo-na bobā-na pult tasa-ni sase gaitus.	Mēnā mambē puṭ-hlē ōṭī sāyā kāicha.	Mēnā mambisam puṭ-hlē ūṣī sāyā pilā gōrawāl kākīn.	225. The son of my uncle is married to his sister.
Ūzalo gōrā-ni shingāsan amā <u>thini</u> .	Gōsh <sup>a</sup> g shilig gōrā zina <u>shē</u>	Gōshing kuchā shilig gōrā zina <u>shid</u> .	226. In the house is the saddle of the white horse.
Shingāsan tasa-ni pishṭia <u>thowo</u> .	Ōṭī chana zin jā	Ōṭī chandā zin jā	227. Put the saddle upon his back.
Mui tasa-na pulta lau badlē <u>thlitum</u> .	Ōṭīs kiṭ <sup>a</sup> lai mam bō hani- kam.	Ūṣē puṭ-hlē mam bō wāri- laidē hanikam.	228. I have beaten his son with many stripes.
Se ḍal khurwodia gala sātīmān.	Ūṣ <sup>a</sup> māl charēghā dārē <u>sh<sup>a</sup>rā</u> .	Ūṣ <sup>a</sup> ād <sup>a</sup> mī māl charēgā dārē mundā.	229. He is grazing cattle on the top of the hill.
Se tene muṭa patoi yak gōrā ratai nishi <u>thana</u> .	Ūṣ <sup>a</sup> gōrā <u>sh<sup>a</sup>rā</u> mōtē lēnā hālēwās.	Ūṣ <sup>a</sup> ād <sup>a</sup> mī gōrā chandā n <sup>a</sup> wās kaṭṭī nēlā.	230. He is sitting on a horse under that tree.
Tasa-na bliaio tasa-ni sase pere-na <u>uthala thana</u> .	Ōṭīs lāyā ōṭīs sās dē uchat hās.	Ūṣī lāyā ūṣī sāyā dē gand hās.	231. His brother is taller than his sister.
Tasa-na mul du rupaio adeli <u>thana</u> .	Ōṭīs kimatē dō nim rūpai <u>shē</u> .	Ūṣī kimatē dō nim rūpai <u>shid</u> .	232. The price of that is two rupees and a half.
Mo-na bāp tasa pola amā nishimān.	Mēnā tātīm Ūṣ <sup>a</sup> chanṭā gōsh <sup>a</sup> g taghā.	Mēnā tātīm Ūṣē chanṭā gōshing tigā.	233. My father lives in that small house.
Woi rūpai tasa <u>thla</u> .	Ōṭī āntē hamē ēkī rūpai dēā.	Hami i rūpai ūṣī dēā .	234. Give this rupee to him.
Tasa rūpaia tasa pere-na gab	Ōṭī ōdai t <sup>a</sup> rūpaii gōra .	Ūṣī udai ōṭē rūpai gōra	235. Take those rupees from him.
Tasa lau gam <u>thli</u> koṭi kheorē <u>thli</u> geṭṭā.	Ōṭī khub hana d <sup>a</sup> m <sup>a</sup> nṭ <sup>a</sup> ki dē tīnga.	Ūṣī khub hana d <sup>a</sup> m <sup>a</sup> nṭ <sup>a</sup> -kīlāi dē tīnga.	236. Beat him well and kind him with ropes.



English.	Baghali (of Kāmdēh).	Wai-ālā (Waigal).	Wasl-vari or Veron.	Kālāghā.
337. Draw water from the well.	Pani-le ov ūk <u>shov</u> .	Bimkeō-pa ao vai- <u>shao</u> .	Aḍa mal panea ēveh lek <u>shēh</u> .	Pati- <u>ghōya</u> -ni uk ohhalai .
338. Walk before me.	Ī pa-myuk pilingyū .	Ī ri <u>sh</u> tāri-kāṭi i .	Um timigi ūrias .	Mai pi- <u>ghumber</u> kāsi .
339. Whose boy comes behind you ?	Tu piṭbar kō aṭi an ?	Kuma dabala to-ka patkēr ēast ?	Tesh wi <u>sh</u> okī-tak tē-maso ?	Mimi pi <u>gh</u> tō kās sūda in- dai ?
340. From whom did you buy that ?	Aske kut-tan muri prē-ti unguta ?	Tashō-ba kū-ka miul prē vō kūra ?	Sū tesh milyā pī ūgogo ?	Ābi <u>gh</u> -tōh kās pī kre-dai ugri oī ?
341. From a shop-keeper of the village.	Bṛagam ev sandāgar-tā .	Dē <u>sh</u> -kē ek sandā-chilō-ka .	Tigim sandā ilgia-panea .	Grōmō-na ek oṭādas pi .

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Kuie-na aũ.khaṛo . .	Chāē wark kanna	Chāē kuchai wark kana	237. Draw water from the well
Mo-na pudami gir	Mēnā pōṛa pā (or <u>shār</u> )	.....	238. Walk before me.
Kasa-na ṭekura to-na patana jimān ?	Kis kiṭ <sup>1</sup> lō tēnā p' <u>sh</u> kin <u>shār</u> wā hās ?	Kis kiṭ <sup>1</sup> lai tēnā p' <u>sh</u> kin <u>shār</u> awā hās ?	239. Whose boy comes behind you ?
Tasa kasa pere-na muli gūteo ?	El' kī ōdai mōlē gurēkē ?	.....	240. From whom did you buy that ?
Lāmo-na saudagar pere-na.	Lāmai dukāndār	Lāmai dukāndār ōdai mōlē gurēkam.	241. From a shop-keeper of the village.



## KHŌ-WĀR, CHITRĀLĪ, OR ARNIYA.

This language passes under various names. It is called Khō-wār<sup>1</sup> by the people who speak it,—the Chitrālīs, or as they call themselves, Khōs. It is usually called Chitrālī and sometimes Qāshqārī by the English. It was called 'Arnyia' by Leitner, the name being based on the Shin word *Arinah*, employed to designate a portion of Yāsīn where Khō-wār is spoken.

'Chitrār, or Qashqār as it is called by the Pathāns, is bounded on the north by the Hindū Kush range, separating it from Badakhshān and Wakhān; on the south by the Indus, Swāt, and Panjkōrā Kohistāns, and the Asmar district: on the east by Kanjut, Gilgit, Puniāl, and Dir; and on the west by the Hindū Kush and Kāfiristān.'<sup>2</sup>

Khō-wār is the language generally spoken throughout Chitrāl, as far down as Drōsh. It is also spoken by people residing in the Ghizr valley (east of the Shandur Pass) as far as Gupis. In some parts such as Yāsīn, Lutkoh, Madaglasht and Narsāt, the people have dialects of their own, but they all know Khō-wār.

According to tradition the whole Chitral Valley was once occupied by Kāfirs, and some Kāfir tribes, *e.g.* the Kalāshīs, still inhabit it. This tradition is borne out by the fact that the Kāfir languages are much more nearly related to those of the Dard Group than either of these groups is to Khō-wār. The last, though undoubtedly a Dardic language, differs from the other two in some essential particulars, such, even, as the forms of the personal pronouns, in which it agrees rather with the Ghalchah languages to the north. It looks as if the whole tract comprising the present Kāfiristān, Chitrāl, and Gilgit was once occupied by one homogeneous race, which was subsequently split into two by a wedge of Khō invasion, representing members of a different, but related, tribe coming from the north. In order to exemplify this, I here give a table showing a number of words in Khō-wār with the corresponding words in two Kāfir and two Dard languages.

English.	Khō-wār.	KĀFIR GROUP.		DARD GROUP.	
		Bashgali.	Fāshā.	Shinā.	Kāshmiri.
Bad	<i>shum</i>	<i>digar</i>	<i>khācha</i>	<i>kāchō</i>	<i>koch</i> "
Behind	<i>achē</i>	<i>piṭbar</i>	<i>piṣhṭō</i>	<i>phatū</i>	<i>pata</i>
Black	<i>shā</i>	<i>shī</i>	<i>krūna</i>	<i>kinō</i>	<i>krēhun</i> "
Bone	<i>hol</i>	<i>attī</i>	<i>atī</i>	<i>atī</i>	<i>aḍij</i> "
Cow	<i>lēshū</i>	<i>gāo</i>	<i>gak</i>	<i>gō</i>	<i>gāo</i>
Deep	<i>kulum</i>	<i>guṛu</i>	<i>gūt</i>	<i>gutūmō</i>	<i>gūtul</i> "
Dog	<i>rēni</i>	<i>kuṛi</i>	<i>shēr</i>	<i>shū</i>	<i>hūn</i> "

<sup>1</sup> The word is 'Khō-wār,' not 'Kō-wār,' as spelt by O'Brien. The people of Chitrāl pronounce it 'Kō-wār' or 'K'ō-wār,' *k*<sup>1</sup> being a slightly aspirated *k*. I am indebted to Major D. L. R. Lorimer, Assistant Political Agent at Chitrāl, for this information.

<sup>2</sup> O'Brien. *Khōwār Grammar*, I. i.

English.	Khō-wār.	KĀFIR GROUP.		DARD GROUP.	
		Bashgalī.	Kalashā.	Shinā.	Kashmirī.
Eye	ghēch	achēh	ech	achh	achh'
Finger	chamūt	angur	angō	agūi	ong <sup>n</sup> j <sup>n</sup>
Head	sor	shēi	shish	shish	shar
Heavy	kāyā	gāno	agūroka	agūrū	gōb <sup>n</sup>
High	zhang	ūre	hūtala	othalō	wātul <sup>n</sup>
Horse	istōr	ushp	hāsh	ashpō	gur <sup>n</sup>
Husband	māsh	mōsh	berū, mōch	barō	bartā
Is	asūr, shēr	aze	āsōv, shūu	hanū	ohhuh
Rise	ruphēh	ushtā	ushīi	uthā	wōth
Silver	drukḥm (cf. δραχμή)	ariu	rūwa	rāp	rōp-
Son	zhau	pitr	pūtr	puoh	pāt <sup>n</sup>
Sour	shut	chēnai	chakra	churkō	tsōk <sup>n</sup>
Star	istāri	rashṭa	tāri	tārū	tārūk <sup>n</sup>
Stone	bōrt	wōtt	batt	bat	kūn <sup>n</sup>
Sweet	shirīn	machē	māhora	mōrō	mōdur <sup>n</sup>
Tongue	igini	dītē	jīb, jip	jīb, jip	sēv
Was	āsistai	azi	āsīs	asū	ōs <sup>n</sup>

It must not be assumed that Khō-wār is so different from the other Pīācha languages as the foregoing table seems to show. It is designedly compiled to display points of difference, not points of agreement.

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The following sketch of Khō-wār grammar is based on Captain O'Brien's work and has been revised on the spot by Khan Sahib Abdul Hakim Khan, to whom I am indebted for many improvements and corrections.

## I.—PRONUNCIATION.

- (a) *Vowels.* *a, ā, i, ī, u, ū, ē, ai, o, au*, as in Indian languages. *a*, as the *a* in *nest*; *ā*, as in English *hat*; *i*, as in *tent* or *nest*; *o*, as in English *hot*, *o* like the first *o* in *promote*, or the *o* in the French word *notre*, the short sound of *o* in the English word *home*. An acute accent marks the accented syllable. Thus, *anām*.
- (b) *Consonants.* *kā, kh, gā, q*, are the Persian and Arabic *ك, خ, ج, ق*, respectively. The letter *j* has a lingual sound, between *l* and *r*. The letter *ng* is pronounced like the English *ng* in 'sing.' *Tā* is pronounced like the *tā* in *thin*. *Pā* is pronounced *pā*, not *f*. The letters *tē* and *dā* represent the well-known sounds of Pashtō and Kāshmiri.

## II.—NOUNS.

The *Plural* is formed by a ling *a, ān, or ēn*. There are two *Declensions*: (a) *Animate*, (b) *Inanimate*.

1st Declension.		2nd Declension.	
Sing.	Plur.	Sing.	Plur.
Nom. <i>Daq</i> , a boy.	<i>Daq</i> .	<i>An</i> , a mountain.	<i>An</i> .
Acc. <i>Daq-o</i> , a boy.	<i>Daq-ān</i> .	<i>An-o</i> , a mountain.	<i>Ann-ān</i> .
Gen. <i>Daq-o</i> , of a boy.	<i>Daq-ān</i> .	<i>An-o</i> , of a mountain.	<i>Ann-ān</i> .
Dat. <i>Daq-o-tē</i> , to a boy.	<i>Daq-ān-tē</i> .	<i>An-o-tē</i> , to a mountain.	<i>Ann-ān-tē</i> .
Abl. {	<i>Daq-o-sar</i> , from or by a boy.	<i>An-ār</i> , from or by a mountain.	<i>An-ār</i> .
	<i>Daq-o-sum</i> , with a boy.	<i>An-o-sum</i> , with a mountain.	<i>Ann-ān-sum</i> .
	<i>Daq-o-sāra</i> , on a boy.	<i>An-o-tēka</i> , on a mountain.	<i>Ann-ān-tēka</i> .

In the First Declension, the word for 'from' is *sar*, and for 'on' is *sāra*, both added to the Genitive. In the Second Declension the word for 'from' is *ār*, added to the Nominative, and for 'on' is *tēka*, added to the Genitive. The word for 'with' is *sum*, added to the Genitive in both declensions. The Interrogative is formed by adding *a*, or lengthening a final *a* to *ā*. Thus, *kimāri-a*, is it a woman?

*Adjectives* precede the noun they govern, and remain unchanged for gender or number.

III.—PRONOUNS: (a) *Personal*—

I.		Thou.		He, she, it; This, That.					
Sing.	Plur.	Sing.	Plur.	Singular.			Plural.		
				Present.		Absent.	Present.		Absent.
				Near.	Remote.	More Remote.	Near.	Remote.	More Remote.
Nom. <i>dwa</i> .	<i>ispā</i> .	<i>tu</i> .	<i>pāsa</i> .	<i>kaiga</i> .	<i>kā</i> .	<i>kāsa</i> .	<i>kamā</i> .	<i>kāt</i> .	<i>kādā</i> .
Acc. <i>ma</i> .	<i>ispā</i> .	<i>ta</i> .	<i>pāsa</i> .	<i>kāmu</i> .	<i>korō</i> .	<i>kritogho</i> or <i>togho</i> .	<i>kamitan</i> .	<i>kētan</i> .	<i>kādātan</i> .

These are all declined quite regularly like nouns. In the Ablative case of the pronouns of the third person, the appropriate positions must be used, according as the pronoun represents an animate or an inanimate object.

When *kās* is a pronominal adjective, then *kās* may be used for the Nominative or Accusative Singular only. Thus, *kās māgh prai*, that man gave or beat. Similarly, when *kāsa* is used as an adjective, its Accusative Singular only may be *kādā*. Thus, *kādā māgho-tē prāni*, they gave to that man; *kādā māgho prāni*, they beat that man.

(b) *Interrogative Pronouns*—

*kā*, who; obl. form *kāe*, e.g. *kāe-te*, to whom?  
*kā*, which? *kānā*, *kānā*, or *kānā*, which one?  
*kānā*, *kānā*, *kānā*? do not change their form in declension.

(c) *Relative Pronouns*—

There is no proper relative pronoun. For 'the man who went,' we say *kāghān māgh*, literally, the gone man.

(d) *Reflexive Pronoun*—

*tan*, self.

## GRAMMAR.

## IV.—VERBS.

## A.—Verb Substantive—

(a) *Defective*.—There are two; (1) referring to animate, and (2) referring to inanimate objects.(1) *Asik*, to be: noun of agency, *asák*, one who is.

	Sing.	Plur.
Pres. 1. <i>asúm.</i>	<i>asúi.</i>	
I am. 2. <i>asús.</i>	<i>asúmi.</i>	
3. <i>asúr.</i>	<i>asúni.</i>	

	Sing.	Plur.
Past. <i>ásistam.</i>	<i>ásistam.</i>	
I was. <i>ásistau.</i>	<i>ásistami.</i>	
<i>ásistai.</i>	<i>ásistani.</i>	

The second syllable is very lightly pronounced, and the second *s* is often omitted.(2) *Shik*, to be: noun of agency, *shák.*, that which exists.Pres. *shér*, it is; *shéni*, they are.  
Past. *o-shói*, it was; *oshóni*, they were.(b) *Complete*, *Bik*, to become.

This is irregular.

Past Part., *biti*, having become; Noun of agency, *bak*, he who becomes.

	Sing.	Plur.	Pres. Definite, Sing.	Plur.	Past, Sing.	Plur.	Perfect, Sing.	Plur.
Pres.-Future, I become or shall become.	1. <i>bóm.</i>	<i>bósi.</i>	I am becoming. 1. <i>bóm-an.</i>	<i>bósy-an.</i>	I became. 1. <i>bóstam.</i>	<i>bóstami.</i>	I have become. 1. <i>bíti asúm.</i>	<i>bíti asúsi.</i>
	2. <i>bós.</i>	<i>bósi.</i>	2. <i>bós-an.</i>	<i>bómy-an.</i>	2. <i>bóst.</i>	<i>bóstami.</i>	2. <i>bíti asús.</i>	<i>bíti asúmi.</i>
	3. <i>bói.</i>	<i>bóni.</i>	3. <i>bóy-an.</i>	<i>bóny-an.</i>	3. <i>bóst.</i>	<i>bóstami.</i>	3. <i>bíti asúr.</i>	<i>bíti asúni.</i>
					3. <i>bóy.</i>	<i>bóny.</i>	or <i>bírai.</i>	or <i>bíráni.</i>

*Bírai* and *bíráni* may also be used in the sense of the Present.

	Sing.	Plur.	Pluperfect, Sing.	Plur.	Subjunctive, Sing.	Plur.
Imperfect, I was becoming.	1. <i>bá-oshám.</i>	<i>bá-oshám.</i>	I had become. 1. <i>bíru-oshám.</i>	<i>bíru-oshám.</i>	Should I become. 1. <i>bésám.</i>	<i>bésám.</i>
	2. <i>bá-oshó.</i>	<i>bá-oshami.</i>	2. <i>bíru-oshó.</i>	<i>bíru-oshami.</i>	2. <i>bésú.</i>	<i>bésúmi.</i>
	3. <i>bá-oshói.</i>	<i>bá-oshóni.</i>	3. <i>bíru-oshói.</i>	<i>bíru-oshóni.</i>	3. <i>bésír.</i>	<i>bésíni.</i>

*Imperative*,—*bós*, become thou; *bár*, let him become; *bósi*, let us become; *bór*, become you; *bóni*, let them become.B.—Auxiliary Verbs.—Pres. *asúm*, etc. The same as the Verb Substantive.

	Sing.	Plur.
Past, I was. 1. <i>oshám.</i>	<i>oshám.</i>	
2. <i>oshó.</i>	<i>oshami.</i>	
3. <i>oshói.</i>	<i>oshóni.</i>	

This is only used as an auxiliary, and never as a finite verb.

*Ganik*, to take.Root, *gan*: Pres. Part., *gánika*, taking.Past Part., *gáni*, having taken;Imperfect Base, *ganá*; Pluperf. Base, *ganirú*.

## C.—Regular Verb—

The Infinitive ends in *ik* or *ik*. The Root is found by dropping the *ik* or *ik* of the Infinitive.The Present Participle adds *a* to the infinitive.The Past Participle drops the *k* of the infinitive.The Imperfect Base adds *a* to the root.The Pluperfect Base adds generally *ru* to Past Participle.

	Sing.	Plur.
Present-Future, I take or shall take. Root 2. <i>gan-is.</i>	<i>gan-im.</i>	<i>gan-isi.</i>
plus terminations. 3. <i>gan-ir.</i>	<i>gan-im.</i>	<i>gan-imi.</i>

Some verbs form the Present-Future and Present Definite with *ó* and some with *u*. Thus, *péshik*, to shoot; Pres.-Fut. *pésh-um*; *dák*, to give; *d-óm*.

	Sing.	Plur.
Present Definite, I am taking. Adds 2. <i>gan-is-an.</i>	<i>gan-im-an.</i>	<i>gan-isy-an.</i>
an to Pre-3. <i>gan-ir-an.</i>	<i>gan-im-an.</i>	<i>gan-imy-an.</i>
sent-Future. or <i>gánian.</i>		

	Sing.	Plur.
Past, I took. Past Participle plus terminations. 2. <i>gáni-stau.</i>	<i>gáni-stam.</i>	<i>gáni-stami.</i>
3. <i>gáni-stai.</i>	<i>gáni-stami.</i>	<i>gáni-stani.</i>

Verbs with infinitives in *ik* form the Past in *estam* or *estam*. Thus: from *róik*, to say: Past, *réstam*. The letter *s* in *estam*, etc., is often omitted. Thus, *gáni-tam*.

	Sing.	Plur.
Imperfect, I was taking. 1. <i>ganá-oshám.</i>	<i>ganá-oshám.</i>	<i>ganá-oshám.</i>
Imperfect base plus Auxiliary Past. 2. <i>ganá-oshó.</i>	<i>ganá-oshami.</i>	<i>ganá-oshami.</i>
3. <i>ganá-oshói.</i>	<i>ganá-oshóni.</i>	<i>ganá-oshóni.</i>

	Sing.	Plur.
Perfect, I have taken. 1. <i>gáni-asúm.</i>	<i>gáni-asúi.</i>	<i>gáni-asúi.</i>
Past Part. 2. <i>gáni-asús.</i>	<i>gáni-asúmi.</i>	<i>gáni-asúmi.</i>
plus Auxiliary Present. 3. <i>gáni-asúr.</i>	<i>gáni-asúni.</i>	<i>gáni-asúni.</i>

	Sing.	Plur.
Pluperfect, I had taken. 1. <i>ganirú-oshám.</i>	<i>ganirú-oshám.</i>	<i>ganirú-oshám.</i>
had taken. 2. <i>ganirú-oshó.</i>	<i>ganirú-oshami.</i>	<i>ganirú-oshami.</i>
en. Plur. 3. <i>ganirú-oshói.</i>	<i>ganirú-oshóni.</i>	<i>ganirú-oshóni.</i>

	Sing.	Plur.
Subjunctive, Should I take. Root plus terminations. 1. <i>(ki) gán-ésam.</i>	<i>(ki) gán-ésam.</i>	<i>(ki) gán-ésam.</i>
2. <i>(ki) gán-ésú.</i>	<i>(ki) gán-ésúmi.</i>	<i>(ki) gán-ésúmi.</i>
3. <i>(ki) gán-ésír.</i>	<i>(ki) gán-ésíni.</i>	<i>(ki) gán-ésíni.</i>

	Sing.	Plur.
Imperative, Take thou. Root plus terminations. 1. ....	<i>gan-ísí.</i>	<i>gan-ísí.</i>
2. <i>gan-és.</i>	<i>gan-ísí.</i>	<i>gan-ísí.</i>
3. <i>gan-ésír.</i>	<i>gan-ísí.</i>	<i>gan-ísí.</i>

	Sing.	Plur.
1. ....	<i>gan-ísí.</i>	<i>gan-ísí.</i>
2. <i>gan-és.</i>	<i>gan-ísí.</i>	<i>gan-ísí.</i>
3. <i>gan-ésír.</i>	<i>gan-ísí.</i>	<i>gan-ísí.</i>

D.—Irregular Verbs.—Verbs whose infinitives end in *ik* have the Imperfect Base in *éa*. Thus, *baghshik*, to sing. Imperfect base, *baghshéa*.

The following verbs are irregular, in the tenses shown below. In the other tenses they are regular:—

- (1) *bik*, to be able; Past, *obé'stam*, etc.
- (2) *bik*, to go; Imperfect base, *boghá*; Pluperfect base, *boghádú*; Past, Sg., *bághéstam*, *bagháu*, *baghat*; Pl., *bághéstam*, *bághéstami*, *bághéni*; Subjunctive, *boghésám*, etc.; Imperative, *bághésh*, etc.
- (3) *gik*, to come; Past Part., *giti*; Past, Sg., *há'stam*, *hai* or *girú*; Pl., *há'stam*, *há'stami*, *há'ni* or *girú*; Imperative, *giáh*, *gyár*, etc.
- (4) *an-gik*, to bring; Past Part., *an-giti*; Past, Sg., *al-é'stam*, *al-áu*, *al-ai* or *an-giru*; Pl., *al-é'stam*, *al-é'stami*, *al-é'ni* or *angiru*.
- (5) *korik*, to do; Pluperfect base, *kárdú*; Past, Sg., *dréstam*, *arú*, *arér*; Pl., *dréstam*, *aré'stami*, *aré'ni*.
- (6) *dik*, to give; Past Part., *díti*; Past, Sg., *phré'stam*, *prā* or *prau*, *prai*; Pl., *phré'stam*, *phré'stami*, *prāni*; Imperative, Sg., *dét*, *déyār*; Pl., *déyār*, *déyāni*.
- (7) *alík*, to take away; Past Part., *al'ti*; Past, Sg., *awé'stam*, *awai*, *awai*; Pl., *awé'stam*, *awé'stami*, *awé'ni*; Imperative, 2 Sg., *alós*.
- (8) *nishik*, to sit; Past, Sg., 2, *nisháu*; 3, *nishai*; Pl., 3, *nishāni*.
- (9) *shik*, to eat; Past Part., *shati*; Pluperfect Base, *shárdú*; Past, Sg., *oyó'stam*, *oyóu*, *oyóí*; Pl., *oyó'stam*, *oyó'stami*, *oyó'ni*.
- (10) *nishik*, to leave, come out; Past, Sg., 2, *nisháu*; 3, *nishai*; Pl., 3, *nishāni*.
- (11) *nishik*, to take out; Imperative, Sg., 2, *nā'sh* or *nawsh*.



The language of the two following Specimens, for which I am indebted to Colonel B. E. M. Gordon, C.I.E., D.S.O., Assistant British Agent, Chitral, closely agrees with that given in the preceding grammatical sketch, but, Khō-wār being an unwritten language, there are some minor differences which may be noted. The following are the principal.

There is a tendency to shorten the *o* of the oblique case singular so that it is sometimes reduced to *u*, as in *pulungusht-u* (acc. sg.), a ring.

In the pronouns we have *kaya* for *haiya*, this.

In the verbs there is a tendency to contraction. Thus, *astai* for *āsistai*, he was, *astani* for *āsistani*, they were, and for *hóstām*, I became, *hōtam*.

In the Present, Future and Present Definite, we have *kōsi* for *korosi*, we shall do.

In the Past Tense, the *s* of the typical *st* is sometimes dropped. Thus, *bozhitai* for *bozhistai*, he divided; *khulētai* for *khulēstai*, he consumed; both *rēstai* and *rētai*, he said; *poshtai* for *poshistai*, he saw; *chokitai* for *chokistai*, he fell upon.

In the Imperative mood, note *dyōr*, give ye.

[ No. I.]

## DARDIC SUB-FAMILY

KHÖ-WÄR.

## SPECIMEN I.

(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)

I mōsh-o jū zhizhau astani. Hatēt-an muji  
 One man-of two sons were. Them (sign of accusative case) among  
 tsirō tat-o-tě rēstai, 'ē tat, ma-tě ma bash-o tan māl-ār  
 younger father-to said, 'O father, me-to my share own property-from  
 ki ma-tě tariran dēt.' Hāsa hatēt-an muji tan daulat-o  
 that me-to falleth give.' He them among own wealth (acc. sg.)  
 bozhitai. I kamā bas achhār tsiro zhau tan mālān chhik  
 divided. A few days after younger son own property (goods) all  
 blatsēstai o-chě dudēri bhathan-o-tě rahi hōr, o-chě hatēra  
 collected and distant country-to started became, and there  
 badmasti kori tan daulat-o tonjēstai. Kya  
 riotous-living having-done own wealth (acc. sg.) lost. At-the  
 wakht ki chik khulētai hatē mulk-a dish draghānj hoi,  
 time that all he-consumed that country-in bad famine became,  
 o-chě hasa chan hoi. Hasa baghai o-chě i quwating bhatandār  
 and he in-want became. He went and one wealthy native  
 mōsh-o-sum just hoi. Hasa mōsh hatogho  
 man-with joined became. That man him  
 tan chhatrān muji khūkān rochhik-o wēshēstai; hatogho armān. oshoi  
 own fields among swine grazing-for sent; of-him longing was  
 khūkān zhibarm photan-sar tan khoyān-o arthiyēk-o. Kā hatogho-tě  
 swine food husks-from own belly satisfying-for. Anyone him-to  
 no dya o-shoi. Thē fahm-a giti tan jān-o-sum lyu prai,  
 not give would. Then senses-to coming own self-with words gave,  
 'kanduri muzdūrān ma tat-o daulat-a shapik zhuti  
 'how-many hired-servants my father's wealth-with food having-eaten  
 hatēt-an-sar bēsh di boyan o-chě awa chhui-ēn bryūm-an.  
 them-from spare also becomes and I hunger-of dying-am.  
 Ruphi tat-o gona bī hatogho-sum lyu dom, "ē tat,  
 Having-risen father near having-gone him-with words I-will-give, "O father,

awa Khudāi o-chē ta prushṭa sharmanda hotam. Awa ta zḥau  
*I God and thee before ashamed have-become. I thy son*  
 bik-o lāyiqā no asum; ma tan ī muzdūr-o chaqa  
*of-being fit not am; me own one hired-servant (acc. sg.) like*  
 kori halawēh." Ruphi tat-o nasa baghai; walēkin hasa  
*having-made keep." Haning-risen father near went; but him*  
 dodēri-a gyawa tat hatogho poshtai togho jān puli  
*distant-at coming father him saw his life (i.e. heart) having-burnt*  
 dē baghai zḥau-o gōri chokitai o-chē bah arēr. Zḥau tat-o-tē  
*running went son's neck fell-on and kiss did. Son father-to*  
 rēstai, 'ē tat, awa Khudāi o-chē ta prushṭa sharmanda hotam.  
*said, 'oh father, I God and thee before ashamed have-become.*  
 Awa hami-ghār achē ta zḥau bik-o lāyiqā no asum.' Tat tan  
*I now-from after thy son of-being fit not am' Father own*  
 shādarbakan-tē bandēstai, 'ho jam chalai angiti hamu anjaur,  
*servants-to ordered, 'very good clothes having-brought him put-on,*  
 ī pulungusht-u hamu chamut-o dyōr. kaush ham-u anjaur, thē  
*one ring his finger-on give, shoes him put-on, then*  
 shapik zhibosi o-chē khushāni kōsi; गया-ki ma zḥau bhirti astai,  
*food we-will-eat and merriment we-will-do; as-if my son dead was,*  
 hanise गया-ki wā junu hoi; गया-ki tonj biru oghoi, wā lēn  
*how as-if again alive became; as-if lost become was, again found*  
 hoi.' Hattēt khushāni korik-a prani.  
*became.' They merriment doing commenced.*

Hatogho lyuthrō zḥau hasa wakht tan chhatr-ān muji astai. Hant-ghār gyawa  
*His elder son at-that time own fields among was. There-from coming*  
 dur-o-tē shoyēko bashēik o-chē phonik-o awāz togho karn prai. I  
*house-to nearing singing and dancing-of sound his ears-on fell. One*  
 shādar-o hui diti bashar arēr, 'kya bashēik o-chē kya phonik shēr?'  
*servant call having-given enquiry made, 'what singing and what dancing is?'*  
 Hasa yu prai, ki 'ta brār giti asur; ta tat hatogho tāza  
*He words gave, that 'thy brother come is; thy father his well*  
 gik-o-pachēn chasht diti asur.' Hasa kbafa hōr, adrēpi bik-o  
*coming-for feast given has.' He annoyed became, inside of-going*  
 rai no arēr. Tat bēri niai hatogho khēshēstai. Hasa  
*wish not did-make. Father outside emerging him entreated. He*  
 tat-o-tē jawāb prai, 'yā lolēh, hamūni sāl ta-tē khizmat nrēstam;  
*father-to answer gave, 'here look, so-many years thee-to service I-did;*  
 kya wakht ta hukm-o khōr nō arēstam; hamuni khizmat  
*at-any time thy orders-of otherwise not I-did-do; so-much service*  
 korik-e tu hēch kya wakht ī chhani ma-tē no prau, ki  
*having-done thou not at-any time one kid me-to not garest, that*

tan yār-ān-sum i-bitī zhuti khushāni korēsam.  
*own friends-with together having-eaten merriment I-would-have-made.*

Walēkin kya wakht ki ta haya zhau hai, kā ki ta daulat-o  
*But at-what time that thy this son came, who that thy wealth*  
 kachniyan-sum tonjēstai, tu hamu pachēn chasht prau.' Tat togho-iś  
*prostitutes-with lost, thou him for feast gave.' Father him-to*

rētai, 'ē zhau tu mudām ma-sum asus, ma kya-rakh ki shēr ta  
*said, 'O son thou always me-with art, my whatever that is thine*  
shēr; ispa-tē khushāni korik munāsib oshoi kya-pachēn-ki ta haya  
*is; us-to merriment making becoming was because thy this*

brār bhirti astai, junu hoi; tonj bitī astai, wā lēn hoi.'  
*brother dead was, alive became; lost become was, a in found became.'*

[No. 2.]

## DARDIC SUB-FAMILY.

KHÖ-WÄR.

## SPECIMEN II.

*(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)*

I-zamānā Yārkan-o bol Chitrār-o royan bandī kori  
*Once-upon-a-time Yarkand-of army Chitral-of people prisoner having-made*  
 Yārkan-a aldū birani. Nimēzh-o anus girū bādshā hukm kārdū  
*Yarkand-in carried-away had. 'Id-of day came king order made*  
 zindān-o duwarth-o hurūr tā-granish-a-pat kanduri bandī ki  
*prison-of door-of open up-to-midday as-many prisoners that*  
 yao-nisāni āzād. Ju mōsh birani i dēh-ār. Tan muji  
*came-out would-be-free. Two men were one village-from. Themselves among*  
 janjāl kārdū. I-wālyo rārdū, 'Thamūnyak-ēn bisi,' tē i-wālyo  
*dispute made. One-of-them said, 'Thamūnyak-via we-will-go,' while one-of-them*  
 rārdū, 'Kashālagah-ēn bisi.' Thamūnyak o-chē Kashālagah hatētan  
*said, 'Kashālagah-via we-will-go.' Thamūnyak and Kashālagah their*  
 dēh-o sho-ya ju pōn birani. Hatēt haya janjāl-a blēchiru. Roi  
*village near two roads were. They this dispute-in remained. People*  
 chhik khalās biti boghdū. Zindān-o duwarth wā hotin birū.  
*all liberated having-become went. Prison-of door again closed became.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time the army of Yarkand having made the people of Chitral prisoners carried them away to Yarkand. On the day of the 'Id festival the king (i.e. of Yarkand) gave an order that the door of the prison should be opened and kept open up till mid-day, and that as many prisoners as came out (during that time) should be allowed to go free. Among the prisoners there were two men from the same village. These men disputed among themselves. One said we will go home by the Thamūnyak road, while the other said we will go by the Kashālagah road. Thamūnyak and Kashālagah were two hamlets near different roads leading to their village. They continued to dispute in this manner, while all the rest of the people became free and went away. The prison door was closed again (and the two disputants remained inside).

I	jā	troi	chōr	pōnj	chhoi	sot	osht	nēoh	josh	josh-i
One	two	three	four	five	six	seven	eight	nine	ten	eleven
joh-jū	josh-troi	josh-chōr	josh-pōnj	josh-chhoi	josh-sot	josh-osht				
twelve	thirteen	fourteen	fifteen	sixteen	seventeen	eighteen				
josh-nēoh	bishr	bishr-josh	jū-bishr	jū-bishr-josh	troi-bishr	troi-bishr-josh				
nineteen	twenty	thirty	forty	fifty	sixty	seventy				
chōr-bishr	chōr-bishr-josh	pōnj-bishr or shōr.								
eighty	ninety	hundred.								

# STANDARD LIST OF WORDS AND SENTENCES IN KHÖ-WÄR.

English.	Khö-wär.	English.	Khö-wär.
1. One . . .	I.	26. He . . .	Haa.
2. Two . . .	Jü.	27. Of him . . .	Hatogho or togho or hore or hamu.
3. Three . . .	Troi.	28. His . . .	Hatogho or togho or hore or hamu.
4. Four . . .	Chör.	29. They . . .	Hattöt or hätt.
5. Five . . .	Pönj.	30. Of them . . .	Hatötan or hötan.
6. Six . . .	Choi.	31. Their . . .	Hatötan or hötan.
7. Seven . . .	Sot.	32. Hand . . .	Host.
8. Eight . . .	Osht.	33. Foot . . .	Pöng.
9. Nine . . .	Nöch.	34. Nose . . .	Naskär.
10. Ten . . .	Josh.	35. Eye . . .	Qhäch.
11. Twenty . . .	Bighr.	36. Mouth . . .	Apak.
12. Fifty . . .	Jü-bighr-josh.	37. Tooth . . .	Don.
13. Hundred . . .	Shör or pönj-bighr.	38. Ear . . .	Kär.
14. I . . .	Awa.	39. Hair . . .	Single drö, (of head) prähü or phur.
15. Of me . . .	Ma.	40. Head . . .	Sor or kapal.
16. Mine . . .	Ma.	41. Tongue . . .	Ligini.
17. We . . .	Ispa.	42. Belly . . .	Khoyanu or ishkama.
18. Of us . . .	Ispa.	43. Back . . .	Kräm.
19. Our . . .	Ispa.	44. Iron . . .	Chumär.
20. Thou . . .	Tu.	45. Gold . . .	Sörm.
21. Of thee . . .	Ta.	46. Silver . . .	Drukkm.
22. Thine . . .	Ta.	47. Father . . .	Tat.
23. You . . .	Pisa.	48. Mother . . .	Nan.
24. Of you . . .	Pisa.	49. Brother . . .	Brär.
25. Your . . .	Pisa.	50. Sister . . .	Ispusär.

English.	Khô-wâr.	English.	Khô-wâr.
51. Man . . .	Môsh.	78. Eat . . .	Zhîbêh.
52. Woman . . .	Kimêri.	79. Sit . . .	Nîghêh.
53. Wife . . .	Bok.	80. Come . . .	Giêh.
54. Child . . .	Azhêli.	81. Beat . . .	Dêt.
55. Son . . .	Zhan.	82. Stand . . .	Ruphêh.
56. Daughter . . .	Zhâr.	83. Die . . .	Briyêh.
57. Slave . . .	Maristan.	84. Give . . .	Dêt.
58. Cultivator . . .	Dêhqân.	85. Run . . .	Dâwêh.
59. Shepherd . . .	Paghâl.	86. Up . . .	Aih.
60. God . . .	Khudâi.	87. Near . . .	Shoi.
61. Devil . . .	Shaitân.	88. Down . . .	Anh.
62. Sun . . .	Yôr.	89. Far . . .	Dodêri.
63. Moon . . .	Mâs.	90. Before . . .	Prushîi.
64. Star . . .	Istâri.	91. Behind . . .	Achê.
65. Fire . . .	Angâr.	92. Who . . .	Kâ.
66. Water . . .	Ûgh.	93. What . . .	Kya.
67. House . . .	Khatan.	94. Why . . .	Ko.
68. Horse . . .	Istôr.	95. And . . .	O-che.
69. Cow . . .	Lêshu.	96. But . . .	Magar,
70. Dog . . .	Rêni.	97. If . . .	Agar or ki.
71. Cat . . .	Pushi.	98. Yes . . .	DI.
72. Cock . . .	Nar-kûkû.	99. No . . .	No.
73. Duck . . .	Âri.	100. Alas . . .	Ausûz.
74. Ass . . .	Gurdogh.	101. A father . . .	Î tat.
75. Oamel . . .	Uf.	102. Of a father . . .	Î tat-o.
76. Bird . . .	Boik.	103. To a father . . .	Î tat-o-tê.
77. Go . . .	Boghêh.	104. From a father . . .	Î tat-o-sar.



English.	Khô-wâr.	English.	Khô-wâr.
105. Two fathers . . .	Jâ tat-gini.	131. A bad girl . . .	I shum kumôru.
106. Fathers . . .	Tat-gini.	132. Good . . .	Jam.
107. Of fathers . . .	Tat-gini-ân.	133. Better . . .	Bo jam.
108. To fathers . . .	Tat-gini-ân-tê.	134. Best . . .	Nicho bo jam.
109. From fathers . . .	Tat-gini-ân-sar.	135. High . . .	Zhang.
110. A daughter . . .	I shûr.	136. Higher . . .	Bo shang.
111. Of a daughter . . .	I shûr-o.	137. Highest . . .	Nicho bo shang.
112. To a daughter . . .	I shûr-o-tê.	138. A horse . . .	I iatar.
113. From a daughter . . .	I shûr-o-sar.	139. A mare . . .	I madian.
114. Two daughters . . .	Jû shûr-gini.	140. Horses . . .	Iatar-ân or iatar.
115. Daughters . . .	Zhûr-gini.	141. Mares . . .	Madian or madian-ân.
116. Of daughters . . .	Zhûr-gini-ân.	142. A bull . . .	I rôghû.
117. To daughters . . .	Zhûr-gini-ân-tê.	143. A cow . . .	I lôghû.
118. From daughters . . .	Zhûr-gini-ân-sar.	144. Bulls . . .	Rôghû or rôghû-ân.
119. A good man . . .	I jam môgh.	145. Cows . . .	Lôghû or lôghû-ân.
120. Of a good man . . .	I jam môgh-o.	146. A dog . . .	I rôni.
121. To a good man . . .	I jam môgh-o-tê.	147. A bitch . . .	I iatri rôni.
122. From a good man . . .	I jam môgh-o-sar.	148. Dogs . . .	Rôni or rôni-ân.
123. Two good men . . .	Jû jam môgh.	149. Bitches . . .	Iatri rôni or iatri rôni-ân.
124. Good men . . .	Jam môgh or jam roi.	150. A he-goat . . .	I nâri pai.
125. Of good men . . .	Jam môgh-ân or jam roi-ân.	151. A female goat . . .	I iatri pai.
126. To good men . . .	Jam môgh-ân-tê or roi-ân-tê.	152. Goats . . .	Pai-ân.
127. From good men . . .	Jam môgh-ân-sar or roi-ân-sar.	153. A male deer . . .	I rous (a musk deer).
128. A good woman . . .	I jam kimêri.	154. A female deer . . .	I iatri rous.
129. A bad boy . . .	I shum daq.	155. Musk deer . . .	Rous or rous-ân.
130. Good women . . .	Jam kimêri-ân.	156. I am . . .	Awa aum.
		157. Thou art . . .	Tu aum.

	Khô-vêr.
1) .	Awa phrêtam or phrêstam.
Past	Tu pran.
se) .	Hasa prai.
we) .	Ispa phrêtam or phrêstam.
Past	Pisa phrêtami or phrêstami.
Past	Hatêt prâni.
.	Awa dôman.
.	Awa diâ oghtam or di â oghostam.
.	Awa, dirô oghtam or dirô oghostam.
.	Awa kya dôma.
.	Awa dôm.
.	Tu dôa.
.	Hasa doi.
.	Ispa dôai.
.	Pisa dômi.
.	Hatêt dôni.
.	Ma diko baq.
.	Awa dêôno hotam.
.	Awa dêôno biru oghtam
.	Awa dêôno bôm.
.	Awa bîman.
.	Tu bîsan.
.	Hasa bîran.
.	Ispa bîsi.
.	Pisa bîmi.
.	Hatêt bîni.
.	Awa baghêstam.

English.	Khô-wâr.	English.	Khô-wâr.
105. Two fathers . . .	Jû tat-gini.	131. A bad girl . . .	I ghum kumoru.
106. Fathers . . .	Tat-gini.	132. Good . . .	Jam.
107. Of fathers . . .	Tat-gini-ân.	133. Better . . .	Bo jam.
108. To fathers . . .	Tat-gini-ân-tê.	134. Best . . .	Nicho bo jam.
109. From fathers . . .	Tat-gini-ân-sar.	135. High . . .	Zhang.
110. A daughter . . .	I zhûr.	136. Higher . . .	Bo zhang.
111. Of a daughter . . .	I zhûr-o.	137. Highest . . .	Nicho bo zhang.
112. To a daughter . . .	I zhûr-o-tê.	138. A horse . . .	I istôr.
113. From a daughter . . .	I zhûr-o-sar.	139. A mare . . .	I madian.
114. Two daughters . . .	Jû zhûr-gini.	140. Horses . . .	Istôr-ân or istôr.
115. Daughters . . .	Zhûr-gini.	141. Mares . . .	Madian or madian-ân.
116. Of daughters . . .	Zhûr-gini-ân.	142. A bull . . .	I rêghû.
117. To daughters . . .	Zhûr-gini-ân-tê.	143. A cow . . .	I lôghû.
118. From daughters . . .	Zhûr-gini-ân-sar.	144. Bulls . . .	Rêghû or rêghû-ân.
119. A good man . . .	I jam môgh.	145. Cows . . .	Lôghû or lôghû-ân.
120. Of a good man . . .	I jam môgh-o.	146. A dog . . .	I rêni.
121. To a good man . . .	I jam môgh-o-tê.	147. A bitch . . .	I istri rêni.
122. From a good man . . .	I jam môgh-o-sar.	148. Dogs . . .	Rêni or rêni-ân.
123. Two good men . . .	Jû jam môgh.	149. Bitches . . .	Istri rêni or istri rêni-ân.
124. Good men . . .	Jam môgh or jam roi.	150. A he-goat . . .	I nâri pai.
125. Of good men . . .	Jam môgh-ân or jam roi-ân.	151. A female goat . . .	I istri pai.
126. To good men . . .	Jam môgh-ân-tê or roi-ân-tê.	152. Goats . . .	Pai-ân.
127. From good men . . .	Jam môgh-ân-sar or roi-ân-sar.	153. A male deer . . .	I rous (a musk deer).
128. A good woman . . .	I jam kimêri.	154. A female deer . . .	I istri rous.
129. A bad boy . . .	I ghum daq.	155. Musk deer . . .	Rous or rous-ân.
130. Good women . . .	Jam kimêri-ân.	156. I am . . .	Awa asum.
		157. Thou art. . .	Tu asus.

English.	Khô-wâr.	English.	Khô-wâr.
158. He is . . .	Hasa asur.	185. I beat ( <i>Past Tense</i> ) .	Awa phrêtam or phrêstam.
159. We are . . .	Ispa asusi.	186. Thou beatest ( <i>Past Tense</i> ).	Tu prau.
160. You are . . .	Pisa asumi.	187. He beat ( <i>Past Tense</i> ) .	Hasa prai.
161. They are . . .	Hatêt asuni.	188. We beat ( <i>Past Tense</i> )	Ispa phrêtam or phrêstam.
162. I was . . .	Awa asistam.	189. You beat ( <i>Past Tense</i> ).	Pisa phrêtami or phrêstami.
163. Thou wast . . .	Tu asistan.	190. They beat ( <i>Past Tense</i> ).	Hatêt prâni.
164. He was . . .	Hasa asistai.	191. I am beating . . .	Awa dôman.
165. We were . . .	Ispa asistam.	192. I was beating . . .	Awa diâ osh <sup>h</sup> tam or diâ oshostam.
166. You were . . .	Pisa asistami.	193. I had beaten . . .	Awa, dirô osh <sup>h</sup> tam or dirô oshostam.
167. They were . . .	Hatêt asiatani.	4. I may beat . . .	Awa kya dôma.
168. Be . . .	Bôs.	195. I shall beat . . .	Awa dôm.
169. To be . . .	Bik.	196. Thou wilt beat . . .	Tu dôa.
170. Being . . .	Bika.	197. He will beat . . .	Hasa doi.
171. Having been . . .	Biti.	198. We shall beat . . .	Ispa dôsi.
172. I may be . . .	Awa kya bôma.	199. You will beat . . .	Pisa dômi.
173. I shall be . . .	Awa bôm.	200. They will beat . . .	Hatêt dôni.
174. I should be . . .	Ma biko bash.	201. I should beat . . .	Ma diko bash.
175. Beat . . .	Dêt.	202. I am beaten . . .	Awa dôno hotam.
176. To beat . . .	Dik.	203. I was beaten . . .	Awa dôno biru osh <sup>h</sup> tam
177. Beating . . .	Deôno.	204. I shall be beaten . . .	Awa dôno bôm.
178. Having beaten . . .	Diti.	205. I go . . .	Awa bîman.
179. I beat . . .	Awa dôman.	206. Thou goest . . .	Tu bîsan.
180. Thou beatest . . .	Tu dôsan.	207. He goes . . .	Hasa bîran.
181. He beats . . .	Hasa dôian.	208. We go . . .	Ispa bîsi.
182. We beat . . .	Ispa dôsyân.	209. You go . . .	Pisa bîmi.
183. You beat . . .	Pisa dômyan.	210. They go . . .	Hatêt bîni.
184. They beat . . .	Hatêt dômyan.	211. I went . . .	Awa bashêstam.

English.	Khō-wār.	English.	Khō-wār.
212. Thou wentest . . .	Tu baghan.	227. Put the saddle upon his back.	Hun-o hatogho-sora dēt.
213. He went . . .	Hasa baghai.	228. I have beaten his son with many stripes.	Awa hatogho zhan-o bo bragh-ār-sōra diti asum.
214. We went . . .	Ispa baghēstam.	229. He is grazing cattle on the top of the hill.	Hasa lōṭ-pongi-ān an-o phura rachhīran.
215. You went . . .	Pisa baghēstami.	230. He is sitting on a horse under that tree.	Hasa hatē kan-o mula i istōr-o-sōra nighi asur.
216. They went . . .	Hatēt baghani.	231. His brother is taller than his sister.	Hatogho brār hatogho ispusār-o sar zhang asur.
217. Go . . .	Boghēh.	232. The price of that is two rupees and a half.	Hatogho wagh jū rupaiā o-chē phat ghēr.
218. Going . . .	Boghawa or bika.	233. My father lives in that small house.	Ma tat hatē lōṭ khatana hēl boyan.
219. Gone . . .	Boghdū.	234. Give this rupee to him.	Haiya rupai-o hatogho-tē dēt.
220. What is your name ?	Ta nām kya ghēr ?	235. Take those rupees from him.	Hatē rupai-ān hatogho-sar ganēh.
221. How old is this horse ?	Haiyā istōr kamā sāla asur ?	236. Beat him well and bind him with ropes.	Hatogho jam ban dēt o-chē ghimēni-ān sora botēh.
222. How far is it from here to Kashmir ?	Hami ghār Kashmīr-o-tē kanduri dodēri ghēr ?	237. Draw water from the well.	Chah-ār āgh nāzēh.
223. How many sons are there in your father's house ?	Ta tat-o dura kamā zhan asuni ?	238. Walk before me . . .	Ma sar nast bitī kōsth.
224. I have walked a long way to-day.	Awa hanun bō pon kosi asum.	239. Whose boy comes behind you ?	Kōs daq ta achia gōian ?
225. The son of my uncle is married to his sister.	Ma mik-o zhan tan ispusār-o alti asur.	240. From whom did you buy that ?	Hatogho kōs-sar krēnitau ?
226. In the house is the saddle of the white horse.	Ishpāra istōr-o hun duri ghēr.	241. From a shopkeeper of the village.	Dēh-o i dukāndār-o sar.

### DARD GROUP.

The Dard Group includes the following languages,—Shinā, Kāshmīrī, and Kōhistānī. Of these, Shinā is the purest example of the group. Kāshmīrī, with its literary tradition, has imbibed too much civilization and vocabulary from India to make it a typical Dard language. Kōhistānī, on the other hand, is a group of uncultivated dialects near the Indian frontier, all of which have been influenced not only by Indian languages but also by Paṣhtō.

## SHINĀ.

This is the language spoken in Gilgit and the neighbouring valleys. Properly it is the language of the Shin tribe, who, although numerically inferior, have established their language to the exclusion of others wherever they have penetrated. Amongst the many dialects of Shinā now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Burushaskī, and of late, with Kāshmīrī, owing to an immigration of Kāshmīrīs which took place about a century and a half ago.<sup>1</sup>

In various dialects, Shinā is the language of the Gurēz Valley in Kashmīr, of the Astōr Valley, and of the Gilgit<sup>2</sup> district as far north as Yāsīn and Hunza. It also extends down the Indus Valley through the Chilās country, as far as Pālus and Kōlī, close to the Indus Kōhistān, on the left bank of that river. Again, to the east, in Baltistān, there are isolated colonies of Dards, still speaking their original language.

Shinā has many dialects. The principal are,—

1. Gilgitī, the dialect of the Gilgit Valley.
2. Astōrī, the dialect of the Astōr Valley.
3. Chilāsī. This is the dialect spoken lower down the Indus, not only in Chilās, on the south side of the river, but also on the north side, in Durēl, Hudar, etc. It continues down both sides of the Indus as far as Tangir and Sazīn, and it is thence spoken as a second language as far as Kōlī and Pālus. It is also spoken in the valley of Roshan, and, sporadically, to the north and west of the true Shinā area, owing to one branch of the original Chilāsīs, the Machūchīs, having become widely scattered. The other branch of the original Chilāsīs is known as 'Bhōṭ.' Chilāsī closely resembles Astōrī.
4. Gurēzī. This is the dialect of the Gurēz (Gurais) Valley. It resembles Chilāsī, the sister dialect spoken in Chilās, and the Brōkpā of Drās. It is also spoken by a colony of Gurēzīs who have settled in the village of Niāt, which lies to the west of the Gurēz Valley, in the Chilās country, north-east of the Babusar Pass.
- 5 & 6. Brōkpā of Drās and of Dāh-Hanū. The Shins of Baltistān are called Brōkpā, or Highlanders, by the Baltī, and are scattered over various parts of the country. The Brōkpā of Skārdū and the vicinity speak Astōrī, and those of Drās and the neighbouring country, a peculiar dialect of their own. Higher up the Indus, on the frontier between Baltistān and Ladākh, in the country round Dāh, and in the Hanū Valley, they speak another dialect of Shinā. This differs so much from those spoken by the other Brōkpā, that they are obliged to use the Baltī language when conversing with them.
7. A North-Western dialect, without a name, spoken to the north-west of Gilgit.

<sup>1</sup> Biddulph, *Tribes of the Hindoo Koosh*, p. 86. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame Bailey informs me that the correct name of the language is 'Shinā,' with the accent on the last syllable, not 'Shinā.'

<sup>2</sup> According to Drew, *Jummoo and Kashmir*, p. 406, the people themselves call this word Gilyit, but all people of other races who have had occasion to use the name, Kashmiris, Sikhs, Dōgrās, and Europeans, have caught the sound as Gilgit. Vigne says that the real name is Gilid, and Dr. Leitner speaks of Gilghit or Gilt.

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## GILGITI.

The following account of the grammar of the Gilgit dialect of Shinā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

**I. PRONUNCIATION.**—Besides the usual pairs of short vowels, *a* (as in 'America,' or the *u* in 'nut') and *ā*, *e* and *ē*, *i* and *ī*, *o* and *ō*, *u* and *ū*, there are two very common sharpened vowels represented by *á* and *é* (here the *é* does not represent the accent). These are pronounced like the *a* in 'have,' and the *e* in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by *ei*. Colonel Biddulph represents it by *eyi*. Other writers represent it by *ai*. The transliterations *ai* and *ei* probably represent local differences of pronunciation. The former is evidently the original.

The letters *ū* and *ō* are continually interchanged. Thus, *dēgō* or *dēōū*, he gave; *būn* or *bōn*, we shall become. In *mālus* for *mālōsé*, *ō* has been changed to *u*. The Gilgit specimens give the Agent case of *rō*, he, as *rōsé*. I presume that this *ō* is to be pronounced as in German.



Final vowels, especially *é*, are over and over again elided. Thus, *másé* or *más*, by me; *malosé* or *malus*, by a father; *dijété* or *dijét*, to a daughter; *gōtérō*, *gōtérū* or *gōtér*, in a house; *mishtō* or *misht*, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have *béin* for *béyānī*, she is becoming; *tēgun* for *tégānō*, he has made; *pinēgun* for *pinēgānū*, he is seated; *wātun* for *wātānū*, he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are *muk*, a face, Hindōstānī *mukh*; *koiki*, to eat, H. *khānā*; *kojoiki*, to ask, H. *khōjnā*, to seek; *bāgō*, a share, H. *bhāg*; *majā*, among, H. *mājh*; *sāti*, with, H. *sāth*. Indeed the only certain aspirate occurring in the List and Specimen is in the word *phatū*, after, in which it is distinctly reported, as something peculiar, that the *h* is clearly heard. Less certain is the word *dhog*, joined. The original writer may intend to represent by *dh*, the sound of *th* in 'this.'

On the other hand, the spirant letters *f* (as in 'fan'), *kh* (as the *ch* in 'loch') and *th* (as the *th* in 'thin') are not uncommon. Thus, *faroiki*, to turn (compare Hindi *phirnā*); *toiki* or *thoiki*, to do, to make (Sanskrit root *dhā*, place); *tei* or *thai*, thy; *khuk*, a pig.

The existence of cerebral letters in *Shinā* is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of *Shinā* which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,' *gōt*, and the Dative postposition as *té*, not *tē*. The *Shinā* word for 'great' takes two different forms in the Specimen. We have *barō kohner*, a great famine; *bodō dūr*, very far; *barō puch*, the elder son; and *hodé baré-jī*, for many years.<sup>1</sup>

The letter *zh*, pronounced as the *s* in 'pleasure,' is interchangeable with *jr*. Thus, *manuzhō* or *manujrō*, a man; *zhā* or *jrā*, a brother. Similarly *ch* is interchangeable with *tr*, as in *ché* or *tré*, three; *chakoiki* or *trakoiki*, to see.

**II.—NOUNS.—Gender.**—There are two genders, masculine and feminine. Examples of feminine nouns are *mālī* or *mā*, a mother; *tiki*, bread; *dūr*, distance; *dér*, belly. Nouns in *ō* form their feminines in *ī*. Thus, *mālō*, father; *mālī*, mother. Some nouns indicate gender by prefixing *bīrō*, male, and *sonohī*, female. Thus, *bīrō hāren*, a male deer; *sonohī hāren*, a female deer.

**Number.**—The nominative plural almost always ends in *é*. Examples are—

Singular.	Plural.
<i>mālō</i> , a father.	<i>māléd.</i>
<i>manuzhō</i> , a man.	<i>manuzhéd.</i>
<i>ashpō</i> , a horse.	<i>ashpéd.</i>
<i>dōnō</i> , a bull.	<i>dōnéd.</i>
<i>bām</i> , a mare.	<i>bāméd.</i>
<i>gō</i> , <i>gāo</i> , a cow.	<i>gāvé.</i>
<i>mūgar</i> , a goat.	<i>mūgaréd.</i>
<i>hāren</i> , a deer.	<i>hārenéd.</i>
<i>chai</i> , a woman.	<i>chaityé.</i>
<i>rupai</i> , a rupee.	<i>rupaidé.</i>
<i>bandish</i> , a command.	<i>bandishéd.</i>

<sup>1</sup> Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in *Shinā*—in the name itself of the language there is a cerebral *n*,—but that they are not commonly marked in writing or recognised by Indian scribes. He says that the word for 'house' is certainly 'gōt,' not 'gōt.'

Other plurals are *dāré*, sons; *pēārē*, shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly :—

Singular.	Plural.
<i>dī</i> , a daughter.	<i>dījāré</i> .
<i>shū</i> , a dog.	<i>shū</i> .
<i>dēs</i> , a day.	<i>dēsī</i> .
<i>khuk</i> , a pig.	<i>khukī</i> , swine.

With regard to *shū*, *dēsī* and *khukī*, it may be noted that Colonel Biddulph makes all nouns, except those ending in *ō*, form their plurals in *ī*.

**Case.**—All nouns appear to be declined in the same way. We commence by giving the declension of *manughō*, a man, and of *puch*, a son.

*Manughō*, a man.

Singular.	Plural.
Nom. <i>manughō</i> , a man.	<i>manughé</i> , men.
Acc. <i>manughō</i> , a man.	<i>manughé</i> , men.
Ag. <i>manughō-sé</i> , by a man.	<i>manughé-sé</i> , by men.
Inst. <i>manughō-sāti</i> , with a man.	<i>manughé-sāti</i> , with men.
Dat. <i>manughé-té</i> , to a man.	<i>manughō-té</i> , to men.
Abl. <i>manughé-jō</i> , from a man.	<i>manughé-jō</i> , from men.
Gen. <i>manughei</i> , of a man.	<i>manughō</i> , of men.
Loc. <i>manughé-rō</i> , in a man.	<i>manughō-rō</i> , in men.

*Puch*, a son.

Singular.	Plural.
Nom. <i>puch</i> , a son.	<i>puché</i> , sons.
Acc. <i>puch</i> , a son.	<i>puché</i> , sons.
Ag. <i>puch-sé</i> , by a son.	<i>puché-sé</i> , by sons.
Inst. <i>puch-sāti</i> , with a son.	<i>puché-sāti</i> , with sons.
Dat. <i>puché-té</i> , to a son.	<i>puchō-té</i> , to sons.
Abl. <i>puché-jō</i> , from a son.	<i>puché-jō</i> , from sons.
Gen. <i>puchei</i> , of a son.	<i>puchō</i> , of sons.
Loc. <i>puché-rō</i> , in a son.	<i>puchō-rō</i> , in sons.

Note that in the above a final vowel is very frequently elided, so that we have words like *manughōi*, for *manughō-sé*; *manughét*, for *manughé-té*; and *manughér*, for *manughé-rō*.

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, *ei*, in the latter case, being contracted to *é*. We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in *ei*. Thus, *puchei*, of a son. This *ei* is often written *ai*. Colonel Biddulph writes it *é*, and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

specimen are *mālei*, of a father; *dījei*, of a daughter; *as̄pei tilén*, the saddle of the horse; *chinché chērū-jé*, on the top of a hill (compare Colonel Biddulph's spelling above); *kūiei dūkāndārē-jō*, from a shopkeeper of the village; *jābei bāgō*, the share of the property; *guiei*, (a man) of the country; *ūnai*, of hunger; *kromei matlab*, the meaning of the work (*matlab* being feminine).

The genitive plural always ends in *ō*. Thus, *mālō*, of the fathers; *dījānō*, of the daughters.

The *Accusative* is always the same as the nominative. Thus, *agui-rō barōnō vich, neh pēzārē rései pā*, put a ring on his finger and shoes on his feet.

The *Agent* case plays a more important part in *Shinā* than in Indo-Aryan languages. In them the subject of a transitive verb is put into the agent case only when the verb is in one of the tenses derived from the past participle. In *Shinā*, on the contrary, the subject of a transitive verb is put into the agent case, in whatever tense (even the present or the future) the verb may be. Thus, not only have we *másé* (Agent case of *mā*, I) *shidēgas*, I struck, but also *másé shidamus*, I am striking, and *másé shidam*, I shall strike.

This case is formed by adding *sé* to the nominative. The final *é* is often dropped, so that we find only *s*. Examples of its employment occurring in the Specimen are *chunō-sé rēgō*, the younger one said; *chunō puch-sé asbāb jamā-tēgō*, the younger son collected the property; *jéki khuk-sé kāsō*, (husks) which the swine were eating; *kō-gā manujrōk-sé ne dēgō*, no man gave; *mālus* (with elision of final *é*, and change of *ō* to *u*) *rō pachēgō*, the father saw him; *tei mālō-sé onus tēgun*, thy father has made a feast; and many others.

The *Instrumental* is formed by suffixing *sāti*, with. This word is used to mean both 'by means of' and also 'together with.' In the Specimens it is usually, but not always, suffixed to the nominative. Sometimes it is suffixed to the genitive. Examples of the use of this postposition are *sāié-* (genitive of *sāh*) *-sāti*, (married) with the sister; *bāli-sāti gané*, bind with ropes; *guiārñaké-sāti dhog bū*, he became joined with a citizen; *dilé-sāti puroiki*, to fill with husks; *tomō sōmé sāti ghuriār tham*, I may make rejoicing with my friends.

The *Dative* is formed by suffixing *té*, often reduced to *t*, to the genitive. Thus, *mālē-té* or *mālēt*, to a father; *dījēté* or *dījēt*, to a daughter; *dūr guiekélé*, to a far country; *chunō-sé tomō bābété rēgō*, the younger said to his father. Sometimes the postposition is suffixed to the nominative, as in *ekōté hō-thēgō*, he called to one (of his servants); *jawābō-majā mālōté rēgō*, in answer he said to his father. In two instances the postposition appears to have been dropped. These are, *mā aisei puché bohō mustekāh dēgānus*, I have given a great beating to his son; *manujrōke*, to a man (there were two sons). Examples of the dative plural are *mālō-té* or *mālōt*, to the fathers; *dījārō-té* or *dījārōt*, to the daughters; *kachāk naukarō-té tiki bēn*, to how many servants is there bread; *bābō-sé tomō shadarō-té rēgō*, the father said to his servants; *kanchaniō-té*, to harlots.

The postposition of the *Ablative* is *jō*, which in the singular is added to the genitive. In the plural it is added to the nominative. Examples are, *mālō-jō*, from the father or from the fathers; *dījē-jō*, from a daughter; *dījārē-jō*, from daughters; *sāié-jō ghigā*, better than the sister; *kulhē-jō wō nikālē*, draw water from the well; *dūkāndārē-jō*, from

a shopkeeper; *dēsī-jō phatū*, after (a few) days; *bohté-jō mishté chilé*, clothes better than all, the best clothes; *naukaré-jō ekōté hō-thēgō*, he called to one from (among) his servants.

The *Locative* is formed by adding *rō* (often written *rū*)<sup>1</sup> to the genitive. The final vowel is often dropped. Thus, *gōtér* (List No. 223) or *gōté-rō* (226), in the house; *éh guié-rō ek kohner wātō*, in that country a famine came; *cheché-rō*, in the field; *agui-rō* (for *aguié-rō*), on (his) finger.

*Other postpositions*.—Several other suffixes or postpositions occur in the Specimens, of which the following may be noted.

*K* added to a noun gives the force of an indefinite article. It is a contraction of *ek*, one. Thus, *manuzhō-ké*, of (or to) a man (there were two sons): *guiārné-ké-sāti*, with a countryman; *kō-gá manuzhō-k-sé ne dēgō*, no man gave.

*Ajé* or *'jé* means 'on.' Thus (Biddulph) *gōté-ajé*, on the house; *aisei deihi-'jé tilén dé*, put the saddle on his back; *chinché chērū-'jé*, on the top of a hill; *ashpé-'jé pinēgun*, he is seated on a horse; *rō charchi-'jé wātō*, he came on thought, he came to himself; *chakei-'jé* (nom. sing. *chak*) *dītō*, he fell on (his) neck.

*Kāreō*, for. Thus, *khukī cheroiki-kāreō*, for feeding swine. When added to pronouns these are put in the agent case; for examples see below.

*Majā*, among, in. Thus, *shadar-majā*, among (thy) servants; *rōsé jawābō-majā mālō-té rēgō*, he in answer said to his father.

*Kirih*, under, as in *oh tomā-kirih*, under that tree.

*Phatū*, behind, after. Thus, *kaisei shūō tū-jō phatū royei*, whose boy comes behind you?

*Apé dēsī-jō phatū*, after a few days. It will be noted that in both cases it governs the ablative.

*Kach*, near. Thus, *tomō bābé-kach bojām*, I will go near (i.e. to) my father; *karē-gá rō . . . gōté kach bū*, when he . . . became near the house. Note that in both cases it governs the shortened form of the genitive.

**Adjectives**.—Adjectives ending in *ō* (and nearly all do so) form their feminine singular in *ī*, their plurals (both masculine and feminine) in *é*. They agree with their nouns in gender and number, but do not, so far as the Specimens show, change for case. In some Shinā papers which I have seen the nominative plural masculine ends in *ī*, the feminine and the other masculine cases of the plural ending in *é*. This is like Colonel Biddulph's nominative plural of nouns ending in a consonant, which also ends in *ī*, but it is not borne out by the Specimens, in which *é* is always used throughout the plural. Perhaps the use of *ī* is a dialectic difference. It is certainly the rule in the Gurāzī dialect (*vide post*).

It appears that adjectives ending in *ō* are (as in the case of nouns) liable to drop the termination. We shall first take the adjective *mishtō*, good, in its various forms, and then some other adjectives which occur in the List and Specimens.

*mishtō manuzhō*, a good man.

*mishtō manuzhei*, of a good man.

*mishté manuzhé*, good men.

<sup>1</sup> Compare *rā*, *rā*, the sign of the Dative in Dras and elsewhere. Also the Persian *rā*.

*mishtë manuzlēō*, of good men.

*mishtë chei*, a good woman.

*mishtë cheiyé*, good women.

*mishtë chilé*, good clothes.

*oh mishtë shidé*, beat him well.

*ané mishtë asī*, this was good (i.e. proper) (that we should rejoice).

*kāchō shūō*, a bad boy.

*kāchī mōteiek*, a bad girl.

*kāch yāoiké-beoiké-sāti karach-tēgō*, he expended in bad walking and sitting (i.e. behaviour).

*sheiō ashpei tilén*, the saddle of the white horse.

*bohtō mustekāh dēgānus*, I have given a great beating.

*mei mālō oh chunō goté-rō bēi hanō*, my father lives in that small house.

*chunō puch-sé bohtī asbāb jamā-tēgō*, the younger son collected all the property.

*tomō mālél-kach wātō*, he went to his own father.

*tomī dēr puroiki*, to fill his own belly.

*pūrī tikh laik bēin*, enough bread is found.

*barō puch cheché-rō asū*, the elder son was in the field.

*ané bodé baré-ji*, for these many years.

*sonchī shū*, a female dog.

*sonché shūi*, female dogs.

Adjectives are compared in the usual way, by placing the noun with which comparison is made in the ablative. Thus :—

*súic-jō zhighū hanō*, he is taller than the sister.

*bohté-jō mishtëō*, better than all, best.

*bohté-jō othalō*, highest.

*bohté-jō mishtë chilé*, the best clothes.

### III.—PRONOUNS.—The pronouns of the first and second persons are :—

	I.	Thou.	We.	You.
Nom.	<i>má</i>	<i>tū</i>	<i>béh</i>	<i>tsōh.</i>
Agent	<i>másé, mās</i>	<i>tūsé, tūs</i>	<i>bésé, bés</i>	<i>tsosé, tsos.</i>
Gen.	<i>mei</i>	<i>tei, thei</i>	<i>asei</i>	<i>tsai.</i>
Obl.	<i>má</i>	<i>tū</i>	<i>asō</i>	<i>tsō.</i>

For the second person, the genitive singular is often written *thei*. In the case of the agent, the final *é* is often dropped. Examples of the employment of these pronouns are :—

*má bojam*, I will go.

*má ash gānus-paiyūk*, I walked to-day.

*másé gunā tēgānus*, I have done sin.

*más tei khidmat tēgas*, I did thy service.

*mei chunōmālei puché-té*, to the son of my uncle.

*mei mālō oh chunō goté-rō bēi hanō*, my father lives in that small house.

*mei mālōi kachāk naukarō-té*, to how many servants of my father.

*mei anō puch mū asū*, this my son was dead.

*mā mōchōt tihré*, walk before me.

*bāgō mā-té dé*, give the share to me.

*ek chalé-gá māt ne dēgānō*, thou didst not give to me even one kid.

*béh bojōn*, we shall go.

*bēsé shuriār tōnas*, we are making rejoicing.

*tū bojé*, thou wilt go.

*tūsé ek chalé-gá ne dēgānō*, thou didst not give even a kid.

*tei ghā wātun, neh tei mālō-sé onus tēgun*, thy brother has come, and thy father has given a feast.

*kéh waqat tei puch wātū*, when thy son came.

*kaisei shūō tū-jō phatū woyei*, whose boy comes behind you?

*Khudā warī gunā tēgānus tū mōchō*, I have done sin against God (and) before thee.

It may be noted that some specimens purporting to represent the Shinā of Gilgit give a feminine plural of the pronoun of the second person, viz. *tsā*, you, agent *tsā-sé*. This form is not borne out by the present Specimen or List, nor is it mentioned by Colonel Biddulph. A similar feminine form does occur in Gurēzī.

There are at least three demonstrative pronouns, each of which can be used for the pronoun of the third person. These are *ō* or *rō*, both used when the object referred to is remote, and *anō* used when the object referred to is near. *Ō* and *rō* may therefore be translated 'he, she, it' or 'that,' and *anō*, 'he, she, it' or 'this.' All three have distinct forms for the feminine in the singular. In the plural there is no distinction of gender.

The following forms of *ō* occur:—

SING.		PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>ō, oh</i>	(?) <i>eh</i>	<i>ai</i>
Agent <i>ōsē</i>	?	(?) <i>aissē</i>
Gen. <i>aicei</i>	?	<i>ainei</i>
Obl. <i>aissē</i>	<i>eh</i>	<i>aine, ainō</i>

The following examples occur:—

*rōsē oh cheché-rō chanēgō*, he sent him into his fields.

*aicei deiki-jé tilén dé*, put the saddle on his back.

*mas aicei puché bohtō mustekāh dēgānus*, I have given a great beating to his son.

*aicei ghā tomā sdié-jō ghigū hanō*, his brother is taller than his own sister.

*aicei gōch*, the price of that.

*anéh rupai aisé-té dé*, give this rupee to him.

*ō mushai sdié sātī*, with the sister of that man.

*oh chunō gōté-rō bēi hanō*, he lives in that small house.

*éh guié-rō*, in that country.

*ai rupaié ghiné*, take those rupees.

*ainé-jō chunō-sé rēgō*, from (among) them, the younger said.

*asbāb ainō-majā bāgēgō*, he divided the goods among them.

*ai shadar-majā sātī té*, put me among those servants.

The pronoun *rō* is thus declined—

SING.		PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>rō</i>	<i>rēh</i>	<i>rēh</i>
Agent <i>rōsé</i>	<i>résé</i>	<i>résé</i>
Gen. <i>rōsei</i>	<i>rōsei</i>	<i>rōnei</i>
Obl. <i>résé</i>	<i>résé</i>	(?) <i>réné</i> , (?) <i>rānō</i>

It will be noted that the agent case singular is *rōsé*, not *rōsē*. In the original manuscript of the Specimen the two dots over the *o* are carefully marked wherever the word occurs. All other specimens of the Gilgit dialect which I have seen give *rōsē*, and so also does Colonel Biddulph. The *ō* is meant, I presume, to sound as in German.

The following examples occur of this pronoun :—

*rō hun-bū*, he arose.

*rō bodō dūr asū*, he was very far off.

*rōsé tomé asbāb ainō-majā bāgēgō*, he divided his own property among them.

*rōsei agui-rō barōnō vich*, put a ring on his finger.

*rōsé résé-té rēgō*, he said to him.

*rését baneré*, put on to him.

*rōsé kārēō ōnus dēga*, for him thou gavest a feast.

The pronoun *anō* is thus declined—

SING.		PLUR.
Masc.	Fem.	Com. Gen.
Nom. <i>anō</i>	<i>anéh, ané</i>	<i>anéh</i>
Agent <i>anisé</i>	<i>anésé</i>	(?) <i>anésé</i>
Gen. <i>anei</i>	<i>anei</i>	(?) <i>anei</i>
Obl. <i>ané</i>	<i>ané</i>	<i>ané</i>

Examples are :—

*mei anō puch mū asū*, this my son was dead.

*kaisé-jō anéh* (fem.) *gōch ginēgānō*, from whom have you bought this ?

*ané* (fem.) *mīshī asī*, this (thing) was right.

*anéh rupai aisé-té dé*, give this rupee to him.

*anō ashpei umer*, the age of this horse.

*anisé kārēō rései mālō dārū wātū*, for this reason his father came outside.

*ané kromēi jék matlab hanī*, what is the meaning of this thing?

*ané bodé bārē-ji*, during these many years.

*anō Kashiré-té kachāk dūr hanī*, how far is it from here to Kashmir?

The *Reflexive Pronoun* is *tomō*, own, referring to any person, like the Hindōstāni *apnā*. It is treated like an adjective. Thus:—

*aisei ghā tomī sādē-jō ghigū hanō*, his brother is taller than his own sister.

*chunō-sē tomō bābē-té rēgō*, the younger said to his own father.

*rōsē tomē asbāb bāgēgō*, he divided his own goods.

*tomī dēr puroiki khiāl-tēgō*, he wished to fill his own belly.

*tomō bābē kach bojām*, I will go to my own father.

*mā tomē shadar majā sāti té*, put me among thine own servants.

*tomō sōmé sāti*, with my own friends.

Other pronouns are:—

*Kō*, who, both relative and interrogative; Agent sing. *kō-sé*; Gen. sing. *kaisei*; Obl. sing. *kaisé*. As an adjective, the oblique form is *kéh*. Examples,—*kō-sé tei jāb fanā-tēgun*, by whom thy property was wasted; *kaisei shūō tū-jō phatū woyei*, whose boy comes behind you? *Kaisé-jō anéh gōch ginēgānō*, from whom did you buy that? *Kéh waqat tei puch wātū*, at what time (*i.e.* when) thy son came.

*jék*, what, both relative and interrogative; plural *jékī*. Examples,—*tei nōm jék hanō*, what is thy name? *jékī khuk-sé kāsō*, (husks) which the swine were eating; *jék mā kach hanō, tei hanō*, what is mine is thine.

*kachāk*, how much, how many, both relative and interrogative. Examples,—*anō ashpei kachāk umer hanī*, how much age is there of that horse, *i.e.* how old is it? *kachāk dūr hanī*, how far is it? *dārē gōtér kachāk hané*, how many sons are there in the house? *jābei bāgō mā-té dé, kachāk māt wān*, give to me the share of the property, as many (things) as come to me.

*kō-gā*, anyone, *kō-gā manuzhōk-sé ne dēgō*, no man gave.

*kō-ek*, a certain, *kō-ek manuzhōké dū dārē asilé*, a certain man had two sons.

*kai-khén, karē-gā*, when; *kéh*, why?

**IV.—VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The Present Tense of the Verb Substantive has, in the singular, separate forms for the Masculine and for the Feminine. In the plural it is of common gender. It is conjugated as follows:—

I am, etc.

SING.		PLUR.
Ma.c	Fem.	Com. Gen.
1. <i>hanus</i>	<i>hanis</i>	<i>hanas</i>
2. <i>hanō</i>	<i>hané</i>	<i>hanat</i>
3. <i>hanō, hanū</i>	<i>hanī</i>	<i>hané</i>



When used as an auxiliary verb, these forms are, as will be seen, generally shortened by the omission of the initial *h*.

The following examples (amongst others) of this tense occur in the List and in the Specimens :—

*tū harkhén má sāti hanō*, thou art ever with me.

*jék má kach hanō, tei hanō*, what is mine is thine.

*tei nōm jék hanō*, what is your name?

*anō ashpei kachāk umer hanī*, of his horse how much age is there, *i.e.* how old is it? (*umer* is feminine).

*ané kromei jék matlab hanī*, what is the meaning of this thing?

The Past Tense has two forms, a longer with *l* in the termination, and a shorter without *l*. Like the present, it has two genders in the singular only.

I was, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>asulus, asus</i>	<i>asilis, asis</i>	<i>asilas, ases</i>
2. <i>asulō, asō</i>	<i>asilé, asé</i>	<i>asilat, asat</i>
3. <i>asulū, asū</i>	<i>asilī, asī</i>	<i>asild, asd</i>

The form without *l* is the only one that is used as an auxiliary verb.

This tense is spelt by some authorities (including Dr. Leitner) with a double *s*. Thus, *assus*, which shows that the accent is on the first syllable.

There are several examples of the third person singular of the shorter form of this tense in the Specimen. We may quote two, one in the masculine and the other in the feminine gender.

*amunāh rō kaikhén dārum bodō dūr asū*, but when he was now a great way off.

*ané might asī*, this (thing, *fem.*) was good.

An infinitive *hanoiki*, to be, also occurs.

Other tenses of the verb substantive are supplied from the verb *boiki*, to become. Thus, *bé*, having been; *bō*, be; *bōm* or *būm*, I shall be, I am; *bōn* or *būn*, we shall be, we are; *béyānū*, he is becoming; *béyānī* or *béin*, she is becoming; *bōnas*, we are becoming; *bū*, he became. Examples are:—

*hun bōm*, I will become arisen.

*yashki ne būn*, I am not fit.

*dhog bū*, he became joined.

With another infinitive, this verb takes the meaning of 'to begin' as in *rō garib boiki bū*, he began to be poor. The same is the case in the Kāfir dialects.

The word *būn*, given in the above example as a form of the first person singular present-future, is really a first person plural, *būn* or *bōn*, we are, used in the sense of the singular.

## B—The Active Verb.

There is only one real tense of the Active verb, *viz.* the present-future, which, as its name implies, has the sense of the present and of the future. The usual sense is that of the future, the definite present being generally employed for the simple present. It may be observed that exactly the same condition of affairs exists in Kāshmīrī.

As for the other tenses, the past is formed by taking the past participle, to which, in the first and second persons, pronominal suffixes are added. In the case of transitive verbs, the past participle is formed by adding *ēgō* or *ēgū* to the root. In the case of intransitive verbs it is formed by adding *ō* or *ū* to the root. Sometimes intransitive verbs take the transitive form of the past participle, and *vice versa*.

The remaining tenses are formed by suffixing auxiliary verbs to the present-future and past tenses.

A conditional mood is formed by suffixing *ajé*, perhaps, to any form of the indicative mood.

Shinā is peculiar in its treatment of transitive verbs. In Indo-Aryan dialects, the subject is placed in the agent case when a transitive verb is in a past tense, and the latter is construed either passively, agreeing in gender with the object, or else impersonally. Thus, *us-nē bāt kahī*, he said a word, literally, by him a word (*feminine*) was said; *us-nē strī-kō mārā*, he struck the woman, literally, by him with reference to the woman a striking was done.

In the case, however, of tenses not formed from the past participle, the sentence is construed actively, and the subject is put into the nominative case, with which (and not with the object) the verb agrees in gender, number and person. Thus, *woh bāt kahtā-hai*, he says a word; *woh us-kō mārī-hai*, she strikes him.

In Shinā, on the contrary, when the verb is a transitive one, in whatever tense it may be, the subject is put into the case of the agent. Thus, we have not only *rōsé* (agent case of *rō*) *shidēgō*, he struck, but also *rōsé shidei*, he strikes or will strike. With this subject (although it is in the agent case) the verb agrees in number and person, and, so far as I can ascertain (though I am doubtful on the point), also in gender.

It is probable that this passive or impersonal construction of all the tenses of a transitive verb is borrowed from the Tibetan dialects spoken to the east of the Shinā country.

I now proceed to give the conjugation of the transitive verb *shidoiki*, to strike.

Principal Parts.

Infinitive,—*shidoiki*, to strike.

Present Participle,—(?) *shidētō*, fem. *-tī*, striking.

Past Participle,—*shidēgō*, *shidēgū*, fem. *-gī*, struck.

Conjunctive Participle,—*shidé*, having struck.

Gerund,—*shidojé*, on striking.

Noun of Agency,—*shidoikik*, one who strikes.

NOTES.—The infinitive ends in *oiki*. It is also a verbal noun, and then means 'the act of striking.' It is frequently governed by postpositions, and in that case the specimen usually, but not always, makes it end in *ke*. Other instances of the use of the infinitive are *puroiki khāl-tēgō*, he wished to fill; *koiki dé*, give to eat; *bachoiki-gā natedoiki pārudū*, he heard singing and dancing; *arū bojoiki khūgh ne bū*, he was not willing to go inside; *kāch yāoiké-beoiké sātī*, with bad walking and sitting (*i.e.* behaviour); *cheroiki kārō chāngō*, he sent (him) to graze; *tei puch rooiké-té yaghi*, fit for calling thy son.

I cannot find any authoritative example of the present participle. The form which I have given is based on a stray word found in Dr. Leitner's Dardistan.

**Past Participle.**—The form *shidēgō*, etc., is only used in the formation of the past tense. When used as a true participle, the form is probably *shidō* or *shidū*, and this form is sometimes employed for the past tense even in the case of transitive verbs, while it is the rule in the case of intransitive ones (see below). An example of a transitive verb is *pārūdū*, he heard (singing and dancing), the past tense of *pārfoiki*, to hear.

It will be observed that this last mentioned past participle is irregular in other respects. There are doubtless many irregular past participles as in other cognate languages. Colonel Biddulph mentions only one, *gō*, gone. I have collected the following small list in the course of my limited reading:—

<i>Infinitive.</i>	<i>Past Participle.</i>
<i>bēioki</i> , to sit.	<i>bēitō</i> .
<i>boiki</i> , to become.	<i>bū</i> .
<i>bojoiki</i> , to go.	<i>gō</i> , <i>gaō</i> .
<i>dījoiki</i> , to fall.	<i>dītō</i> .
<i>mīroiki</i> , to die.	<i>mū</i> , ( <i>mūd</i> , they died).
<i>naijoiki</i> , to lose.	<i>nāt</i> .
<i>pārfoiki</i> , to hear.	<i>pārūdū</i> .
<i>woyoiki</i> , to come.	<i>ālō</i> or <i>wātō</i> (Imperative <i>wā</i> , <i>ē</i> ; <i>wām</i> , I shall come).

Besides these, *jīnō*, alive; *laik*, found; and *dhog*, joined, are probably past participles of verbs the infinitives of which are unknown to me. In the above list I have included both transitive and intransitive verbs for the sake of completeness.

The Gerund is the shortest form of the past participle, governed by the postposition *ajē*, on.

The Noun of Agency is formed by adding *k* to the infinitive. In *talab ginoiki shadar*, a servant who receives wages, there is no final *k*.

The Conjunctive participle is formed by adding *ē* to the root. When a root ends in a vowel contractions occur. The following are further examples of this participle:—*bē*, having become; *arē*, having brought; *kē*, having come; *pacē*, having seen; *pī*, having drunk; *rē*, having spoken; *gyē*, having gone; *bēi*, having sat; *kē*, having eaten. Most of these are given on the authority of Dr. Leitner. There is not a single instance of this participle in the specimen, and it does not play anything like the important rôle that it does in India proper.

**Imperative.** *shidē*, strike thou; *shidyā*, strike ye. Other examples are *bō*, go; *kā*, eat; *bē*, sit; *wā*, *ē*, come; *mīri*, die; *dē*, give; *tīhrē*, walk; *thē*, do. The following imperatives in the father's order to his servants in the specimen are all plurals, but they are singular in form:—

*walē*, bring; *banerē*, put on; *dē*, give; *terē*, make.

Possibly the termination *rē* of *banerē* and *terē* indicates the plural.

### *Present-Future.*

This tense was originally the present, but is now generally used in a future sense. It does not change for gender either in the singular or in the plural.

I strike, I shall strike, etc.

<i>SING.</i>	<i>PLUR.</i>
1. <i>māsē shidam</i>	<i>bēsē shidōn</i> , <i>shidūn</i>
2. <i>tāsē shidē</i>	<i>tāsē shidyāt</i>
3. <i>rōsē</i> (fem. <i>rēsē</i> ) <i>shidei</i>	<i>rēsē shidēn</i>

The examples of this tense occurring in the Specimen are *hun-bōm*, I will become arisen; *bojam*, I will go; *ram*, I will say; *būn* (plural for singular), I am (not fit); *shuriār tham* (often written *them*), I shall (*i.e.* may) make merry (with my friends); *tā-jō phatū woyei*, he comes behind you; *kachāk māt wān*, what things come to me.

The *Present Definite* is formed by suffixing the present tense of the verb substantive to the *Present-Future*. As stated above, the initial *k* of the auxiliary verb is generally

dropped, and when there are concurrent vowels at the junction of the two members of the compound, the vowels are lengthened or contracted into one. Thus, *shidé-hanō* becomes first, *shidé-anō*, and then *shidénō*. Again *shidei-hanū* becomes *shideiānū*. Moreover, in this tense, the first person singular is irregular, the *n* of the auxiliary being changed to *m*. We thus find that this tense is conjugated as follows:—

I am striking, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidamus</i>	<i>másé shidémi</i>	<i>bésé shidōnas</i>
2. <i>túsé shidēnō</i>	<i>túsé shidéne</i>	<i>tsosé shidéyanat</i>
3. <i>rósé shideiānū</i>	<i>résé shideiāni</i>	<i>résé shidénén</i>

The following examples of this tense occur in the Specimen:—*tōnas*, we are making; *bōnas*, we are becoming. In *béi-hanō* (List, 233), he is sitting, he dwells, the initial *h* of the auxiliary has not been dropped. In *buskiyān*, it (fem.) is to spare, the final *i* has been dropped.

The *Imperfect* is formed by suffixing the shorter form of the past tense of the auxiliary verb to the present-future. The following is its conjugation:—

I was striking, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidamasus</i>	<i>másé shidam</i>	<i>bésé shidōnasus</i>
2. <i>túsé shidéasō</i>	<i>túsé shidéasé</i>	<i>tsosé shidéyasat</i>
3. <i>rósé shideiasū, -asō</i>	<i>résé shideiasī</i>	<i>résé shidénasé</i>

The only example of this tense in the Specimen is the somewhat irregular *kāsō* for *keiasō*, he was eating (the husks which the swine were eating).

The third person of the past tense is the past participle itself, changed for gender or number. The first and second persons take pronominal suffixes. The following is therefore an example of its conjugation:—

I struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidēgas</i>	<i>másé shidēgis</i>	<i>bésé shidēgés</i>
2. <i>túsé shidēga</i>	<i>túsé shidēgé</i>	<i>tsosé shidēgét</i>
3. <i>rósé shidēgā, -gō</i>	<i>résé shidēgt</i>	<i>résé shidēgē</i>

The following examples of the past tense of transitive verbs occur in the List and Specimens:—

*tēgas*, I did (thy commands) (*toiki*); *farēgas*, I turned away (my face) (*faroiki*).

*dēga*, thou gavest (a feast) (*doiki*).

*rēgō*, he said (*reoiki*); *bāgēgō*, he divided (*bāgoiki*); *jamā-tēgō*, he collected (*toiki*); *ehiār-tēgō*, he took (his journey); *karach-tēgō*, he spent; *chanēgō*, he sent (*chanoiki*); *khiāl-tēgō*, he wished; *dēgō*, he gave (*doiki*); *pachēgō*, he saw (*pachoiki*); *tēgō*, he did (*toiki*); *hō-thēgō*, he called (*toiki*); *kojēgō*, he asked (*kojoiki*).

*tēgé*, they made (rejoicing) (*toiki*).

Irregular is *pārudū*, he heard (*pāréjoiki*), which is treated like an intransitive verb.

Note that the verb *toiki*, to do, is sometimes spelt *thoiki*.

The *Perfect* tense is formed by suffixing the present tense of the verb substantive to the past participle. Thus:—

I have struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>másé shidēgānus</i>	<i>másé shidēginis</i>	<i>bésé shidēgenas</i>
2. <i>túsé shidēgānō</i>	<i>túsé shidēginé</i>	<i>tsośé shidēgenat</i>
3. <i>rōśé shidēgānō, -nū</i>	<i>résé shidēginā</i>	<i>résé shidēgené</i>

The third person singular frequently appears in a contracted form. Thus, *shidēgun*, for *shidēgānū*. Examples of this tense of transitive verbs occurring in the List and Specimen are:—*dēgānus*, I have given (*doiki*) (List No. 228); *tēgānus*, I have done; *dēgānō*, thou hast given (not a kid); *tēgun*, (thy father) has made (a feast) (*toiki*); *jamā-tēgun*, he has wasted.

The *Pluperfect* is formed by suffixing the past tense of the verb substantive to the past participle. Thus:—

I had struck, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>músé shidēgāsus</i>	<i>músé shidēgisis</i>	<i>bésé shidēgesas</i>
2. <i>túsé shidēgāsō</i>	<i>túsé shidēgisé</i>	<i>tsośé shidēgesat</i>
3. <i>rōśé shidēgāsō, -sū</i>	<i>résé shidēgisē</i>	<i>résé shidēgesé</i>

No example of this tense occurs in the Specimen.

After allowing for the different formation of the past participle, the conjugation of an intransitive verb does not differ from that of a transitive one. It must, however, be remembered that the subject is put in the nominative, and not in the Agent case. It

will suffice to give briefly the conjugation of the irregular verb *bojoiki*, to go. This tense is irregular in the formation of its past participle. In other respects it presents nothing abnormal.

Infinitive,—*bojoiki*, to go. Other examples will be found under the transitive verb.

Present Participle,—(?) *bojētō*, fem. *-tī*, going. See remarks under the transitive verb.

Past Participle,—*gō*, *gaō*, gone. See remarks under transitive verbs. Other examples are *bētō*, seated; *bū*, become; *ditō*, fallen; *mū*, dead; *wātō* or *wātū*, come.

Conjunctive Participle,—(?) *bojé*, having gone.

Gerund,—(?) *bojojé*, on going.

Noun of agency,—*bojoikik*, one who goes.

### Present-Future.

I go, I shall go.

SING.	PLUR.
1. <i>má bojam</i>	<i>béh bojōn</i>
2. <i>tū bojé</i>	<i>tsōh bojyāt</i>
3. <i>rō</i> (fem. <i>réh</i> ) <i>bojei</i>	<i>réh bojén</i>

So *wām*, I come or shall come; *woyei*, he comes or will come; *wán*, they come or will come.

Present Definite,—*ma bojamus*, I am going, and so on.

Imperfect,—*ma bojamasus*, I was going, and so on.

### Past.

I went, etc.

SING.		PLUR.
Masc.	Fem.	Com. Gen.
1. <i>má gās</i>	<i>má gis</i>	<i>béh gés</i>
2. <i>tū gā</i>	<i>tū gé</i>	<i>tsōh gēt</i>
3. <i>rō gaō, gō</i>	<i>réh gī</i>	<i>réh gé</i>

The following examples of this tense occur in the Specimens :—

*wātō* or *wātū*, he came; *gaō*, he went; *ditō*, he fell.

Perfect,—*má gānis*, I have gone, and so on. Other examples :—

*pinēgun*, he is seated (on a horse) (List No. 230); *wātun*, (thy br other) has come.

Pluperfect,—*má gāsus*, I had gone.

**Passive Voice—Causal Voice.**

By adding *ár* to the root, we make it either Causal or Passive. Thus, *shidoiki*, to strike; *shidároiki*, to cause to strike, or to be struck. In the present definite and imperfect, *ij* is substituted for *ár*, but not, apparently, in the present-future. According to Colonel Biddulph, the past participle is formed with *gō*, so that the verb is apparently conjugated transitively. I have no means of checking this statement. It is possible that when the root has a causal meaning it is conjugated transitively, and when it has a passive meaning, intransitively.

The following are the principal tenses, as given by Colonel Biddulph. He does not give the personal pronouns, so that I cannot say whether the subject is put into the agent case or not :—

Present-Future,—*shidáram*, I am being struck, or will be struck.

Present Definite,—*shidíjamus*, I am being struck.

Imperfect,—*shidíjamasus*, I was being struck.

Past,—*shidárēgas*, I was struck.

Perfect,—*shidárégānus*, I have been struck.

Pluperfect,—*shidárégāsus*, I had been struck.

**V.—INDECLINABLES.**

The negative is *ne*, not, as in *ne dēgō*, he did not give. *Niā* is 'no.'

The copulative conjunction is either *neh*, and, or *gá*, and, also, even. The latter is an enclitic, as in *bachoiki-gá natedoiki*, singing and dancing.

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[ No. I.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINĀ.

(Captain J. R. Roberts, I.M.S., 1899.)

(GILGIT.)

Kō-ek manujrōké dū dārē asilé. Ainéjo chunōsé tomō  
*A-certain man-of two sons were. Them-from by-the-younger his-own*  
 bābété rēgō, 'bābō, jābei bāgō māté dé, kachā k  
*father-to it-was-said, 'father, of-the-goods the-share me-to give, how-much*  
 māt wān.' Neh rōsé tomé asbāb ainō majā bāgēgō. Neh  
*me-to they-come.' And by-him his-own goods them among was-shared. And*  
 āpé dēsijō phatū chunō puchsé bohtī asbāb jamā-tēgō,  
*a-few days-from after the-younger son-by all property collected-was-made,*  
 neh ek dūr guiékété safar ehtiār-tēgō, neh állé tomé asbāb  
*and a far country-to journey recourse-was-made, and there his-own goods*  
 kach yāoiké-beoiké sāti bēfāidā karach-tēgō. Neh kaikhén rōsé  
*bad walking-sitting with useless expenditure-was-made. And when by-him*  
 bohtī karach-tēgō, éh guiérō ek barō kohner wātō, neh  
*all expenditure-was-made, that country-in a great famine come, and*  
 rō garīb boiki-bū. Neh rō gaō neh eh guiei ek  
*he poor to-be-became (i.e. began). And he went and that of-country a*  
 guiārnéké sāti dhog bū; neh rōsé oh chechérō khukī  
*country-man-of with joined became; and by-him he field-in swine*  
 cheroiki kārēō chanēgō. Neh rōsé tomī dēr garolé dilé sāti  
*feeding for was-sent. And by-him his-own belly of-corn-cob husk with*  
 puroiki khiāl-tēgō, jēki khuksé kāsō, neh kō-gā  
*to-fill wish-was-made, which by-the-swine was-being-eaten, and any-even*  
 manujrōksé rēsété ne dēgō. Neh karē-gā rō charchijé wātō, rōsé  
*man-by him-to not was-given. And when-also he thought-on came, by-him*  
 rēgō, 'neh mei mālei kachāk naukarōté pūrī tiki laik  
*it-was-said, 'and my father-of how-many servants-to enough bread found*  
 bēin, neh buskiyān, neh má ānai mirījamus. Má  
*is-becoming, and it-is-to-spare, and I of-hunger am-dying. I*  
 hun-bōm, neh tomō bābé kach bojam, neh rēsété ram,  
*arisen-will-become, and my-own father near will-go, and him-to I-will-say,*  
 "bābō, māsé Khudā warī gunā tēgānus tū mōchō; neh  
 "father, by-me God before sin has-been-done-by-me thee before; and



tei puch reoikété yashki ne bün. Má tomé talab ginoiki ai  
*thy son saying-for fit not I-am. Me thine-own wage taker those*  
 shadar majā sāti té.”” Neh rō hun-bū, neh tomō mālē  
*servants among with make.”” And he arisen-became, and his-own father*  
 kach wātō. Ammāh rō kaikhén dārum bodō dūr asū, résé mālus rō  
*near came. But he when now very far was, his father-by he*  
 pachēgō, neh afsōs tēgō, neh hai-tēgō, neh résé chakeijé  
*was-seen, and pity was-made, and running-was-done, and his neck-on*  
 ditō, neh résété má-thēgō. Neh puchsé aisété rēgō,  
*he-fell, and him-to kiss-was-done. And the-son-by him-to it-was-said,*  
 ‘bābō, māsē Khudā warī gunā tēgānus neh tū mōchō;  
*‘father, by-me God before sin has-been-done-by-me and thee before;*  
 neh tei puch reoikété yashki ne bün.’ Ammāh bābōsé tomō  
*and thy son saying-for fit not I-am.’ But by-the-father his-own*  
 shadarōté rēgō, ‘bohtējō mishté chilé walé, neh rését bancre;  
*servants-to it-was-said, ‘all-than good clothes bring-ye, and him-to put;*  
 neh rései aguirō barōnō vich, neh pēzārē rései pā, neh koiki  
*and his finger-in ring put, and shoes (on-)his feet, and to-eat*  
 dé, neh shuriār teré; khētobal mei anō puch mū asū, neh  
*give, and rejoicing make; because my this son dead was, and*  
 dūgniā jinō bū; rō nāt asū, neh laik bū.’ Neh shuriār  
*again alive became; he lost was, and found became.’ And rejoicing*  
 tégé.  
*was-made-by-them.*

Tén rései barō puch chechérō ásū. Neh karē-gá rō wātō, neh  
*Now his eldest son field-in was. And when-also he came, and*  
 gōté kach bū, rōsé bachoiki-gá natedoiki pārudū. Neh  
*the-house near became, by-him music-also dancing was-heard. And*  
 rōsé naukārējō ekōté hō-thēgō, neh kojēgō, ‘anē  
*by-him servants-from one-to calling-was-done, and it-was-asked, ‘these*  
 kromei jék matlab hanī?’ Neh rōsé résété rēgō,  
*work (i.e. thing)-of what meaning is?’ And by-him him-to it-was-said,*  
 ‘tei jrā wātun (or wātū), neh tei mālōsé onus tēgun  
*‘thy brother come-is (or came), and thy by-the-father feast been-made-has*  
 khētobal rōsé résété mishto bé tan-drust bé dhog  
*because by-him him-to well having-become healthy having-become joined*  
 bū.’ Neh rō khafa bū, neh árū bojoiki khush ne bū.  
*he-became.’ And he angry became, and within to-go willing not became.*  
 Anisé kārēō rései mālō dārū wātū, neh résété darkhās-tēgō. Neh  
*This for his father outside came, and him-to entreaty-was-made. And*

rōsé jawābō-majā mālōté rēgō, 'traké, ané bodé baré-ji  
*by-him answer-in the-father-to it-was-said, 'see, these many years-during*  
 más tei khidmat tēgas, neh tei bandishé kaikhén-gá muk ne  
*by-me thy service was-done-by-me, and thy orders ever-eren face not*  
 farēgas; neh dārum tūsé ek chālē-gá māt ne  
*was-turned-by-me; and yet by-thee one kid-even me-to not*  
 dēgānō, anisé kārēō tomō sōmé sāti shuriār tham :  
*been-given-has-by-thee, this for my-own friends with rejoicing I-may-make :*  
 ammāh kēh waqat tei puch wātū, kōsé tei jāb kanchaniōté  
*but at-what time thy son came, whom-by thy property harlots-to*  
 fanā-tēgun, tūsé rōsé kārēō onus dēga.' Neh  
*destroyed-been-made-has, by-thee him for a-feast was-given-by-thee.' And*  
 rōsé résété rēgō, 'puch, tū harkhén má sāti hanō, neh  
*by-him him-to it-was-said, 'son, thou always me with art, and*  
 jék má-kach hanō, tei hanō. Ané misht asī, khētobal bésé  
*whatever me-near is, thine is. This good was (fem.), because by-us*  
shuriār tōnas neh khush bōnas; khētobal tei anō jrā  
*rejoicing we-making-are and happy becoming-are; because thy this brother*  
 mū asū, neh dūgniā jinō hanō; neh nāt asū, neh laik bū.'  
*dead was, and again alive is; and lost was, and found become.'*

As an additional specimen of the Gilgit dialect, I give another rendering of the Parable of the Prodigal Son by Khan Sahib Abdul Hakim Khan, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I. This version was not made in Gilgit, but in Chitral where the Khan Sahib was then stationed. The language of Chitral is, of course, Khō-wār, not Shinā, but Gilgit people come there, and no difficulties were found in making the translation.

I give this version in order that it may be used as a check upon the preceding one. It is needless to say that it does not possess the authority of a specimen prepared in Gilgit itself, but it has, nevertheless, a value of its own. Khan Sahib Abdul Hakim Khan has had so much experience in preparing specimens of languages of the country on the north-western frontier of India, and has shown so much skill in doing so, that we may be confident that the specimen which he has now provided accurately represents the words of the man who was the source of his translation. Shinā is an unwritten language, and the version now given was evidently made quite independently of Colonel Biddulph's Grammar and Vocabulary. In spite of numerous divergencies of spellings, such as *mushāi* for *mushei* or *mushé*, *dāri* for *dāré*, *rēigu* for *rēgū*, and so on, the language is substantially identical with that described by Colonel Biddulph, and is a remarkable testimony to the accuracy of that distinguished officer's work.

I do not propose to alter Khan Sahib Abdul Hakim Khan's spelling so to make it agree with that of the preceding Specimen. The variations of spelling add to the value of what he has written, and allow comparisons to be made, which will enable the student to grasp more accurately the rather fluctuating sounds of this language.

It will suffice to draw attention to a few forms which are not provided for in the preceding grammatical sketch. Towards the end of the Specimen we have *hanōk* for *hanō*, it is. In the phrase *naṭo-su*, was lost, the *a* of *asū*, he was, has been dropped.

Note the use of a cerebral *ṭ* in the dative postposition *ṭe* and elsewhere.

The suffix *k* added to form an indefinite article, is common. Thus, *kūyeka-ṭe*, to a country; *watandāreke-sāṭi*, with a native.

The use of the conjunctive participle is as common as it is rare in the preceding Specimen.

Note the frequent occurrence of the locative of the infinitive, used as a kind of gerund. Thus, *wayōke-rū*, on coming.

*Tushomish*, I would have become satisfied; *dēnas*, he would give; and one or two others are forms not provided for in the Grammar.

---

[No. 2.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINĀ.

GILGIT DIALECT.

(CHITRAL.)

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ek mushāi dū dāri asile. Ainō-joh chunu puch-se mālo-ṭe rēigu,  
*One man's two sons were. Of them younger son father-to it-was-said,*  
 'O mālo, tōmo zhābe-joh mäh-ṭe jēkek ewājanto mäh-ṭe deh.' Mālo-se  
 'O father, own property-from me-to whatever falleth me-to give.' Father  
 tōmo zhābe-joh ainō maja bagē dēgu. Kachāk chhake-joh phaut  
*own property-from them among having-divided gave. A few days-from after*  
 chunu puch-se tōmo zhābe singalēgu dūr kūyeke-ṭe gau; ādi gē  
*younger son own property collected distant country-to went; there having-gone*  
 tōmo zhāb badmasti thē nayēgu. Jēk-khēna-rū uṭo phash thēgu  
*own property debauchery having-done lost. When all consume did*  
 ei kūyaro kōnar bigū, o licho bigū. Roh gē shatilo  
*that country-in famine became, he in-want became He having-gone wealthy*  
 watandāreke-sāti just hū. O mushā-se o tōmo chhēcha-rū khūki  
*native-with joined became. That man him own fields-in swine*  
 charōki chhanigu. O mushāi armān bei-asili, 'khūke-joh mute ei  
*grazing-for sent. That man's longing used-to-be, 'swine-from spare those*  
 phoṭi khē tushoinish.' Kō-se resa-ṭe na dēnas  
*husks having-eaten satisfied-I-would-have-become. Anyone him-to not would-give*  
 Ho phahmar wai tōmo jile-sāti mori thēgu, 'kachāk būwe-se  
*Then senses-to having-come own self-with talk did, 'how-many hired-servant*  
 khē mai mālai tiki rina-joh baskiga beyani, mäh uyano bē  
*having-eaten my father's food of-them spare becomes, I hungry having-become*  
 mirijumus; oṭhē tōmo mālō kachi bojam rese-sāti mor them,  
*am-dying; having-risen own father near I-will-go him-with talk I-would-do,*  
 "O bābo, mäh Khudāi ga tu muchhō sharminda biganus, mäh thei puch bōki  
*"O father, I God and thee before ashamed have-become, I thy son to-be*  
 lāyiq noshī; mäh tōmo būweke parulo thē chhore." Oṭhē tōmo  
*fit am-not; me own hired-servant like having-made keep." Having-risen own*  
 mālo kachi gau. Lēkin roh dūr wayōke-rū mālo-se roh pashēgu, rese jil  
*father near went. But he distant coming father him saw, his heart or life*  
 daji ochē gau mālo resa-ṭe shābē bōṭsyak digu. Puch-se  
*having-burnt running went father him-to having-embraced kiss gave. Son*

mālo-te rēigu, 'O mālo, māl̄h Khudāi ga tu muchhō sharminda biganus. Māl̄h father-to said, 'O father, I God and thee before ashamed have-become. I

āneo phatu thei puch bōki lāyiq noshi.' Mālo-se tōmō shadarō-te hukm from-now after thy son to-be fit am-not.' Father own servants-to order thigu, 'bōdo mishto chhileke ate anesa-te banaryā, ek boronok made, 'much good clothes having-brought this-person-to put-on, one ring

anesei aguye-rū thyā, kafshe-ek atē anesa-te banaryā; ho this-person's finger-on put, shoes having-brought this-person-to put-on; then tiki khōn to khushāni thōn, yāne mai puch mū-asū, nau food we-will-eat then merriment we-will-make, as-if my son dead-was, new jīnu bū; naṭo-su, nē leigas.' Ei-se shuryār thēge. alive became; lost-was, again I-have-found-him.' They merriment made.

Esei baro puch ei khēna-rū tōmō chhēcha-rū asū. Adeo His eldest son that time-at own fields-in was. From-there

wayōke-rū gōte-te kachōke-rū bashōki ga naṭe-dōki shongo resei kōna-rū coming house-to nearing music and dancing sound his ears-on

dito. Ek shadareke-te hō-thē rese-te khojēgu, 'jēk bashōki ga fell. One servant-to having-called him-to enquired, 'what music and

jēk naṭe-dōkyak hano?' O-se mor-thēgu, 'thei zhā waton, what dancing is?' He said, 'thy brother hath-come,

thei mālo-se roh mishto-bē-wato thē tiki thē dēgun.' thy father him welcome making food having-made has-given.'

O khafa bigū arū bujōki rak nē thiū. Mālo daru He annoyed became inside going wish not did-make. Father outside

nikhē roh julēgu. O-se tōmō mālo-te juwāb digu, 'in cheke, having-emerged him entreated. He his-own father-to answer gave, 'here look, achyāk barish tu-te khizmat thēganus; kē khēna-rū ga thei hukme-joh so-many years thee-to service I-have-done; any time-at also thy order-from

muto ne thēganus; achyāk khizmat thōke-rū tus karē māl̄h-te otherwise not I-have-done; so-much service having-done thou any-time me-to

ek chhālak ne digā, tōmō yārāne-sāti gaṭi-bē khē shuryārak one kid not gave, own friends-with together having-eaten merriment

them-tsiki; walēkin jēk-khēneke-rū thei anūh puch wato, kō-se thei I-would-have-made; but when thy this son came, who thy

māl̄ kanchaniyo-sāti nayēgu, tus ēsei kārī tiki digā.' Mālo-se rese-te property prostitutes-with lost, thou his sake food gave.' Father him-to

rēigu, 'O puch, tu hamēsha māl̄h-sāti hano; mai jēk hanōk, thei hano. Aso-said, 'O son, thou always me-with art; my whatever is, thine is. Us-

te shuryār thōki munāsib asili, jēke-kāreo thei anūh zhā mū-asū nē to merriment making becoming was, because thy this brother dead-was again

jīnu bū; naṭo-su nē leigas,' alive became; lost-was again I-have-found-him.'

## NUMERALS.

Ek	dū	chē	chār	poṣ	sha	sat	ach	naṣ	dai	ekāi	bāi	choṣ
One	two	three	four	five	six	seven	eight	nine	ten	eleven	twelve	thirteen
chōḍai	panzē	shoṣ	sataĩ	ashtāĩ	kunī	bī	bī-ga-dai	do-beo				
fourteen	fifteen	sixteen	seventeen	eighteen	nineteen	twenty	thirty	forty				
do-beo-ga-dai	chab-beo	chab-beo-ga-dai	chār-beo	chār-beo-ga-dai	shal.							
fifty	sixty	seventy	eighty	ninety	hundred.							

## ASTŌRĪ.

No specimens have been received of the Shinā of Astor. According to Drew, the Shinā of Astor is the same as the Brōkpā of Dras, of which a full account is given on pages 186ff. It is described in Dr. Leitner's Dardistan, and closely resembles the Shinā of Gilgit, but in some respects follows Gurēzī. Thus the pronouns of the first person is *mō*, not *mā*, and that of the third person is *zhō*, instead of *rō*. In the conjugation of verbs the infinitive ends in *nō* instead of *ki* (compare Gurēzī *on* and the Dras *nō*). The present tense of the verb substantive is contracted, as in Gurēzī and Dras, thus *mō-hāos*, I am. In other respects the conjugation of the verb is practically the same as that of the Shinā of Gilgit, allowance being made for minor variations of spelling and pronunciation.

## CHILĀSĪ.

The Shinā of Chilās closely resembles the dialect of Astor, and no separate specimens are necessary. I devote a column to it in the List of Words which will show that the only variations are minor differences of pronunciation, and the preference for the cerebral letters *t* and *ḍ*. The latter is hardly a local peculiarity; everywhere in the Shinā area these dotted letters are occasionally met with and are due to the use of the Paṣtō-Persian alphabet for recording the sounds. The truth probably is that in Shinā the *t* and *ḍ* are pronounced somewhat as in English, neither cerebrals nor dentals but something between both, and are shown as one or other according to the personal equation of the writer. In no other way can I account for these varieties of spelling, and the question is one which can only be settled on the spot by a trained ear.<sup>1</sup> It must therefore remain over for future decision.

<sup>1</sup> See, however, the footnote on p. 152.

## GUREZI.

The valley known in English as Guraïs and in Persian as Gurēz, is called by its inhabitants Gorāi. It is about five miles long by half a mile broad, and contains some six villages with a total population of perhaps 1,500 or 2,000 souls. The people call themselves Dārds,<sup>1</sup> the principal inhabitants being Lun by tribe.<sup>2</sup> Their language is a dialect of Shinā, and is said to be most closely connected with those spoken in Chilās, Kanē, and Dras. Although Gorāi is within thirty miles of the Kashmir Valley, with which it communicates by the Rāzdiangan Pass, 11,800 feet above the sea, the dialect is quite different from Kāshmīrī,—so different that an inhabitant of Gorāi and a Kāshmīrī, each speaking only his own mother tongue, would be quite unintelligible to each other.<sup>3</sup> It is very much simpler than Kāshmīrī, having far fewer inflections, and is even simpler than Pañjābī or Urdū, which it resembles in structure and syntax, though the vocabulary and inflections are almost entirely different.

The dialect frequently employs the sound of the sibilant in the word 'pleasure,' i.e. the French *j*, which is transcribed *gh* in the system of transliteration adopted for this Survey. We also meet the half-pronounced *u* and *i* at the end of a word which are so common in Kāshmīrī, and which are also found in some of the languages of Eastern Hindustan. These are represented by small letters above the line; thus, *āl*", came; *dōn*", a bullock; *āship*", horses.

## AUTHORITY—

The only work which gives any account at all of the dialect of Gurēz is Dr Leitner's *Language and Races of Dardistan*, Lahore, 1877, which contains a few dialogues in Gurēzi (p. 41). These have been reprinted in the same author's *Hunza and Nagyr Handbook*, Calcutta, 1889.

The information hitherto available regarding this interesting dialect being so scanty, I have the greater pleasure in being able to give here the following notes on the Grammar of the language, for which I am indebted to the kindness of Sir James Wilson, K.C.S.I. I am also indebted to the same gentleman for much of the information contained in the preceding remarks, and for the translation of the Parable of the Prodigal Son, which is annexed. He wishes it to be understood that the notes are rough ones, and do not pretend to be either complete or very accurate.

The following are the principal points in which Gurēzi, as exhibited by Sir James Wilson, differs from Gilgit Shinā :—

**Pronunciation.**—The letters *r* and *j* of Gilgit often become *gh*. Thus we have *gho* instead of *rō*, he, and *ma<sup>gh</sup>a* instead of *majā*, among.

**Nouns.**—The Nominative plural ends in *ē* or *'*. *Puch*, a son, makes its plural *pē*, and *sass*, a sister, makes its plural *sazār* (compare Gilgit *dī*, a daughter, plural *dījārē*).

Few nouns seem to change for the oblique form. *Mushā*, a man, drops the final *ā* in the agent and genitive singular, but retains it in the dative, and *sass*, a sister,

<sup>1</sup> So spelt by Drew. Sir James Wilson spells the word Dārd.

<sup>2</sup> This tribe is not mentioned by Drew. I am indebted to Sir James Wilson for the information.

<sup>3</sup> The relationship between Shinā and Kāshmīrī is dealt with elsewhere. Suffice it to say that there is a stock of vocabularies which are common to the two languages, and which are not met in any language of India proper.

changes to *saz* in all cases of the singular. In the plural all nouns take *ōn* in the dative case before the final *t*.

The case suffixes are very loosely employed. The only ones which have any fixity are those of the dative, which is *t*, or, with a junction vowel, *at*, *it*, or *ut*, and that of the locative, which is *izh* (*azh*). The junction vowel is probably the remains of an oblique termination.

For the other cases we have :—

Agent.—*se*, *si*, *is*, *s*; *eĩ*; *ō*.

Abl.—*ō*, *lo*.

Gen.—*ō*.

Loc.—*izh* (= Gilgit *rō*. Compare Gilgit *rō*, Gurēzī *zho*, he).

It will be seen from the above that *ō* can be used for the Agent, the Ablative, or the Genitive.

In adjectives, the termination *u* corresponds to the Gilgit *ō*.

**Pronouns.**—Comparing the pronouns of the first person we have :—

SINGULAR.		PLURAL.	
Gilgit.	Gurēzī.	Gilgit.	Gurēzī.
Nom. <i>mā</i>	<i>mo</i>	<i>béh</i>	<i>ba</i>
Ag. <i>másé</i>	<i>meĩ</i>	<i>bésé</i>	<i>aseizh</i>
Gen. <i>mei</i>	<i>miō</i>	<i>asei</i>	<i>asō</i>
Dat. <i>máté</i>	<i>mote</i>	<i>asōté</i>	<i>asonte</i>

With the Gurēzī *miō*, my, and *asō*, our, we can compare the Kāshmirī *myón\** and *són\**.

The pronoun of the second person is built on the same principle. It exhibits the same fluctuation between *t* and *ts* as in Gilgit. In the plural it has a separate form for the feminine.

The pronoun of the third person *zho* corresponds to the Gilgit *rō*.

**Verb Substantive.**—The present is built on the form *hōs*, instead of *hanus*, I am. The past closely follows the longer form of the Gilgit dialect. There is a future, *ās*, he will be (compare Pashāi *hās*, he is), and a negative form, *nāzh*, he is not.

**Active Verb.**—This closely follows the Gilgit conjugation. Transitive verbs do not always take the subject in the agent case. Sometimes the nominative is used. The past participle of transitive verbs does not appear to take *gō*. The only doubtful case is the word *razhau* (Gilgit *rēgō*), he said, in which the *zh* may be a corruption of *g*.

On the whole Gurēzī does not differ in its essence from Gilgit Shinā. Most of the variations can be explained as corruptions of Gilgit forms. The change of *r* to *zh* will be understood when we remember that in Gilgit Shinā itself *jr* and *zh*, and *tr* and *ch*, are in each case mutually convertible. Any real changes can be explained by the influence of the neighbouring Kāshmirī.

With these preliminary remarks I here give Sir James Wilson's grammatical sketch and specimen.



## PRONUNCIATION.

A final *u* is sometimes distinctly pronounced, is sometimes hardly audible, and is sometimes not heard at all. So also a final *i*. Thus, *butu*, *but*\*, or *but*, all (masc. sing.); *āshipi* or *āship*\*, horses (masc. pl.). In the following pages \* and are generally written, but all three pronunciations are to be understood as thereby implied.

Pronounce,—

*ā* as the *a* in *hat*.

*ā* as the *a* in *all*.

*ā* as the *a* in *father*.

*ē* as the *e* in *met*, *hen*.

*ā* as the same sound lengthened, the *e* in *there*, as pronounced in the north of England and in Scotland.

*ē* is the ordinary long *ē*, pronounced like the *a* in *mate*.

*e* is the short sound of the foregoing, pronounced something like the *é* in the French word *était*.

*ō* is the second *o* in *promote*.

*o* is the short sound of the preceding. It is the first *o* in *promote*, and is the *o* in the French word *votre*, as distinguished from *vôtre*.

*ō* is the *o* in *hot*.

*ö* as in German.

The ligatured letters, *sh*, *zh*, *kh*, and *gh*, represent ش, ژ, خ, and غ, respectively. When not ligatured, *kh* and *gh* represent the well-known Dēva-nāgarī letters. The mark ~ over a vowel nasalizes it.

## ARTICLE.

The definite article "the" is not expressed, but the indefinite article "a" is generally expressed by adding *ek*, *ik*, or *ak* to the noun, e.g.,

*barī chē-ak*, a tall woman.

*gāv-ik*, a cow.

## NOUNS.

Masc.		Fem.	
<i>mushā</i>	man, pl. <i>mushē</i> .	<i>chēz</i>	woman, pl. <i>chē-e</i> .
<i>bāl</i>	boy, pl. <i>bāl</i> .	<i>mulāi</i>	girl.
<i>māl</i> }	father.	<i>āghī</i> }	mother.
<i>bāb</i> }		<i>māi</i> }	
<i>pūch</i>	son.	<i>dhī</i>	daughter.
<i>zhā</i>	brother.	<i>sas</i>	sister.
<i>dōn</i>	bullock, pl. <i>dōne</i> .	<i>gāv</i>	cow, pl. <i>gāvē</i> .
<i>bātsō</i>	calf.	<i>bātsōi</i>	heifer.
<i>karāil</i>	ram.	<i>ēsh</i>	sheep.
<i>urand</i>	lamb, m. and f.		
<i>shū</i>	m. and f. dog.		
<i>āship</i>	m. and f. horse.		
<i>chhatil</i>	he-goat.	<i>āi</i>	she-goat.
<i>chhāl</i>	kid, m. and f.		

NOUNS—*contd.*

Masc.		Fem.
<i>pūsh</i>	cat, pl. <i>pūshē</i> .	<i>pūshi</i> f. cat, pl. <i>pushe</i> .
<i>mūzh</i>	rat, pl. <i>mūzhē</i> .	
<i>kōkō</i>	cock, pl. <i>kōkōi</i> .	<i>kōkōi</i> hen, pl. <i>kōkōē</i> .
<i>bīr*</i>	male.	<i>sōch</i> female.
<i>bīr* āship</i>	male horse, pl. <i>āshipi</i> .	<i>sōch āship</i> female horse, pl. <i>āshpē</i> .

## OTHER NOUNS.

<i>vōi</i>	water.	<i>lach</i>	flock of sheep.
<i>khwon</i>	hill, pl. <i>khānī</i> .	<i>batuk</i>	duck.
<i>tōm</i>	tree, pl. <i>tōmē</i> .	<i>gōsh</i>	house.
<i>bāt</i>	stone, pl. <i>bātī</i> .	<i>sinn</i>	river.
<i>gīr</i>	boulder, pl. <i>gīrē</i> .	<i>kulo</i>	large river.
<i>sūri</i>	sun, f., pl. <i>sūri</i> .	<i>yab</i>	small stream.
<i>yūn</i>	moon, f.	<i>zhēl</i>	forest.
<i>tār</i>	star, pl. <i>tārē</i> .	<i>kūi</i>	f. village.
<i>azh*</i>	rain.	<i>zhut</i>	grass-land.
<i>hin</i>	snow.	<i>ich</i>	bear.
<i>mōs</i>	month.	<i>kākas</i>	hill-partridge.
<i>dēs</i>	day.	<i>hangōl</i>	<i>hāra sing</i> deer.
<i>rātī</i>	night.	<i>rōs</i>	musk-deer.
<i>pichīh</i>	m. father's brother.	<i>kēl</i>	ibex.
<i>phīphī</i>	f. father's sister.	<i>chhim*</i>	fish.
<i>dād*</i>	m. father's father.	<i>kunūl</i>	pigeon.
<i>dādīh</i>	f. father's mother.	<i>kā</i>	crow.
<i>bring</i>	kite.	<i>kuruhin</i>	hail.
<i>kōnz</i>	goose.	<i>angei</i>	thunder.
<i>mōtī</i>	earth.	<i>bichīsh</i>	lightning.
<i>sōr</i>	hoarfrost.	<i>lavīt</i>	house ; building.
<i>lāu</i>	dew.	<i>dāra</i>	household.
		<i>tiki</i>	food.

## DAYS OF THE WEEK.

Sunday	<i>Aitwār.</i>	Wednesday	<i>Bādhwār.</i>
Monday	<i>Sandarwār.</i>	Thursday	<i>Bariswār.</i>
Tuesday	<i>Bōwār.</i>	Friday	<i>Zhuma.</i>
Saturday	<i>Batwār.</i>		

## NAMES OF THE MONTHS.

<i>Wēhak</i>	Balsākh.	<i>Kārtika</i>	Kātik.
<i>Zhista</i>	Jēth.	<i>Muzhhōru</i>	Magar.
<i>Ha mōs</i>	Hār.	<i>Poh</i>	Pōh.
<i>Shāwana</i>	Sāwan.	<i>Māgah</i>	Māgh.
<i>Bhādrēte</i>	Bhadru.	<i>Phāgomah</i>	Phaggan.
<i>Ashta</i>	Assu.	<i>Chitra</i>	Chēt.

*Mushā*—MAN, *masc.*

	Sing.	Pl.
Nom.	<i>mushā</i>	<i>mushē</i> .
Ag.	<i>mush-eĩ</i>	<i>mushē-s</i> .
Gen.	<i>mush-ō</i>	<i>mush-ō</i> .
Dat.	<i>mushā-t</i>	<i>mush-ōnt</i> .

*Pūch*—SON, *masc.*

Nom.	<i>pūch</i>	<i>pē</i> .
Ag.	<i>pūch-se</i>	<i>pē-se</i> .
Gen.	<i>pūch-ō</i>	<i>pe-ō</i> .
Dat.	<i>pūch-at</i>	<i>pē-ōnt</i> .

*Chēi*—WOMAN, *fem.*

Nom.	<i>chēi</i>	<i>chē-e</i> .
Ag.	<i>chē-ō</i>	<i>chē-is</i> .
Gen.	<i>chē-ō</i>	<i>chē-ō</i> .
Dat.	<i>chē-it</i>	<i>chē-ōnt</i> .

*Sass*—SISTER, *fem.*

Nom.	<i>sass</i>	<i>sazār</i> .
Ag.	<i>saz-ō</i>	<i>sazār-is</i> .
Gen.	<i>saz-ō</i>	<i>sazār-ō</i> .
Dat.	<i>saz-ut</i>	<i>sazār-ōnt</i> .

NOTE.—There is a curious dearth of words distinguishing between the male and female of animals. This is done by prefixing the word *bīr* (male), or *sōch* (female), *e.g.* :—

<i>bīr āship</i>	male horse.	<i>sōch āship</i>	mare.
<i>bīr shū</i>	male dog.	<i>sōch shū</i>	bitch.

## ADJECTIVES.

Adjectives agree with their nouns in gender and number, but do not alter with the case of the noun. This rule applies also to genitives in *ō*, which change it to *ĩ* in the fem. sing. and masc. plural and *ē* in the fem. plural. [The rule as to the formation of the feminine is not complete, as will appear from the following examples.]

<i>bar</i>	<i>mushā</i>	great man.
<i>bari</i>	<i>chēi</i>	great woman.
<i>miō</i>	<i>āship</i>	my horse.
<i>mē</i>	<i>āship</i>	my horses.
<i>mei</i>	<i>āship</i>	my mare.
<i>mē</i>	<i>āshipē</i>	my mares.

ADJECTIVES—*contd.*

<i>ā</i>	<i>mushō</i>	<i>āship</i>	that man's horse.
<i>āyā</i>	<i>chēō</i>	<i>āship</i> <sup>i</sup>	these women's horses.
<i>anu</i>	<i>mushā</i>	<i>sīō hō</i>	this man is good.
<i>ani</i>	<i>chēi</i>	<i>sī hī</i>	this woman is good.
<i>ane</i>	<i>mushē</i>	<i>sīē hā</i>	these men are good.
<i>ania</i>	<i>chēe</i>	<i>sīe hā</i> <sup>~</sup>	these women are good.

Sing.			Pl.		
Masc.		Fem.	Masc.		Fem.
<i>sīō</i>	good.	<i>sī</i>	<i>sīē</i>		<i>sīe.</i>
<i>bar</i>	great.	<i>bari</i>	<i>bar</i>		<i>bari.</i>
<i>atsak</i>	bad.	<i>atsaki</i>	<i>atsak</i>		<i>atsaki.</i>
<i>zhig</i> <sup>u</sup>	long.				
<i>khut</i> <sup>u</sup>	short.				
<i>chun</i>	small.				
<i>zhār</i> <sup>u</sup>	old.	<i>zhārī.</i>			
<i>miō</i>	my.	<i>meiī</i>	<i>mē</i>		<i>mē.</i>
<i>thō</i>	thy.	<i>theiī</i>	<i>thē</i>		<i>thē.</i>
<i>asō</i>	our.				
<i>tsē</i>	your.				
<i>āsō</i>	of that man.	<i>āseiī</i>	<i>āsē</i>		<i>āsē.</i>
<i>shō</i>	white.				
<i>kōn</i> <sup>u</sup>	black.				
<i>lōl</i> <sup>u</sup>	red.				
<i>kumūm</i>	yellow.				
<i>but</i> <sup>u</sup>	all.		<i>but</i> <sup>i</sup>		
<i>misht</i> <sup>u</sup>	good.	<i>mishti</i>	<i>mishta</i>		<i>mishti.</i>
<i>tushār</i>	much, many.				
<i>mutt</i>	other.				
<i>bēng</i>	both.				
<i>tōm</i>	own.				

## NUMERALS.

1	<i>ek.</i>	12	<i>bāi.</i>	30	<i>chīh.</i>
2	<i>dū.</i>	13	<i>chōi.</i>	40	<i>dō bīh.</i>
3	<i>chē.</i>	14	<i>chōdei.</i>	50	<i>dō bīh ga dei.</i>
4	<i>chār.</i>	15	<i>panzilei.</i>	60	<i>chō bīh.</i>
5	<i>punsh.</i>	16	<i>shōin.</i>	70	<i>chō bīh ga dei.</i>
6	<i>sha.</i>	17	<i>satāi.</i>	80	<i>char bīh.</i>
7	<i>sat.</i>	18	<i>ashtāi.</i>	90	<i>char bīh ga dei.</i>
8	<i>asht.</i>	19	<i>kunyāh.</i>	100	<i>shal.</i>
9	<i>naū.</i>	20	<i>bīh.</i>	200	<i>dū shal.</i>
10	<i>dei.</i>	21	<i>bīh ga ek.</i>	300	<i>chē shal.</i>
11	<i>akāi.</i>	22	<i>bīh ga dū,</i>	1000	<i>sās.</i>

etc.

NOTE.—After thirty, the enumeration is by scores, e.g. 70 is "three twenties and ten."

## PRONOUNS.

## 1st person—

	Sing. M. and F.	Plur. M. and F.
Nom. and Acc.	<i>mo</i>	<i>be.</i>
Agent	<i>meĩ</i>	<i>aseĩzh.</i>
Genitive	<i>miõ</i>	<i>asõ.</i>
Dative	<i>mote</i>	<i>asonte.</i>

## 2nd person—

	Sing. M. and F.	Plur. M.	F.
Nom.	<i>tu</i>	<i>tsõ</i>	<i>tsã.</i>
Agent	<i>thõ</i>	<i>tsẽĩzh</i>	<i>tsãse.</i>
Genitive	<i>thõ</i>	<i>tsẽ</i>	<i>tsãnõ.</i>
Dative	<i>tute</i>	<i>tsõnte</i>	<i>tsõnte.</i>

## 3rd person—

		Sing. M.	F.	Plur. M. and F.	
Nom.		<i>zho</i>	<i>zhẽ</i>	<i>zhe.</i>	
Agent		<i>zhẽsi</i>	<i>zhẽsõ</i>	<i>zhenizh.</i>	
Genitive		<i>zhẽsõ</i>		<i>zhenẽõ.</i>	
Dative		<i>zhẽsit</i>		<i>zhunut.</i>	
			Fem. Sing.	Plur. M.	Plur. F.
<i>anu</i>	this		<i>ani</i>	<i>ani</i>	<i>neã.</i>
<i>ã</i>	that		<i>ã</i>	<i>ã</i>	<i>ãyã.</i>
<i>parã</i>	yonder		<i>parãĩ</i>		
<i>zho</i>	who (relative)				
<i>kõĩ</i>	who ?		<i>kõĩ</i>	<i>kõĩ</i>	<i>kõĩã.</i>
<i>zhẽg</i>	what ?				
<i>kõĩ</i>	some, any		<i>kõĩ</i>	<i>kõĩ</i>	<i>kajãk.</i>

## VERBS.

## Auxiliary Verb.

## PRESENT—I am.

		Sing. M.	F.		Plur. M.	F.
1.	<i>mo</i>	<i>hõs</i>	<i>hãs</i>	<i>be</i>	<i>hãs</i>	<i>hãs.</i>
2.	<i>tu</i>	<i>hõ</i>	<i>hã</i>	<i>tsõ</i>	<i>hãnt</i>	<i>hãnt.</i>
3.	<i>zho</i>	<i>hõ</i>	<i>hĩ</i>	<i>zne</i>	<i>hã</i>	<i>hã.</i>

## PAST—I was.

		Sing. M.	F.		Plur. M. and F.
1.	<i>asulus</i>		<i>asilis</i>		<i>asilis.</i>
2.	<i>asulo</i>		<i>asila</i>		<i>asilit.</i>
3.	<i>asul</i>		<i>asil</i>		<i>asil.</i>

## FUTURE—I shall be.

Sing.	Plur.
1. <i>ās-im</i>	<i>ās-on.</i>
2. <i>ās-e</i>	<i>ās-at.</i>
3. <i>ās</i>	<i>ās-in.</i>

## Negative Verb.

I am not.

Sing.	Plur.
1. <i>nīsh-is</i>	<i>nīsh-is.</i>
2. <i>nīsh-e</i>	<i>nīsh-it.</i>
3. <i>nīsh</i>	<i>nīsh.</i>

## Active Verb.

## IMPERATIVE.

The 2nd singular imperative is the root of the verb; e.g. *bōh*, go; *tiki kha*, eat bread; *vōi pīh*, drink water. The 2nd person plural is formed by adding *ā* to the root; e.g. *vōi pīā*, drink water; *khaliā*, get out.

## FUTURE—I shall speak.

Sing.	Plur.
1. <i>mose rāz-im</i>	<i>bese rāz-on.</i>
2. <i>tuse rāz-e</i>	<i>tsōse rāz-at.</i>
3. <i>zhuse rāz-e</i>	<i>zhese rāz-in.</i>

## PAST—I did.

Sing.	Plur.
1. <i>mei thās</i>	<i>bēsi thī-is.</i>
2. <i>thō thā</i>	<i>tsōsi thī-it.</i>
3. <i>zhēseī thāu</i>	<i>zhenijh thī-e.</i>

NOTE.—The past tense of a transitive verb may be used either with the nominative or agent case of the subject, and in either case agrees with it in person. The forms given for the pronouns of the 1st and 2nd persons plural. are apparently variants from those given above.

## PAST—I came

Sing.	Plur.
1. <i>mo āl-us</i>	<i>be āl-i</i>
2. <i>tu āl-o</i>	<i>tsō āl-i</i>
3. <i>zho āl*</i>	<i>zhe āl-e.</i>

## PAST—I went.

Sing.	Plur.
1. <i>mo gās</i>	<i>be gē-us.</i>
2. <i>tu gā</i>	<i>tsō gē-it.</i>
3. <i>zho gau</i>	<i>zhe gē.</i>

## PRESENT TENSE.

The present tense is formed by adding the present tense of the auxiliary verb to the future, *e.g.*—

PRESENT—I am doing.

Sing.	Plur.
1. <i>mose thim hōs</i>	<i>bese thōn hās.</i>
2. <i>tuse thē hō</i>	<i>tsōse thiāt hānt.</i>
3. <i>zhuse thēi hō</i>	<i>zhese thēin hā.</i>

## List of Verbs.

Root.	Meaning.	Infinitive.	Pres. Part.	3rd Sing. Past.	3rd Sing. Fut.
<i>thē</i>	do, make.	<i>thiōn</i>	<i>theihũ</i>	<i>thāu</i>	<i>thēi.</i>
<i>ēh</i>	come.	<i>ōn</i>	<i>eihũ</i>	<i>āl</i>	<i>ēi.</i>
<i>bōh</i>	go.	<i>bojhōn</i>	<i>bōjhũ</i>	<i>gāu</i>	<i>bōzhl.</i>
<i>khā</i>	eat.	<i>khōn</i>	<i>khāhũ</i>	<i>khiāu</i>	<i>khā.</i>
<i>sōh</i>	sleep.	<i>sōn</i>	<i>seihũ</i>	<i>sutt</i>	<i>sēi.</i>
<i>bēih</i>	sit.	<i>bēōn</i>	<i>bēhũ</i>	<i>bēht</i>	<i>bēc.</i>
<i>pīh</i>	drink.	<i>pīōn</i>	<i>pīhũ</i>	<i>piāu</i>	<i>pīe.</i>
<i>wali</i>	fall.	<i>waliōn</i>	<i>waleihũ</i>	<i>walan</i>	<i>walei.</i>
<i>chōk bōh</i>	get up.	<i>chōkbōn</i>	<i>chōkbēihũ</i>	<i>chōkbil</i>	<i>chōkubēi.</i>
<i>bei</i>	become.	<i>bēihōn</i>	<i>bēihũ</i>	<i>bil</i>	<i>bei.</i>
<i>shilā</i>	be ill.	<i>shiliōn</i>	<i>shilāhũ</i>	<i>shilāl</i>	<i>shilā.</i>
<i>uni (?)</i>	be hungry.	<i>unzāilōn</i>	<i>unzāilhũ</i>	<i>unyāil</i>	
<i>yās</i>	go on.				
<i>hun bōh</i>	get up.				
<i>de</i>	give.	<i>deōn</i>	<i>deihũ</i>	<i>dāu</i>	<i>de.</i>

A question is signified by adding *dā* to the verb, *e.g.*—

<i>tu ān hō dā?</i>	Art thou here?
<i>tsō ānēhi hānt dā?</i>	Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdū, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, *e.g.* *hō*, he is; *hē*, she is.

## EXAMPLES.

<i>thō gōsh kōn hō?</i>	.	.	.	.	Where is thy house?
<i>thō nōm zhōg hō?</i>	.	.	.	.	What is thy name?
<i>miō nōm Gafār hō</i>	.	.	.	.	My name is Gafār.
<i>mei gāo pashās hūs</i>	.	.	.	.	I have seen the cow.
<i>mei dōne pashās hūs</i>	.	.	.	.	I have seen the bullocks.
<i>mei vōi piā hūs</i>	.	.	.	.	I have drunk water.
<i>thō vōi pte hā</i>	.	.	.	.	Thou hast drunk water.
<i>ēcēi krum thāu</i>	.	.	.	.	He did the work.

EXAMPLES—*contd.*

<i>āseĩ dōn* pashau</i>	.	.	.	.	.	He saw the bullock.
<i>āseĩ gāo pashau</i>	.	.	.	.	.	He saw the cow.
<i>āseĩ dōne pashau</i>	.	.	.	.	.	He saw the bullocks.
<i>āseĩ gāwe pashau</i>	.	.	.	.	.	He saw the cows.

## ADVERBS.

<i>chē</i>	now.	<i>azha</i>	above.
<i>karega</i>	at some time, any time.	<i>kharte</i>	below.
<i>nē</i>	not.	<i>dārō</i>	outside.
<i>kare</i>	when?	<i>azhō</i>	inside.
<i>kyē</i>	why?	<i>lōko</i>	quickly.
<i>kadāt</i>	how?	<i>chhūt chhūt</i>	slowly.
<i>anāt</i>	thus.	<i>inne</i>	hither.
<i>adāt</i>	so.	<i>āwari</i>	thither.
<i>ān</i>	here.	<i>āniō</i>	hence.
<i>sad</i>	there.	<i>ādō</i>	thence.
<i>kōn</i>	where?	<i>āsh</i>	to-day.
<i>kōnit</i>	whither?	<i>lōsht</i>	to-morrow.
<i>kōnō</i>	whence?	<i>bilāh</i>	yesterday.
<i>parāda</i>	yonder.	<i>bās</i>	in the evening.
		<i>chīd</i>	the day after to-morrow.

## POSTPOSITIONS.

<i>ō</i>	of,	sign of genitive.	<i>eĩ, si</i>	by,	sign of agent case.
<i>-t, te, it, at</i>	to,	sign of dative.	<i>khairē</i>		under.
<i>izh</i>		to, at, on, in.	<i>mazha</i>		between.
<i>ō, lo</i>		from.	<i>muthō</i>		before.
<i>ēl</i>		near.			{ behind.
<i>seĩ</i>		along with.	<i>pātōn</i>		{ after.

## CONJUNCTIONS.

<i>ge, ga, ha</i>	and.	<i>amma</i>	but.
<i>bara</i>	then, again.	<i>si ki</i>	because, that.



[ No. 3.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINĀ.

## GUREZĪ DIALECT.

(Sir James Wilson, K.C.S.I., 1898.)

Ek mushāt dū bāl asil. Si duḡ zhō chunei mālīt  
*A man-to two sons were. These two from by-the-young co-father*  
 razhau, 'Bāb, zhabō mo-te hissa ēik, deh.' Bara sēsi  
*said, 'Father, from-the-goods me-to the-share will-come, give.' Then to-them*  
 zhab būtu bagē dau. Barah zhēk dēzō patō, chuno pūch-se  
*goods all having-divided he-gave. Then some days after, the-young son-by*  
 butu jama-thē, dūr mulk-at safar thau; sad tōmu  
*all having-collected, a-distant country-to journey he-made; then his-own*  
 arāmit butu zhab khārich thāu. Zhe seī zhu zhab butu khārich  
*pleasure-to all goods spent he-did. When by-him that wealth all spent*  
 thāu, zhu-mulk-azh baṛ drāg hun-bilu. Zhu manuzh ho  
*he-had-made, that-country-in great famine happened. That man became*  
 uniāl. Zho gau zho mulk-ō ekēl nōkar bēhtu. Zhēsi chhēnyau  
*hungry. He went that country-of to-a-man servant sat. By-him he-was-sent*  
 tōme chhēchōnj sorōt rāchh. 'Zhuse sōrse khākh dīleh akōnt khum  
*his-own field-into to-pigs herding. 'What pigs eat husks my-own eating*  
 thēi-asul.' Bara zhēs khōn nē dēn asil. Bara zhēsīt fikruzh  
*I-shall-make.' Then they eating not giving were. Then to-him in-thought*  
 āl, zhēs razhau, 'Miḡ bāb kaoh tushār nōkar-ōnt tikih tushār hī.  
*came, by-him said, 'My father with many servants-to food much is*  
 Mo nirōnu mirijim-hōs. Mo chōkubōi tōm bāb-il bōzhim, zhēsīt mōse  
*I hungry am-dying. I standing-up own father-to will-go, to-him I*  
 rāzim, "Vo bāb, mēi Khulāi ge tu muthō gunāi thās. Mo  
*will-say, "O father, by-me God and thee before sin I-have-done. I*  
 zhēsīt laiak nush-is, zhēs rāzin-bil thē pūch hū. Mo tōmi nōkari-hānnau  
*to-this fit am-not, they will-say thy son it-is. Me own servant-like*  
 kāli." Bara chōku-bōi tōmu māl-el ālu. Zhēse dūr pāshī  
*consider." Then standing-up own father-to he-came. By-him far having-seen*  
 mālus darbak thē bōsi-dē māchi thau. Hō  
*by-father running having-made having-given-embrace kissing he-made. And*  
 pujh-se mālīt razhau, 'Vo bāb, mēi Khudāi ge tu muthō gunāi  
*by-son to-father was-said, 'O father, by-me God and thee before sin*

thās. Mo zhēsīt laiak nush-is, zhēs rāzin-bil thō pūch hū.’ Amma done. I to-this fit am-not, they will-say thy son it-is.’ But mālei tōm nōkarō-vāri razhau, ‘Butizhō sīē chīlakhōi khaliā, zhēsīt by-father own servants-towards he-said, ‘Of-all good clothes get-out, to-him bunyeā; zhēsē hātizh vāzhi viyā, zhēsō pēont pāezār bunyāyā; bara bēs put-on; his hand-on ring put-on, his feet-to shoes put-on; then we khōn, khushī thōn; si-ki zho miō pūch mū asul, bara zhinil; let-eat, pleasure let-make; for this my son dead was, again he-lives; lip bilu asul, bara hāt āl.’ Zhē khush bil’. lost been was, again to-hand has-come.’ They happy became.

Chē zhēsō bar pūch chhēchh asul. Zho gōzh-ēl eh nātīōn Now his great son in-field was. He house-near coming dancing bāshōn krū pārud. Ho sēsēi ek nokar-kit hōthē khōzhin - thau, singing noise heard. And by-him a servant-to calling question he-made, ‘Nu zhōg hū?’ Zhēsi zhēsīt razhau, ‘Thō zhā āl. Thō bābei ‘This what is?’ By-him to-him said, ‘Thy brother came. Thy father-by khushī thau hū, ‘siki thō zhā zhōnu lādu hū.’ Bara sēsīt pleasure he-made has, because thy brother living got is.’ Then to-him malāl bilu. ‘Mo azhō nē buzhim.’ Zhēseī-kār māl darō āl, anger became. ‘I inside not will-go.’ For-this-cause father outside came, zhēsīt madār thau. Zhēsi jhawāb mālīt razhau, ‘Chake, mōse to-him entreaty he-made. By-him answer to-father he-said, ‘Listen, by-me ani barzhōnt thēi khidmat thās, meī karēgē thō razhōn-it these years-to thy service I-made, by-me at-any-time thy saying-to badal nē thās, amma thō zāt mo-te āiō chhāl nē dā, contrary not I-did, but thou at-any-time me-to goat kid not thou-gavest, siki mo-se tōme shulō-seī khushī thim; amma kare ālu hū an’ that I own friends-with pleasure shall-make; but when come is this thō pūch, thō zhab kanzhērō-seī khyau hū, thō zhēsī-kar bārī thy son, thy goods harlots-with eaten has, by-thee for-him great khushī thā hū.’ Mālus zhēsīt razhau, ‘Vo pūch, tu zap pleasure made is.’ By-father to-him said, ‘O son, thou always moseī hāno, miō butu zhab thō hō. Lāzim asul, asunt khushī with-me art, my all goods thine is. Proper it-was, for-us pleasure thōn, siki anu thō zhā mū asul, zhunu bil; lip bil asul, making, for this thy brother dead was, living became; lost became was, bara hāt ālu.’ again to-hand came.’

## BRÖKPĀ OF DRAS.

According to Drew, the Brökpā of Dras is the same as the Shinā of Astor. Specimens of true Astor Shinā have not been received, but I am indebted to the kindness of Mr. R. T. Clarke, I.C.S., for the following Specimens of Dras Brökpā. They were obtained with considerable difficulty, and allowance must be made for this fact in considering the inconsistencies which appear here and there.

Dras and Astor are much nearer to Kashmir than is Gilgit, and hence the Brökpā is now and then mixed with Kāshmiri idioms. Curiously enough, in the conjugation of the verb substantive it seems to have been influenced by the Burushaskī of Hunza-Nagar which lie far to the north beyond Gilgit. It looks as if the inhospitable highlands in which Brökpā is now spoken were once inhabited by speakers of Burushaskī.

We are fortunate in having ready to our hand a short grammar and vocabulary of Dras Brökpā on pp. 40 and following of Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shinā. The following account of the grammar is based partly on this article and partly on the Specimens and List of Words and Sentences given by Mr. Clarke.

**I.—PRONUNCIATION.**—As compared with the Shinā of Gilgit, the Brökpā of Dras shows considerable divergencies of pronunciation. We may note the following points.

As in Gilgit, the vowels *ō* and *ū* are practically interchangeable. A good example is *baskōchōk* or *baskōchūk*, a servant.

Vowels are frequently nasalised for no apparent reason. We may note in this connection that past participles end in *ō* or *au*, and that the *au* is constantly nasalised. Thus, we have both *daū* and *daũ*, he gave. It is possible that, in this case, the nasalisation is a relic of an old neuter gender.

We have noticed that in Gilgit Shinā *ṣh* and *jʀ* are interchangeable. It is probable that this distinction of spelling indicates a slightly different pronunciation. If that is the case the inconsistencies of spelling observed in the Specimens indicate that the two sounds are liable to be confused. In Dras Brökpā, there is a similar pair of sounds, which I represent by *ṣh* and *ṣhr*, respectively. Shaw describes the latter sound as follows, 'It is intermediate between an *r* and a French *j* or the *z* in "azure"; that is, the *r* is not clearly trilled but slurred over; while the tongue is almost in the position for an *r* a stream of air is passed, without vibration of the tip, between it and the palate. Thus in the word *potṣhro*, grandson, the sound is intermediate between *potro* and *potjo* (as in English we may sometimes hear people pronounce the word "trill" almost like "chill").' As in Gilgit Shinā, these two sounds are commonly interchanged in the Specimens and List. Often both spellings of the same word are found almost side by side.

Very similarly, as in Gilgit *oh* and *tr* are interchangeable, in Dras Brökpā there is a pair which I transliterate *oh* and *tahr*, respectively. Again, these two are often confounded, and, moreover, *tr* often appears in the place of *tahr*.

*K* often appears instead of *g*. Thus, *gā*, and, also, becomes *ka* in *dū-bio kā dāi*, two twenties and ten, fifty, but is preserved in *mōrē-gā*, to me also. So we have *kūi*, a country, as compared with Gilgit *gui*. Again, we have *zhōk* or *zhōg* (Gilgit *jék*), what?

*Ch* is optionally interchanged with *sh*, as in *puch* or *push*, a son; *pashau* (Gilgit *pachēgō*), he saw. In *tshilē* (Gilgit *chilē*), clothes, it has become *tsh*; similarly Gilgit *chai* becomes *tshai* or *chēi*, a woman.

*Ts* becomes *chh* in *chhō* or *tsō* (Gilgit *tsōh*), you.

Gilgit *chh* becomes *tsh* in *atshī* (G. *achhi*), an eye.

The letter *zh* is very common. It is not only often used instead of *zhr*, but it also represents a Gilgit *j* in *azhā* (G. *ajāh*), up; *zhōk* (G. *jék*), what? and *zhab* (G. *jāb*), property. It represents a Gilgit *s* in *dēzhī* (G. *dēsī*), days. It sometimes represents a Gilgit *r*, as in *zhō*, he.

Aspirated consonants are more common than in Gilgit. Thus we have both *khā* and *kā* (Gilgit *kā*), eat. Note the form *uthilō*, not *uṭhilō*, he arose. The spelling with a dental *th* also occurs in the corresponding Kāshmirī root *wōth*.

**II.—NOUNS.—Gender.**—There are several instances of the feminine. We may quote *dēr*, the belly; *zhush*, anger; *shūrā*, rejoicing; *tiki*, a loaf (2nd Specimen). As pointed out above, the nasalised participles in *āi* may possibly be remains of an old neuter gender.

**Number.**—The singular number is emphasised by adding *ek*, one, to the end of a word. In such cases the *e* is elided after a vowel, and the remaining *k* may be taken as the equivalent of the indefinite article. Thus, *baskōchō-k*, a servant; *angēlu-k*, a ring; *ēshā-k* or *ēchhā-k*, a day, one day.

The plural ends in *ē* or *i*. I have not discovered any rule as to which is to be employed. The following examples of plurals occur in the List and Specimens. We do not know the singular forms in all cases. *Dīzhārē* (sing. *dī*), daughters; *zhakōrē*, men; *dōnē* (sing. *dōnō*), bulls; *gārē* (sing. *gāō*), cows; *chhurē* (sing. *chhurē*), deer; *bōshē*, kisses; *tshilē*, clothes; *krumē*, works; *āshpi* (sing. *āshp*), horses; *shūi* (sing. *shū*), dogs; *shunī*, swine; *baskōchī* (sing. *baskōchō*), servants; *paizārī*, shoes. As regards *zhakōrē*, it looks as if this word (List No. 124) is really a dative plural, which is erroneously shown as a nominative. The List also shows *bābō*, a father, as making its nominative plural *bābai* or *bābēlā*. If these forms are correct, *bābai* is probably another way of spelling *bābē*. The other I am unable to explain. It looks like a *Pashai*, not a *Shinā*, form.

**Case.**—The Brōkpā of Dras has two forms of the Agent case, one ending in *sā* or *sē*, which I call Agent I, and another ending in the singular in various vowels, generally *i*, and in the plural in *zhā* or *zhē*. The latter I call Agent II. Agent I is used for the subject of a transitive verb in all tenses except the past. Agent II is used for the subject of a transitive verb in the past tense. The terminations *sā* and *zhā* are those given by Shaw. The Specimens and List have regularly *sē*. They have both *zhā* and *zhē* for the Agent II.

The following paradigms of declension are based on those given by Shaw :—

*Eah* or *eah*, a ewe.

	Singular.	Plural.
Nom.	<i>eah</i> or <i>eah</i>	<i>eahē</i> .
Agent I.	<i>eah-sā</i> (- <i>sē</i> )	<i>eahē-sā</i> (- <i>sē</i> ).
Agent II.	<i>eahu</i>	<i>eahē-ehā</i> (- <i>ehē</i> ).
Acc.	<i>eahu</i>	<i>eahō</i> .
Dat.	<i>eahu-rē</i>	<i>eahō-rē</i> .
Abl.	<i>eahu-ehō</i>	<i>eahē-ehō</i> .
Gen.	<i>eahō</i>	<i>eahō</i> .
Loc.	<i>eahu-ehā</i> (or - <i>ehē</i> )	<i>eahē-ehā</i> (or - <i>ehē</i> ).

*Āi*, a she-goat.

	Singular.	Plural.
Nom.	<i>āi</i>	<i>āiē</i> .
Agent I.	<i>āi-sā</i> (- <i>sē</i> )	<i>āiē-sā</i> (- <i>sē</i> ).
Agent II.	<i>āiō</i>	<i>āiē-ehā</i> (- <i>ehē</i> ).
Acc.	<i>āi</i>	<i>āiō</i> .
Dat.	<i>āi-rē</i>	<i>āiō-rē</i> .
Abl.	<i>āi-ehō</i>	<i>āiē-ehō</i> .
Gen.	<i>āiō</i>	<i>āiō</i> .
Loc.	<i>āi-ehā</i> (or - <i>ehē</i> )	<i>āiē-ehā</i> (or - <i>ehē</i> ).

*Gōzhr*, a house.

	Singular.	Plural.
Nom.	<i>gōzhr</i>	<i>gōzhrī</i> .
Agent I.	<i>gōzhr-sā</i> (- <i>sē</i> )	<i>gōzhrī-sā</i> (- <i>sē</i> ).
Agent II.	<i>gōzhrī</i>	<i>gōzhrī-ehā</i> (- <i>ehē</i> ).
Acc.	<i>gōzhr</i> or <i>gōzhr-rē</i>	<i>gōzhrō</i> or <i>gōzhrō-rē</i> .
Dat.	<i>gōzhr-rē</i>	<i>gōzhrō-rē</i> .
Abl.	<i>gōzhr-ehō</i>	<i>gōzhrī-ehō</i> .
Gen.	<i>gōzhrō</i>	<i>gōzhrō</i> .
Loc.	<i>gōzhr-ehā</i> (or - <i>ehē</i> )	<i>gōzhrī-ehā</i> (or - <i>ehē</i> ).

The above declensions are not quite identical with those given by Mr. Shaw, as I have made a few alterations on the strength of the language of the Specimens. On the other hand they do not, as will be seen from the following remarks, altogether agree with the Specimens. I shall now discuss each case separately.

**Agent I.**—With pronouns the termination *sē* is almost the only one used in the Specimens. There is only one occurrence of a noun in this case. Here the termination is *sū*, not *sē*, and *sū* also occurs once as the termination of the Agent I of a pronoun. The two examples are *nālō-sū grun diñ*, the father is giving a feast, and *mū-sū kññshī thiam-bili*, I might have made rejoicing. In the latter example, *thiam* is in the present-future.

**Agent II.**—Wherever a singular substantive occurs in this case it ends in *ī*. Thus, *mālī daū*, the father gave; *bālī raṣṭhau*, the son said. For the plural we have *renō-ṣṭhā kutīē*, they struck; *senō-ṣṭhā ṣhūrā thīē*, they made merry. In the second Specimen, we have *Baghdūrō-jē khilī*, Baghdūr ate. Here *jē* is simply another way of spelling *ṣṭhē* (see the locative, below), and the noun is put in the plural, apparently as an honorific form.

**Accusative.**—According to Shaw the accusative of *ṣṭh* is *ṣṭhu*, while in the case of the other two nouns it is the same as the nominative or as the dative. In every case in which the accusative of a noun substantive occurs in the Specimens, it is the same as the nominative.

**Instrumental.**—Shaw gives no form for this case. Two instances of the instrumental occur in the Specimens, *viz.*:—*ṣhūra-ī-tā*, with joy (he would have filled his belly), and *ghās-rē*, (he would have filled his belly) with grass. In the first instance, *tā* has been added to the agent. The second instance is the same in form as the dative.

**Dative.**—This is usually formed by adding *rē* (compare Persian *rā*, and Gilgit *té*), before which a noun ending in *ō* drops its final letter. Thus, *bābō*, a father, dative *bāb-rē*; *mālō*, a father, dative *māl-rē*; *manuṣṭhō*, a man, dative *manuṣṭh-rē*. Other instances of this case are *dīṣṭhā-rē*, to a daughter; *baskōchōk-rē*, to a servant (in which the final *ō* of *baskōchō* is protected by the *k* suffixed). In the plural we have *bābō-rē*, to fathers; *dīṣṭhārō-rē*, to daughters. Sometimes (compare Gilgit *ké*) we have a *ka* inserted before the *rē*. Thus, *mushā-ka-rē*, to a man (there were two sons); *kūi-ka-rē*, (he went) to a (far) country; *raṣṭhā-ka-rē*, to (thy) order (I did not do disobedience). This *ka*, like the *k* in *baskōchōk-rē*, is the suffix of the indefinite article. In one case *rē* is weakened to *rī*, *viz.*:—in *tū-rī*, (I have sinned) to (*i.e.* before) thee. The Gilgit suffix *té* appears in *khudāi-tē*, (I have sinned) to (*i.e.* before) God. In *mālē-lī bōṣṭhum*, I will go to (my) father, unless *mālē-lī* is a copyist's slip for *mālētō*, *rē* or *rī* has become *lī*. After verbs of saying, the dative of the person addressed sometimes takes *warī*, near. Thus, *mālī raṣṭhau baskōchō-warī*, the father said to the servants (plural); *raṣṭhau mālē-warī*, or *raṣṭhau māl-rē*, he said to the father. In *mālē-warī*, *mālē* is for *mālai*, the Gilgit genitive.

**Locative.**—It will be convenient to consider the locative before the ablative. Shaw makes it end in *rē*, like the dative, but in the List and Specimens it always ends in *ṣṭhē* or *ṣṭhā* (also spelt *jē* or *jā*). It will be noticed that, in the plural, the Agent II takes the same termination. Examples of the locative are *gōṣṭh-ṣṭhē*, in the house; *ṣṭhāṣṭh-ṣṭhā*, in a country; *kūi-ṣṭhā*, (he sent him) into a field; *tshrēṣṭh-ṣṭhā*, (the elder son was) in the field. With this termination we may compare the Gilgit *ajé* or *'jé*, or, perhaps, the Gilgit *rō*, with change of *r* to *ṣṭh*.

**Ablative.**—The typical letter of the ablative is *ō*. The most common suffix is *ṣṭhō* or *jō*, which is connected with the *ṣṭhē* of the locative. Thus, *bābē-ṣṭhō*, from the father; *kupē-ṣṭhō*, from the well; *vanyō-jō*, from a shopkeeper; *aṣṭhē-ṣṭhō*, from him. In the plural, we have *bābē-ṣṭhō*, from fathers. *Kachō*, from near, also occurs, as in *dīṣṭhā-kachō*, from the daughter; *manuṣṭhē-kachō*, from a man; *dīṣṭhārē-kachō*, from daughters; *bābrē-kachō*, from fathers. *Tō* is also used, as in *tā-tō*, thereafter, then; *sādō-tō*, afterwards; *bābrē-ṣṭhā-tō*, from in the fathers (an ablative of a locative); *ṣṭhakō-ṣṭhā-tō*, from

among the men; *senē-ḡhā-tō*, from among them; *tshrēshī-ḡhā-tō*, from in the fields. It will be noticed that, as in Gilgit, the ablative suffix is, in the singular, added in the oblique form, and, in the plural, to the nominative. The same is true of the locative and of the Agent II plural.

**Genitive.**—Shaw makes the genitive, both singular and plural, end in *ō*, and this has been reproduced in the above paradigm. We have examples of this in (List No. 223) *thō bābō gōḡhr-ḡhē*, in your father's house; *Kashirō ḡhish*, a Kāshmīrī's head (Specimen II); *ēchhākō safar*, a journey of one day; *umrō safar*, a journey of a lifetime. Several different forms of the genitive are given in the grammatical portion of the List. Thus, we have the Gilgit termination *ai* in *bābai*, of a father; *dīḡhai* (also *dīḡhō*), of a daughter; *bābēlai*, of fathers. In No. 116, 'of daughters' is translated *dīḡhārō-rē*, which is evidently a dative of possession. In No. 125, 'of men' is *ḡhakālī* (cf. the form *mālēlī* of the dative). No. 120 gives *manuḡhō gōḡh* for 'of a man,' which seems to mean really 'the man's house.'

Other postpositions. *Kāryō* is 'for,' as in *sēsēi kāryō*, for that, therefore.

To give the sense of 'with' we have *-sī nālā*. Thus, *baskōchō-sī nālā*, with servants; *parūlō-sī nālā*, with friends; *darīchē-sī nālā*, with harlots. Compare Pañjābī *nāl*.

*Kachō*, from near, has already been mentioned. *Waryō*, connected with *warī*, the sign of the dative, has the same meaning.

**Adjectives.**—Shaw states that adjectives do not seem to change for gender. There are, however, several instances in the List and Specimens in which we see adjectives changing when in agreement with a feminine noun. On the other hand they do not seem to change usually for number or case. We may quote the following examples:—*siō manuḡhō*, a good man; *sī chēi*, a good woman; *siō ḡhakōrē*, good men; *sī chē*, good women; *kachī mulai*, a bad girl; *siō manuḡhē kachō*, from a good man; *miō māl-rē*, to my father. In *thānē baskōchō-sī nālā*, with thy servants, the adjective *thānō* has changed for number. Other examples will be found under the head of participles. Comparison is made as in Gilgit.

III. PRONOUNS.—Shaw gives the following forms for the pronoun of the first person. I have added a few forms occurring in the Specimens:—

*Mō*, I.

	Sing.	Plur.
Nom.	<i>mō</i>	<i>bō</i>
Agent I.	<i>mō-sā (-sā)</i> , <i>mā-sū</i>	<i>bō-sā (-sā)</i>
Agent II.	<i>mī</i>	<i>assō-ḡhā (-ḡhā)</i>
Acc.	<i>mō</i>	<i>assō</i>
Dat.	<i>mō-rē</i>	<i>assō-rē</i>
Abl.	<i>mō-ḡhō</i>	<i>assō-ḡhō</i>
Gen.	<i>miō</i>	<i>assō</i>
Loc.	<i>mō-ḡhā (-ḡhā)</i>	<i>assō-ḡhā (-ḡhā)</i>

There is also a possessive pronoun, *miānō* or *miāñō*, my, mine, and *assānō*, our. In the Specimen we have *mōi*, used as a feminine possessive pronoun in *ḡhōg mōi hāk*, what is mine. *Bē*, we, corresponds to the Gilgit *béh*, while *miānō* and *assānō* must be compared with the Kāshmīrī *myōn* and *sōn*. *Mū-sū* occurs in the Parable in *mūsū thiambili*, I might have made.

The declension of the pronoun of the second person is as follows :—

*Tū*, thou.

	Sing.	Plur.
Nom.	<i>tū</i>	<i>tsō</i> , (fem.) <i>tsē</i>
Agent I.	<i>tū-sā</i> (-sē)	<i>tsō-sā</i> (-sē)
Agent II.	<i>tō</i> , <i>tḥō</i>	<i>tsō-ḡhā</i> (-ḡhē)
Acc.	<i>tū</i> , <i>tḥō</i>	<i>tsō</i>
Dat.	<i>tū-rē</i> , <i>tū-rī</i>	<i>tsō-rē</i>
Abl.	<i>tū-ḡhō</i>	<i>tsō-ḡhō</i>
Gen.	<i>tō</i> , <i>tḥō</i> , <i>tū</i>	<i>tsō</i> , <i>tsōṽ</i>
Loc.	<i>tū-ḡhā</i> (-ḡhē)	<i>tsō-ḡhā</i> (-ḡhē)

There is a possessive pronoun, *thānō* or *tānō*, thy, thine, and *tsānō*, your. In the Specimens the singular forms are generally *thō*, *thānō*, etc., while Shaw always gives *tō*, *tānō*, etc. Forms beginning with *ts* are often spelt with *chh*. Thus, *chhō*, *chhā*, *chhānō*, etc. In the Specimens we have two forms of the genitive in agreement with feminine nouns. They occur in the phrases *thaī khidmat thās*, I did thy service; *thaī raḡhā-ka-rē*, to thy command; *ḡhōg mōi hāk*, *thēi bil*, what is mine, is thine. *Tū-rī*, as a dative, has been discussed under the head of the dative of substantives. With *tsō* and *chhānō* compare the Kāshmīrī *ts'h*, thou, *chyōn*, thy. The plural *tsō* has a feminine *tsā*. I have only met this form in the nominative. It probably occurs in all cases as in Gurēzī *Shinā*.

The pronoun of the third person is identical with the Demonstrative pronouns. There are several of these. The Proximate Demonstrative pronoun is *nō* or *anō*, this, he, she, it. *Nō* is thus declined :—

*Nō*, this, he, she, it.

	Sing.	Plur.
Nom.	<i>nō</i> , <i>nū</i> ; fem. <i>nī</i>	<i>nī</i>
Agent I.	<i>nō-sā</i> (-sē), <i>nū-sā</i> (-sē), fem. <i>nī-sā</i> (-sē)	<i>nī-sā</i> (-sē)
Agent II.	<i>nīsī</i>	<i>ninō-ḡhā</i> (-ḡhē)
Acc.	<i>nīsē</i>	<i>ninō</i>
Dat.	<i>nīsē-rē</i>	<i>ninō-rē</i>
Abl.	<i>nīsē-ḡhō</i>	<i>ninō-ḡhō</i>
Gen.	<i>nīsō</i> , <i>nīsēi</i>	<i>ninō</i>
Loc.	<i>nīsē-ḡhā</i> (-ḡhē)	<i>ninō-ḡhā</i> (-ḡhē)



*Anō* is declined in exactly the same way. Thus, *anō āshp-rē*, to this horse; *anī rūpai*, this rupee; *anī krumē*, these works. Compare *anyō*, from here.

There are several forms of the remote demonstrative pronoun, that, he, she, it. They no doubt have different meanings, as in Gilgit *Shinā*, but no materials are available for distinguishing the various shades. The simplest form is the pronoun *sō*, of which the following instances appear in the Specimens:—

- Sing. Nom. *sō*, as in *sō tshrēsāi-zhā-tō ālō*, he came from in the fields.  
 Agent II. *sēsī*, as in *sēsī chhakrē*, he wasted.  
 Dat. *sēsā-rē*, as in *sēsā-rē zhē-gā-nā nē mutō*, to him nothing remained. *Sēsā* is here evidently another form of *sēsē*. Compare *zhā* and *zhē*.  
 Gen. *sēsō*, as in *sēsō bārō bāl*, his eldest son; *sēsēi*, as in *sēsēi mālō drō khātō*, his father came outside.  
 Plur. Agent II. *senō-zhā*, they (made merry).  
 Abl. *senē-zhā-tō*, from among them (the younger said to the father).

As an adjective, we have *sē zhā-zhā*, in that country; *sō wakhsā*, at that time; *sē būrō-rē*, to them all.

Very similar are the forms of a pronoun *ō*, *au*, or *āō*. Thus:—

- Sing. Nom. *ō*, *au*, *āō*; fem. *ā*. Thus, *ō bai-kāō*, he is sitting; *au kēsā-zhō muligayā*, from whom did you buy that?  
 Acc. The same as the nominative when used as an adjective, as in *ā rūpai aṛē*, take that rupee. Otherwise we have *asē*, as in *asē siō-thē kutētālō*, after having beaten him well.  
 Dat. *asē-rē*, as in *anī rūpai asē-rē dē*, give this rupee to him.  
 Abl. *asē-zhō*, as in *ā rūpai asē-zhō aṛē*, take that rupee from him.  
 Gen. *asō phāi-jē*, on his back; *asō bāl*, (I have beaten) his son.  
 Plur. Gen. *ānō*, of them (List).

The Gilgit *rō*, he, she, it, that, is also used. It has a feminine throughout, and is thus declined:—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>rō</i>	<i>rē</i>	<i>rē</i>	<i>rē</i>
Agent I.	<i>rō-sā</i> , (-sā)	<i>rē-sā</i> , (-sā)	<i>rē-sā</i> , (-sā)	<i>rē-sā</i> , (-sā)
Agent II.	(?) <i>rōsā</i>	<i>rēsā</i>	<i>renō-<u>zhā</u></i> , (- <u>zhā</u> )	<i>ranō-<u>zhā</u></i> , (- <u>zhā</u> )
Acc.	(?) <i>rōsā</i>	<i>rēsā</i>	<i>renō</i>	<i>ranō</i>
Dat.	(?) <i>rōsā-rē</i>	<i>rēsā-rē</i>	<i>renō-rē</i>	<i>ranō-rē</i>
Abl.	(?) <i>rōsā-<u>zhā</u></i>	<i>rēsā-<u>zhā</u></i>	<i>renō-<u>zhā</u></i>	<i>ranō-<u>zhā</u></i>
Gen.	(?) <i>rōsā</i>	<i>rēsā</i>	<i>renō</i>	<i>ranō</i>
Loc.	(?) <i>rōsā-<u>zhā</u></i> , (- <u>zhā</u> )	<i>rēsā-<u>zhā</u></i> , (- <u>zhā</u> )	<i>renō-<u>zhā</u></i> , (- <u>zhā</u> )	<i>ranō-<u>zhā</u></i> , (- <u>zhā</u> )

Shaw gives no forms for the Acc., Dat., Abl., Gen. and Loc., Sing. Masc. *Resānō* occurs as a Gen. Sing. Masc. in the List of words (Nos. 27 and 28). It is really a possessive pronoun like *miānō*, mine, etc. No other form of this pronoun occurs in the List or Specimens, but there is a pronoun *zhō*, he, which is probably a dialectic form of it. It is not given by Shaw, but the following instances occur in the first Specimen:—

Sing. Nom.	<i>zhō rutō bōi iphālō</i> , he arrived safe and sound.
Dat.	<i>zhēs-rē banyā</i> , put ye on him.
Gen.	<i>zhēsānō aluk</i> , his portion.
	<i>zhēsānī dār</i> (fem.), his belly.

Finally, there is a pronoun, *perō* or *perau*, he, she, it, that. Shaw shows it as a plural, viz. :—*perō*, they, gen. plur. *perānō*, their, which is also used as a base for the oblique cases. The following forms occur in the List:—

Sing. Nom.	<i>perau</i> or <i>perō</i> (No. 26).
Agent I.	<i>perau-sē</i> , as in <i>perau-sē tiras charēyā</i> , he is grazing cattle.
Agent II.	<i>perāsī</i> , as in <i>perāsī kutau</i> , he struck.
Gen.	<i>perāsō</i> , as in <i>perāsō jā sā-jō zhōraū haū</i> , his brother is taller than his sister.
Plur. Nom.	<i>perā</i> (No. 29). Possibly this is feminine, or it may be another spelling for <i>perē</i> , as <i>zhā</i> is for <i>zhē</i> .
Agent II.	<i>perānō-zhē</i> , as in <i>perānō-zhē kutiē</i> , they struck.

The genitive, *perānō*, their, given by Shaw, is evidently one of the set of possessive pronouns. To recapitulate, these possessive pronouns are as follows:—

<i>miānō</i> ,	<i>miāñō</i> ,	mine.	<i>assunō</i> ,	ours.	
<i>thānō</i> ,	<i>tānō</i> ,	thine.	<i>tsānō</i> ,	<i>chhānō</i> ,	yours.
<i>resānō</i> ,	<i>zhēsānō</i> ,	his.	<i>renānō</i> ,	<i>perānō</i> ,	theirs.

There is no instance of a Reflexive pronoun in the List or Specimens. Shaw gives the Gilgit *tomō*.

The Relative pronoun is *kē*, who, and the Interrogative is *kōṭ*, who? In the remaining cases of the singular they are identical in form. Thus:—

Nom.	<i>kē</i> , who ; <i>kōṭ</i> , who ?
Agent I.	<i>kē-sā</i> (-sē)
Agent II	<i>kēsī</i>
Acc.	<i>kēsē</i>
Dat.	<i>kēsē-rē</i>
Abl.	<i>kēsē-zhō</i>
Gen.	<i>kēsō</i>
Loc.	<i>kēsē-zhā</i> , (-zhē)

No instances of the plural occur in the List or Specimens, nor is that number given by Shaw.

The neuter Interrogative pronoun is *zhōk* or *zhōg*, what? Shaw does not mention it. The following forms appear in the Specimens:—

*anī zhōg krumē haū*, what works is (i.e. are) these?

*zhōbaī bilē*, what became. Here *zhōbaī* appears to be a feminine, but I confess that I do not understand it.

‘Why?’ is *zhōk-rē thēōtō*, literally, ‘making for what?’

Other pronominal forms are *kachā* or *kachāk*, how much? how many? *zhē-gā* or *zhē-gā zhē-gā*, anything.

#### IV.—VERBS.—

**A. Auxiliary Verbs and Verbs Substantive.**—The present and past tenses of the Verb Substantive closely follow the *Shinā* of Gilgit. In the present tense the letter *n* is liable to be weakened to a mere nasalisation of the succeeding vowel. The present is conjugated as follows:—

‘I am,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō hānōs</i> or <i>hās</i>	<i>mō hānis</i> , <i>haīs</i>	<i>bē hānis</i> or <i>hās</i>	<i>bē haīs</i>
2	<i>tū hānō</i> , <i>hāō</i>	<i>tū hānt</i> , <i>haī</i>	<i>tsō hānet</i> , <i>hāt</i>	<i>tsā haīt</i>
3	<i>rō hānō</i> , <i>hāō</i> , <i>haūk</i>	<i>rē hānt</i> , <i>haī</i>	<i>rē hā</i> , <i>hāk</i>	<i>rā haniš</i> (? <i>hāniš</i> )

Another word for ‘is’ is *thēnā*, apparently a plural for a singular, and probably meaning literally ‘they make.’ It occurs in *thānō nōm zhōk thēnā*, what is your name? (List No. 220). Compare the Gawarbatī *thana*.

The Past tense is conjugated as follows:—

‘I was,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō āsilus</i> , <i>āsilōs</i>	<i>mō āsilis</i> (or <i>-lis</i> )	<i>bē āsiles</i>	<i>bē āsilies</i>
2	<i>tū āsilō</i>	<i>tū āsilis</i> (or <i>-lis</i> )	<i>tsō āsilet</i>	<i>tsā āsiliet</i>
3	<i>rō āsilō</i>	<i>rē āsilis</i> (or <i>-lis</i> )	<i>rē āsilē</i>	<i>rā āsilis</i>

I have not come across any forms corresponding to the Gilgit *asus*, etc.

The verb ‘to become’ is irregular in some of its forms. I give the following conjugation, which is founded on that of Shaw, with additions from the List and Specimens. When no feminine form is shown it is the same as the masculine.

## Present-Future, 'I become,' 'I shall become.'

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bom</i>	.....	<i>bon</i>	.....
2	<i>bēsh</i>	.....	<i>bāt</i>	<i>bātē</i>
3	<i>lē</i>	.....	<i>ben</i>	<i>benī</i>

## Present Definite, 'I am becoming,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bomōs</i>	<i>bomiis</i>	<i>bonas</i>	.....
2	<i>bē, bēsh</i>	.....	<i>bāt</i>	.....
3	<i>benō</i>	<i>benī</i>	<i>benā</i>	(?) <i>benā</i>

## Imperfect, 'I was becoming,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bomālōs</i>	<i>bomāliis (or -līs)</i>	<i>bonāles</i>	<i>bonāliis</i>
2	<i>biālō</i>	<i>biāliis (or -līs)</i>	<i>biālet</i>	<i>biāliet</i>
3	<i>biālō</i>	<i>biāliis (or -līs)</i>	<i>benāles</i>	<i>benāliis (or -līs)</i>

## Past, 'I became,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bilōs</i>	<i>biliis (or -līs)</i>	<i>biles</i>	<i>bilies</i>
2	<i>bilō</i>	<i>biliis, bīlī</i>	<i>bilet</i>	<i>biliet</i>
3	<i>bilō, bīl</i>	<i>biliis, bīlī</i>	<i>bilen, bīlē</i>	<i>bilien, biliis, bīlī</i>

## Pluperfect, 'I had become,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bilālōs</i>	<i>bilālīs</i> (or <i>-līs</i> )	<i>bilāles</i>	<i>bilālīs</i>
2	<i>bilālō</i>	<i>bilālīē</i> (or <i>-līē</i> )	<i>bilālet</i>	<i>bilālīē</i>
3	<i>bilālō</i>	<i>bilālīē</i> (or <i>-līē</i> )	<i>bilālē</i>	<i>bilālīē</i> (or <i>-līē</i> )

Infinitive : *bōnō* or *bēōnō*, to become. Also, as a future participle to be become.

Conjunctive Participle : *bōī*, *bē*, having become.

Gerund : *bē-tō*, on having become.

Imperative : *bē*, become thou.

The form of the past tense of this verb looks as if it had been affected by the influence of the Burushaskī of Hunza-Nagar. Compare the Burushaskī *bilah*, it is. Similarly, as will be seen in the following examples, *bil*, literally 'he became,' is used to mean 'he is.'

The following examples of this verb occur in the List and Specimens :—

*Tū kachō-gā bilōs gunāhgār*, before thee also I became a sinner.

*Zhōg mōī hāk, thēī bil*, what is mine is (lit. became) thine.

*Kachā barah bil*, how many years is (i.e. are) there, how old is (this horse) ?

*Mudā bilō*, he became needy.

*Eshāk ghōbāī bilī*, one day what happened ? *khūshī thām-bilī*, rejoicing might have been made by me.

*Shūrā bēōnī shā asilī*, joy to be become was proper, it was proper to rejoice.

*Hun bōī ras bilō*, having become erect, he started ; i.e. he stood up and started.

*Dēghī tshēk bilā-bētō*, on a few days having become, i.e. having passed.

**B. Active Verb.**—The conjugation of the finite verb follows Gilgit Shinā in its main principles. As already pointed out, there are two forms of the Agent case, one employed before all tenses of a transitive verb except the past tense and those formed from it, and the other used before the past tense of a transitive verb and those tenses which are formed from it. Neuter verbs, of course, have the subject in the nominative.

The following is the conjugation of the transitive verb *kutinō*, to strike :—

Infinitive : *kutinō*, or *kutyōnō*, to strike.

Present Participle : *kutiētō*, striking.

Past Participle : *kutō* or *kutau*.

Future Participle : *kutyōnō*, to be struck, fit to be struck

Conjunctive Participle : *kutē*, having struck.

Gerund : *kutē-tō*, *kutē-tā*, *kutē-tā-tō*, on having struck.

The Infinitive almost always ends in *ōnō*, not in *oiki* as in Gilgit. *Ōnō* is evidently connected with the Kāshmiri form ending in *um*. Other examples are *charyōnō*, (he sent him) to feed (swine); *thēōnō*, (fit) to make (me thy son). A dative occurs in the same meaning in the form *thēōnā-rē*, (fit) for making (me thy son). Two examples of an infinitive with *k* are, however, found in the Specimens, as verbal nouns. They are *talmōk*, dancing, and *simmōk*, singing.

No example of the Present Participle occurs in the Specimens. The form given in the List is taken from Shaw. With the termination *stō*, we may compare the common termination *stē*, *stai*, *stā*, of the Kāfir languages.

The Past Participle ends in *ō* or *au*. The latter is sometimes nasalised. Thus, *kutāũ*. Examples will be found under the past tense, the third person singular of which is identical with the past participle.

The Future Participle is the same in form as the Infinitive, but is an adjective. It has the force of the Latin Gerundive, and means 'what is to be struck,' etc. Like the infinitive it is evidently connected with Kāshmiri. Two examples occur in *shūrā thēōnī shūrā bēōnī shā āsili*, it was proper to make rejoicing and to become joyful. Here *shūrā*, rejoicing, is feminine, and *thēōnī* and *bēōnī* are adjectives agreeing with it, the sentence, translated literally, being 'rejoicing to be made, rejoicing to be become, was proper.'

The following additional examples of the Conjunctive Participle occur in the Specimens:—*baghē*, having divided; *kharchī thē*, having made expenditure.

Most of the examples of the Gerund which are found in the Specimen are gerunds of neuter verbs. I give them here for the sake of convenience. The following examples occur:—*gē-tā-tō*, on going; *bē-tō*, on having become; *iphō-tō*, on having reached; *thēō-tō*, on having made, i.e. on having said (twice in this sense).

Imperative: *kutē*, strike thou; *kutyā*, *kutiā*, strike ye.

Other examples (both transitive and intransitive verbs) are *bō* or *bōghē*, go thou; *khē* or *kē*, eat thou; *bai*, sit thou; *ē*, come thou; *bē*, become; *mīrīgh* or *mīrīgh*, die; *dē*, give; *thē*, do; *arē*, take (List No. 235); *chhurē*, keep.

*bōghā*, go ye; *diā*, give ye (No. 227); *banyā*, put ye on (clothes); *shiā*, put ye; *khā*, eat ye; *piā*, drink ye; *thiā*, make ye.

Present-Future, 'I strike,' 'I shall strike,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutem</i>	.....	<i>bē-sē kutōn</i>	.....
2	<i>tū-sē kutē, kutēgh</i>	.....	<i>tsō-sē kutiāt</i>	<i>tsā-sē kutiāt</i>
3	<i>rō-sē kutēt</i>	<i>rē-sē kutī</i>	<i>rō-sē kuten</i>	<i>rā-sē kuten</i>

In the first person singular, the vowel of the last syllable varies, and I have not noted any rule on the subject. Examples are *bōghum*, I will go; *razam*, I will say.

Present Definite, 'I am striking,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutēmus, kutmus</i>	<i>mō-sē kutēmī, kutmīs</i>	<i>bē-sē kutōnas</i>	.....
2	<i>tū-sē kutāḥ, kutāũ</i>	(P) <i>tū-sē kutāḥ</i>	<i>tsō-sē kutiāt</i>	<i>tsā-sē kutiāt</i>
3	<i>rō-sē kutēnō, kutēũ</i>	<i>rē-sē kutēnī</i>	<i>rō-sē kutēnā, kutyōnā</i>	<i>rā-sē kutēnī</i>

Other examples of this tense are *mirīzhlīmus*, I am dying; *beaũ*, he sits, he lives (List No. 233); *aũ*, he comes (No. 239); *diũ*, he is giving (a feast). Most of these are neuter verbs, but are here given for the sake of convenience. In *charēyāũ*, he is grazing (List No. 229), we have a slightly varying form of the third person singular. Compare the Gilgit *chareīānũ*.

Imperfect, 'I was striking,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō-sē kutemālōs</i>	<i>mō-sē kutemālīs</i>	<i>bē-sē kutōnālēs</i>	<i>bē-sē kutōnālīs</i>
2	<i>tū-sē kutālō</i>	<i>tū-sē kutālīs (or -lī)</i>	<i>tē-sē kutiālet</i>	<i>tē-sē kutiālīet</i>
3	<i>rō-sē kutēlō</i>	<i>rē-sē kutēlīs (or -lī)</i>	<i>rē-sē kutenālē</i>	<i>rā-sē kutenālīs (or -lī)</i>

No examples of this tense occur in the Specimens.

In the Brōkpā of Dras the tenses formed from the past participle do not take the suffix *ēgā*, as in Gilgit *Shinā*. The Past tense is formed directly from the past participle, the third person singular being identical with it. The latter ends in *ō*, *au* or *aũ*, all of which are merely varieties of spelling, unless *aũ* is, as is possible, a relic of an old neuter gender.

The other forms will be learnt from the following paradigm :—

Past, 'I struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mī kutās</i>	<i>mī kuties, kutīs</i>	<i>asō-<u>ghā</u> kuties</i>	<i>asō-<u>ghā</u> kuties</i>
2	<i>tō kutā</i>	<i>tō kutē</i>	<i>tē-sē-<u>ghā</u> kutiet</i>	<i>tē-sē-<u>ghā</u> kutiēt</i>
3	<i>sēsī kutō, -au, -aũ</i>	<i>rēsī kutī</i>	<i>ronō-<u>ghā</u> kutiē</i>	<i>ronō-<u>ghā</u> kutiē</i>

According to Shaw, some verbs form the first person masculine singular in *ōs* instead of *ās*, and also terminate the second person masculine singular with *ō* instead of *ā*. There are no instances of this occurring in the case of transitive verbs in the List or Specimens, but some intransitive verbs form the first person masculine singular in *us*, and the second person masculine singular in *ō*. See below, under the head of intransitive verbs.

Examples of this tense are *diās*, I gave (List No. 228); *thās*, I did (sin); *mulī-gayā*, thou boughtest (No. 240); *nē dā*, thou didst not give (a kid); *raghau*, he said; *dau* or *daũ*, he gave; *chhakraũ*, he wasted; *paghau*, he saw; *nirā dashṭaũ*, he felt compassion; *bōzhē* (plur. masc.) *dau*, he gave kisses; *thau* or *thaũ*, he did (in the

second Specimen, *tōlam thau*, she made weightment); *parūdō*, he heard; *khuzhau*, he asked; *sēsī zhab būrō chhakrē* (apparently for *chhakriē*), by him all things were wasted (the grammar of this sentence is obscure); *shūrā thiē*, they made rejoicing (*shūrā* is feminine).

In the second Specimen *shātis* is translated both 'he remained' and 'she sat.' Similarly in the same Specimen, we have *dē-shātis*, he put, and also 'he remained.' I am unable to analyse these forms. They all look like first persons feminine.

The Pluperfect is also used with the meaning of the Perfect. It is thus conjugated:—

Pluperfect, 'I had struck,' 'I have struck.'

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mī kutālōs</i>	<i>mī kutālīs</i>	<i>assō-zhā kutiāles</i>	<i>asso-zhā kutiālies</i>
2	<i>tō kutālō</i>	<i>tō kutālīē</i> (or <i>-lī</i> )	<i>tsō-zhā kutiālet</i>	<i>tsā-zhā kutiāliet</i>
3	<i>sēsī kutālō</i> (or <i>-au</i> or <i>-aū</i> )	<i>rēsī kutālīē</i> (or <i>-lī</i> )	<i>renō-zhā kutiālē</i>	<i>ranō-zhā kutiālīē</i> (or <i>-lī</i> )

This tense is frequently employed in the sense of a simple past, when the action happened some time back. Examples of it are *gayālus*, I bought (No. 241); *singālaū*, he collected; *vēālō*, he sent; *nē diālī*, no (one) gave (him anything, *zhēgā*, anything, being treated as a feminine); *khālī*, he ate (bread, fem.) (2nd Specimen).

Several of the above examples show that the third person of the Past and Pluperfect tenses of transitive verbs agrees with the object in gender. This is denied by Shaw. In the other tenses the subject is in the Agent I case, which appears to be now but a simple variety of the nominative, and the verb does not agree with the object in gender.

As an example of the conjugation of an intransitive or neuter verb, I give the verb *bōzhōnō*, to go. It will be observed that, as usual, this verb is irregular in its past tense.

Infinitive: *bōzhōnō* (for *bōzhyōnō*), to go.

Present Participle: *bōzhēstō*, going.

Past Participle: *gau*, gone.

Future Participle: *bōzhōnō*, about, or fit, to be gone.

Conjunctive Participle: *bōzhē*, having gone.

Gerund: *bōzhē-tō*, *bōzhē-tā*, *bōzhē-tā-tō*, on having gone.

No other examples of the Infinitive or of the Present Participle occur in the List or Specimens. Examples of the Past Participle will be found under the Past Tense. An example of the Future Participle *bōnī* will be found under Transitive Verbs. There are no other examples of the Conjunctive Participle. For the Gerund, we have the examples already given under Transitive Verbs.

Imperative: *bō* or *bōzhē*, go thou; *bōzhā*, go ye.

Other examples are given under the head of Transitive Verbs.



## Present-Future, 'I go,' 'I shall go,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhum</i>	.....	<i>bē bōzhon</i>	.....
2	<i>tū bōzhē</i>	...	<i>tēō bōzhāt</i>	<i>tēā bōzhāt</i>
3	<i>rō bōzhēi</i>	<i>rē bōzhēi</i>	<i>rā bōzhēn</i>	<i>rā bōzhēn</i>

## Present Definite, 'I am going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhumus</i>	<i>mō bōzhumis</i>	<i>bē bōzhumas or bōnas</i>	.....
2	<i>tū bōzhōō, bōzhōū</i>	(?) <i>tū bōzhāi</i>	<i>tēō bōzhāt</i>	<i>tēā bōzhāt</i>
3	<i>rō bōzhōnō, bōzhōn,</i> <i>bōzhēū, or bōzhāū</i>	<i>rē bōzhēnē</i>	<i>rā bōzhānā</i>	(?) <i>rā bōzhēnē</i>

Other examples of this tense will be found under the head of 'Transitive Verbs.'

## Imperfect, 'I was going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō bōzhūmālōs</i>	<i>mō bōzhūmālīs</i>	<i>bē bōnālēs</i>	<i>bē bōnālīs</i>
2	<i>tū bōzhālō</i>	<i>tū bōzhālīs (or -lī)</i>	<i>tēō bōzhālēt</i>	<i>tēā bōzhālīt</i>
3	<i>rō bōzhālō</i>	<i>rē bōzhālīs (or -lī)</i>	<i>rā bōzhānālēs</i>	<i>rā bōzhānālīs (or -lī)</i>

No examples of this tense occur in the Specimens.

## Past, 'I went,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō gīs</i>	<i>mō gyēs</i>	<i>bē gyēs</i>	<i>bē gyēs</i>
2	<i>tū gā</i>	<i>tū gyē, gī</i>	<i>tēō gyēt</i>	<i>tēā gyētī</i>
3	<i>rō gaw</i>	<i>rē gyē, gī</i>	<i>rā gyē</i>	<i>rā gyē</i>

Other examples of this tense are *yātus*, I went; *mutus*, I remained; *baitō*, thou didst sit (*i.e.* art living) (with me); *baitō*, he sat (*i.e.* dwelt); *khātō*, he came (outside). It will be observed that, in these, the first person singular ends in *us*, and that the second and third person masculine of the same number end in *ō*, not *ā* or *au*.

Pluperfect, 'I had gone,' 'I have gone,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō gālōs</i>	<i>mō gālīs</i>	<i>bē gāles</i>	<i>bē gālīs</i>
2	<i>tū gālō</i>	<i>tū gālīē</i> (or <i>-lī</i> )	<i>tsō gālet</i>	<i>tsī gālīet</i>
3	<i>rō gālō</i>	<i>rē gālīē</i> (or <i>-lī</i> )	<i>rē gālē</i>	<i>rā gālīē</i> (or <i>-lī</i> )

Other examples are *uthilō*, he arose; *mōālō*, he died; *nōtōālō*, he was lost; *iphālō*, he was got, he arrived; *ālō*, he came; *ālī* (his sense, fem.) came.

Conditional tenses for all kinds of verbs are formed by adding the syllable *tō* to the simple present or to the pluperfect. This involves certain changes in these tenses, and we get the following forms for the verb *bōzhōnō*, to go.

Present Conditional, 'if I go,' etc.

	SING.	PLUR.
1	<i>mō bōzhētō</i>	<i>bē bōzhuntō</i>
2	<i>tū bōzhētō</i>	<i>tsō bōzhattō</i>
3	<i>rō bōzhētō</i>	<i>rē bōzhētō</i>

The above forms appear to be of common gender. At least Shaw, from whom the paradigm is taken, gives no feminine forms, and I have not met any in the course of my reading. In Specimen I we have *purī-tō*, he would have filled.

Past Conditional, 'if I had gone,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mō gālōstō</i>	<i>mō gālāstō</i>	<i>bē gālētō</i>	<i>ōē gālāstō</i>
2	<i>tū gālōtō</i>	<i>tū gālātō</i>	<i>tsō gālētō</i>	<i>tsā gālātō</i>
3	<i>rō gālōtō</i>	<i>rē gālātō</i>	<i>rē gālētō</i>	<i>rā gālātō</i>

Transitive verbs form these tenses in exactly the same way. For both, the subject is put into the Agent I case. Thus, *mō-sē kutētō*, if I strike; *tsō-sē kutiättō*, if you strike; *mō-sē kutälōstō*, if I had struck; *rō-sē kutiltō*, if he had struck.

We may note with regard to these conjugations that, after the *zh* of *bōzhōnō*, an *i* is always omitted. Exactly the same rule applies in Kāshmīrī. Thus, *kutiāt*, you strike, but *bōzhāt*, not *bōzhiāt*, you go.

The only trace of a passive voice in the Specimens is the word *mirīzhīmus*, I am dying. The List gives the force of the passive by a periphrasis. 'I am struck' becomes 'he is striking me,' and so on.

The Negative Particle is *nē*. 'No' is *nush*.

---

[No. 4.]

## DARDIC SUB-FAMILY:

## DARD GROUP.

## SHINĀ.

(BRŌKPĀ OF DRAS.)

(R. T. Clarke, Esq., I.C.S., 1899.)

## SPECIMEN I.

Ek mūshākarē bāl dū asilē. Sēnēzhātō biyālō bālī  
 One man-to son two were. Them-among-from the-younger by-the-son  
 mālre razhau, 'mōrē miānū hissa ōn-haūk baghē  
 the-father-to it-was-said, 'me-to my portion to-come-is having-divided  
 dēh.' Mālī daū baghē. Dēzhī tshēk bilā-bētō,  
 give.' By-the-father it-was-given having-divided. Days few having-been-on,  
 biyālō bālī zhēsānō aluk zhab singālaū, dūr kūikarē  
 the-younger by-the-son his portion property was-collected, far country-to  
 gau. Gētātō zhab būrō lūndagī thetāh chhakraū. Sēsī  
 he-went. Going-on property all wickedness doing was-wasted. By-him  
 zhab būrō chhakrē, sē zhaūzhā drāk uthilō. Sēsārē  
 property all was-wasted, that country-in famine arose. Him-to  
 zhē-gā-nā nē mutō, mudā bilō. Sādōtō sē zhaūzhā  
 anything-even-not not remained, needy he-became. Afterwards that country-in  
 ēk zhānō chōkili baskōchō baitō. Sādōtō sēsī kūizhā zhanglō  
 a (?) man (?) near servant sat. Afterwards by-him field-in wild  
 shūnī charyōnō vēālō. Shūrāitā zhēsānī dēr puritō  
 pigs feeding-for he-was-sent. Gladness-with his belly would-have-filled  
 ghāsrē. Sēsārē zhē-gā-zhē-gā nē diālī. Sādōtō sēsārē  
 grass-with. Him-to anything-anything not was-given. Afterwards him-to  
 nariā ālī, 'miō mālre kachāk baskōchi hā. Sē būrōrē-gā  
 senses came, 'my father-to how-many servants are. Them all-to-also  
 tushī tapkhī muchai; mō anī mirōnō mirizhimus. Mō miānō  
 bellyful comfortably is-spare; I here hungry am-dying. I my  
 mālēli bōzhum. Gētātō razam, "tūri-gā chhargam  
 father-to will-go. Having-gone-on I-will-say, "thee-to-also sin  
 thās, Khudāi-tē-gā chhargam thās. Mō push theōnārē  
 was-done-by-me, God-to-also sin was-done-by-me. I son making-for  
 lāiq nē mutus. Chēh thānē baskōchōsī nālā baskōchuk phashtē  
 fit not I-remained. Now thy servants with servant-one equal

Transitive verbs form these tenses in exactly the same way. For both, the subject is put into the Agent I case. Thus, *mō-sē kutētō*, if I strike; *tsō-sē kutiättō*, if you strike; *mō-sē kutälōstō*, if I had struck; *rō-sē kutiltō*, if he had struck.

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## DARD GROUP.

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 nariā ālī, 'miō mālre kachāk baskōchī hā. Sē būrōrē-gā  
 senses came, 'my father-to how-many servants are. Them all-to-also  
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 lāiq nē mutus. Chēh thānē baskōchōsī nālā baskōchūk phashtē  
 fit not I-remained. Now thy servants with servant-one equal  
 2 p 2

chhurē." ' Hun bōi ras bilō; mālē warī ālō.  
 'keep.' ' Erect having-become set-out he-became, father-of near he-came.  
 Māli dūr pashau, nirā dashtaū, darbak arau,  
 By-the-father at-a-distance he-was-seen, compassion was-felt, running he-took,  
 shōtārē hatwā, bōshē dau. Tātō bālī razhau  
 neck-to hand-putting, kisses were-given. Then by-the-son it-was-said  
 mālre, 'ai mālō, tū kachō-gā bilōs gunāhgār, Khudāi  
 the-father-to, 'O father, thee from-near-also I-became a-sinner, God  
 waryō-gā bilōs gunāhgār, tūi push thēōnō lāiq nē mutus.'  
 from-near-also I-became a-sinner, thy son making-for fit not I-remained.'  
 Sādōtō māli razhau baskōchō warī, 'siō tshilē khōi  
 Then by-the-father it-was-said the-servants near, 'good robes cap  
 arē banyā; ek angēluk arē angūzhā  
 having-brought put-ye-on(-him); one ring-one having-brought finger-to  
 shiā, bara paizārī arē zhēsre banyā.' Māli  
 put-ye-on, and shoes having-brought him-to put-ye-on.' By-the-father  
 razhau būrō warī, 'khā, piā, shūrā thiā. Miō bāl  
 it-was-said all near (i.e. to), 'eat, drink, rejoicing make-ye. My son  
 mōālō, kuṭē zhanilō; nōṭōālō, iphālō.' Tātō senōzhā shūrā thiē.  
 died, again lived; was-lost, was-got.' Then by-them rejoicing (?)was-made.

Sō wakhsā sēsō bārō bāl tshreshzhā asilō. Sō  
 That time-at his great son field-in was. He  
 shreshzhātō ālō grō ēlē iphālō. Iphōtō talmōk sinmōk  
 fields-in-from came house near he-reached. Having-reached dancing singing  
 parūdō. Sēsī baskōchōkrē mashō thaū. Thētātō  
 was-heard. By-him servant-a-to calling was-made. Having-made-on  
 khuzhau, 'anī zhōg krumē haū? ' Sēsī razhau, 'thō  
 it-was-asked, 'these what works is?' By-him it-was-said, 'your  
 zhā ālō. Sēsē kāryō thō mālōsū grun diū, zhōkrē  
 brother came. That-of for your the-father a-feast is-giving, what-for  
 thaō zhō rutō bōi iphālō.' Sēsārē zhush  
 doing (i.e. cause) he wife-and-sound having-been reached.' Him-to anger  
 alī; gōzhrārē nā gau. Sēsēi mālō drō khātō, thau,  
 came, house-to not he-went. His father out came, it-was-done (i.e. said),  
 'tshē gōzhrārē.' Bālī razhau mālē warī, 'kachāk  
 'go house-to.' By-the-son it-was-said the-father-of near, 'how-much  
 umrērē thāi khidmat thās; thāi razhākarē mī phēr  
 age-for thy service was-done-by-me; thy command-to by-me transgression  
 nā thās. Eshīk zhōbāi bili mōrē-gā ek chhālē kachāk  
 not was-done-by-me. Day-one what became me-to-also one kid eve



nē dā, mūsū-gā parūlōsī nālā khūshī thiam-bilī.  
 not was-given-by-you, I-also friends with merriment made-might-have.  
 “Zhōkrē,” thēōtō, darīchēsī nālā daulat  
 “What-for,” having-made (i.e. having-said)-on, harlots with wealth  
 kharchī thē ālō, sēsēi kāryō thō grun  
 expenditure having-made he-came, him-of for by-you a-feast  
 dā.’ Māli razhau, ‘push, tū magā mōsī  
 was-given-by-you.’ By-the-father it-was-said, ‘son, thou ever me  
 nālā baitō. Zhōg mōi hāk, thēi bil. Shūrā  
 with (art-)seated (i.e. livest). What mine is, thine became. Rejoicing  
 thēōni shūrā bēōnī shā āsili; “zhōkrē,” thēōtō, thō  
 to-make rejoicing to-become proper was; “why,” having-said-on, your  
 biyālō zhā mōālō, kuṭē zhanilō; nōṭōālō, lādō.  
 younger brother died, again lived; was-lost, was-got.’



[No. 5.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINĀ.

(BRŌKPĀ OF DRAS.)

(R. T. Clarke, Esq., I.C.S., 1899.)

## SPECIMEN II.

1. Zhun phatthē, Kashirō shishchē kutēh.  
*Snake having-left, a-Kashmīrī's head crush.*

If you have to choose between killing a snake or a Kāshmīrī, kill the Kāshmīrī.

2. Kharthē wās, ōmthē khās.  
*Descent come, ascent go-up.*

A hunting proverb. The hunter should go up hill when the game is coming down.

3. Magēlē dādō, bish nē dādō.  
*Rope was-burnt, the-strand not was-burnt.*

*A Marriage Song.*

4. Bābrē Khatijā laī.  
*The-father-to Khatijā daughter.*

Baghdūrī rapsaligā shātīs. Bābrē Khatijā laī.  
*Baghdūr in-the-verandah remained. The-father-to Khatijā daughter.*

Karāī ūnō de-shātīs. Bābrē, etc.  
*Basket pillow he-put. The-father-to, etc.*

Sultārē wōī dē-shātīs. Bābrē, etc.  
*Sultā-to water remained. The-father-to, etc.*

Ek tiki Baghdūrōjē khilī. Bābrē, etc.  
*One loaf Baghdūr-by was-eaten. The-father-to, etc.*

Bābrē ēchhākō safar.  
*The-father-to day-one-of journey.*

Khatijā umrō safar.  
*Khatijā life-of journey.*

Dizhārē umrō safar.  
*Daughter-to life-of journey.*

Khatijā sōn tōlam thau.  
*(By-)Khatijā gold weighment was-made.*

Bilai Zhān shēti dau.  
*By-the-father-in-law Zhān behind she-was-put.*

Rōpī zhanōlī shātīs.

*Rōpī snake-on she-sat.*

Mā Husainī push Khatijā dī parulā.

*Mā Husainī's son Khatijā daughter fit-were.*

Bābrē, etc.

*The-father-to, etc.*

### FREE TRANSLATION.<sup>1</sup>

The father has Khatijā for his daughter. (*Refrain repeated after each verse.*)

Baghdūr remained in the verandah.

He used a basket for a pillow.

There is water in Sultā (the name of a place).

Baghdūr (the bridegroom) ate a loaf.

The father has to go a journey of but one day.

But Khatijā (the bride) has to go a journey lasting her whole life.

The daughter has to go a journey lasting her whole life.

Khatijā weighed out gold and gave it in presents.

Jān, her father-in-law, took her up behind him on the horse.

She sat upon the snake of Rōpī (the name of the tribe to which her co-wife belongs).

The co-wife is the snake).

Mā Husainī's son (*i.e.* Baghdūr) and the damsel Khatijā are a worthy pair.

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<sup>1</sup> No free translation was sent with the original. The song is not free from difficulty, and I may have misinterpreted some passages.

## BRÖKPÄ OF DĀH-HANŪ.

Dāh and Hanū are in the east of Baltistan, close to the frontier of the province of Ladākh. The inhabitants are Shins, and their language, though much mixed with Western Tibetan, is still Shinā in its essence. Full accounts of these Brökpās will be found in Drew's *Jummoo and Kashmir*, and in Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shinā.<sup>1</sup> The specimen annexed and the list of words have been provided through the kindness of Mr. R. T. Clarke, I.C.S., Settlement Officer of Baltistan. Every care has been taken to make them correct, but, in recording a new and unwritten form of speech, mistakes and inconsistencies are sure to occur. In editing the specimen, I have altered the spelling here and there to agree with that of Shaw's sketch of the dialect, but in no case has the representation of the essential pronunciation of any word been altered.

The following grammatical sketch is based partly on Shaw's grammatical notes and vocabulary and partly on the Specimens. I believe that I have incorporated all the information given by Shaw :—

**I. Vocabulary.**—Many words are borrowed from Tibetan. Especially common is the so-called Tibetan article *pō*, fem. *mō*. *Pō* is added to any noun, whether of Tibetan origin or not, and does not appear to affect the sense in any way. Thus, *zhap* or *zhap-pō*, property. Sometimes even Tibetan case-suffixes are used as in (List No. 24) *tī-phā*, of thee; *mērē-lā*, to compassion.

Adjectives usually follow the nouns they qualify, thus following the Tibetan, and not the Aryan idiom. In such cases, they, and not the nouns they qualify, take the case-suffixes. A good example is *būnī dūrī-ku-rā*, to a far country.

The following is a list of words occurring in the Specimen which I have identified as of Tibetan origin :—

*kapshā*, shoe ཀཤ་ཤ་ Borrowed from Prs.

*Konjok*, God དཀོན་མཆོག་

*skal-pō*, share སྐལ་པོ་

*skit-pō*, happy སྐྱིད་པོ་

*khrii*, embrace འཇུག་པ་

*gullūs*, clothes གོལ་ཁྱུ་ (ཉ)

*gri*, neck མགྱིན་

*grun*, feast མགྲོན་

*chuk*, all ཅུག་

*chhar*, waste འཕྲོ་པ་ to consume.

*chhüng*, to become འབྱུང་པ་

*thub*, is found ཐུབ་པ་

*that-pā*, pleased འགྲང་པ་

*dā*, to དང་ (means *with* in Tib.).

*dugs-mi*, servant, Purik དུགས་མི་

*dun*, feast ཐུན་པོ་

*niapā-chan*, sinner ཉིམ་པ་ཅན་

*phak*, swine ཕག་

*biü*, son བུ་

*zāsh-kun*, dearth རྩམ་དཀོན་

*zhāk*, day ཇག་

*zhi-t*, saw ཇི་ཐ་མ་པ་

*yātō*, companion ཡ་ཏོ་

*yok-po*, servant ཡོག་པོ་

*lā*, to ལ་

*lan*, answer ལན་

*lūli-mo*, harlot, Purik ལུ་ལི་མོ་

*shumat*, asked ལུ་པ་ (ཉ)

*sak*, all, Purik སཀ་

*ōspā*, worthy འོས་པ་

<sup>1</sup> Mr. Franke's *Ladakhi Songs*, mentioned among the authorities on Shinā, contain several specimens of this dialect, which unfortunately reached me too late to be consulted in the preparation of the present sketch.

**II. PRONUNCIATION.**—As in the Brōkpā of Dras, the vowel scale is very indefinite. A final *ā* seems to be always interchangeable with *ē*. Thus we have *rā* or *rē*, to; *ṣhā* or *ṣhē*, on, exactly as in Dras. The vowel *ā* sometimes even becomes *ō* or *u*, as in *chōrr*, for *chār*, four; *rō* (as well as *rā*, *rē*), to; *pūṣh*, for *pāch*, five. *ō* often becomes *ū*, as in *dū*, for *dō*, two; *nū*, for *nō*, nine.

The consonantal system is the same as in Dras. The two special consonants *tsh* and *zh* occur also here. In addition to the letters already discussed, Shaw mentions a *dh*, pronounced like the *th* in the English 'this.'

There is a strong tendency to harden soft letters, frequently accompanied by disaspiration. Examples are *kirmō* (Tibetan *girmō*), a rupee; *tē* (Sanskrit *dhā*), to do (standard Shinā *thē*); *gip* (for *jīb* or *jībḥ*), a tongue; *gā* or *kā*, and, also; *ṣhap* (standard Shinā *jāb*), property. In *būt*, a devil, we see Eranian influence.

Initial *j* becomes *g* in *gip*, a tongue (see above), and *gyün* (Sanskrit *jyōtṣnā*), moon.

*Ch* and *chh* often become *ṣh*, as in *pūṣh*, for *pāch*, five; *ṣhā*, for *chha*, six. In *tshrēṣh* (standard Shinā *chēch*), a field, the initial *ch* has become *tsh*. On the other hand, in *aṣhrt*, for *aṣṭ*, eight, *ṣh* has become *zh*.

In the word *apaḥ*, a horse, for *aṣṭp*, the two consonants have been interchanged.

An initial *h* is sometimes dropped, as in *hūa* or 'ūā, he was.

Occasional instances occur of epenthesis, by which a vowel is modified by a succeeding one. Thus we have *tshrigā*, a woman, but *tshrügōyū*, women: *nōrō*, good; feminine *nūrī*: *biṣhā*, twenty; *dū* (not *dūi*) *buzhū dāsh*, fifty; *hū-rā*, in them; *hū-rū-nō*, from among them: *gōlō*, a bullock; *gōlē*, bullocks: *ā*, a she-goat; *ōyō*, she-goats.

**III. NOUNS.**—**The Article.**—As in Dras and Gilgit, the numeral *ēk*, one, is suffixed to nouns to give the force of the indefinite article. It takes various forms. Examples are *būnī dūrī-ku-rā*, to a distant country; *pun abāsh-kūi-nō*, in a riotous way; *mūsh-ēkō-chī-sūmā*, with a man; *naukar-ku-rā lan det*, he gave a call to a servant. The first two examples show that when an adjective follows a noun, the article is appended to the adjective.

It is possible that the Tibetan suffix *pō* is sometimes employed as a definite article, but this is by no means always the case.

**Declension.**—The following declensions are based on those given by Shaw:—

*Ēi*, a ewe.

	Sing.	Plur.
Nom.	<i>ēi</i> .	<i>ēiā</i> .
Agent I.	<i>ēi-sā</i> .	<i>ēiā-sā</i> .
Agent II.	<i>ēi-yā</i> .	<i>ēian-yā</i> .
Acc.	<i>ēi-ṣhā</i> .	<i>ēian-ṣhā</i> .
Atl.	<i>ēi-ṣhā-nō</i> .	<i>ēian-ṣhā-nō</i> .
Gen.	<i>ēiā</i> .	<i>ēian</i> .
Dat.	<i>ēiā-rā</i> .	<i>ēian-dā</i> .
Loc.	<i>ēiā-rā</i> .	<i>ēian-dā</i> .

*Ā*, a she-goat.

	Sing.	Plur.
Nom.	<i>ā.</i>	<i>ōyō.</i>
Agent I.	<i>ā-ēā.</i>	<i>ōyō-sā</i>
Agent II.	<i>ā-yā.</i>	<i>ōyō-yē.</i>
Acc.	<i>ā-<u>zhā</u>.</i>	<i>ōyon-<u>zhā</u>.</i>
Abl.	<i>ā-<u>zhā</u>-nō</i>	<i>ōyon-<u>zhā</u>-nō.</i>
Gen.	<i>ōyā or ās.</i>	<i>ōyon.</i>
Dat.	<i>ā-rā.</i>	<i>ōyon-dā.</i>
Loc.	<i>ā-rā.</i>	<i>ōyon-dā.</i>

*Gōt*, a house.

	Sing.	Plur.
Nom.	<i>gōt.</i>	<i>gōtī.</i>
Agent I.	<i>gōt-sā</i>	<i>gōtī-sā.</i>
Agent II.	<i>gōt-yā.</i>	<i>gōtin-yā.</i>
Acc.	<i>gōtā-<u>zhā</u>.</i>	<i>gōtin-<u>zhā</u>.</i>
Abl.	<i>gōtā-<u>zhā</u>-nō.</i>	<i>gōtin-dō-nō.</i>
Gen.	<i>gōtas.</i>	<i>gōtin.</i>
Dat.	<i>gōtā-rā.</i>	<i>gōtin-dā.</i>
Loc.	<i>gōtā-rā.</i>	<i>gōtin-dā.</i>

In all the above, in the Specimens, the suffixes ending in *ā* are often written with *ē*. Thus, *yē* for *yā*, *zhē* for *zhā*, *rē* for *rā*. Also instead of *zhē*, we often have *chē* or *chī*.

Shaw gives the following additional examples :—

SING.			PLUR.	
Nom.	Gen.	Obl.	Nom.	Gen. & Abl.
<i>gō</i> , a cow	<i>gōs</i>	<i>gō</i>	( <i>gōā</i> )	( <i>gōan</i> )
<i>gōlō</i> , a bullock	<i>gōlos</i>	<i>gōlō</i>	<i>gōlē</i>	<i>gōlen</i>
<i>biū</i> , a boy	<i>biūs</i>	<i>biū</i>	<i>bē</i>	<i>bēn</i>
<i>tshrigā</i> , a woman	<i>tshrügōyā</i>	<i>tshrügē</i>	( <i>tshrügōyā</i> )	( <i>tshrügōyan</i> )
<i>bō</i> , a father	( <i>bōs</i> )	( <i>bō</i> )	<i>bōdā</i>	<i>bōdan</i>

In the above, words written in parenthesis are not given by Shaw.

Turning now to the List of words and the Specimens, we find that the declensional forms follow those given by Shaw very closely.

Gender is not clearly indicated in the case of nouns. In adjectives we have :—

*mūsh nōrō*, a good man.

*tshrigā nūrī*, a good woman.

*tshrügōyū nōrā*, good women.

This seems to show that adjectives ending in *ō* form their feminine in *ī*, with an epenthetic change of the preceding vowel, while the feminine plural ends in *ā* (or *ē*), without any epenthetic change. In past participles of verbs, the plural ends in *ē*, whether masculine or feminine, *vide post*.

**Number.**—The plural is generally formed by adding a vowel, and its oblique cases (including the genitive) usually end in the same vowel shortened and followed by *n*. I have not found any rule on which the selection of the vowel depends. The following instances of the plural appear in the List and in the Specimens. In the case of the word *mūsh*, the plural is given as *mūsh-pō*, men (List 124). This is very doubtful.

SING.	PLUR.	
	NOM.	Gen. & Obl.
<i>bō</i> , father	<i>bōdā</i>	<i>bōdan</i>
<i>molēi</i> , a daughter	<i>molēiā</i>	<i>molēian</i>
<i>mūsh</i> , a man	(?) <i>mūsh-pō</i>	<i>mūsh-pun</i>
<i>ts̄hrigā</i> , a woman	<i>ts̄hrügōyū</i>	<i>ts̄hrügōyan</i>
<i>apsh</i> , a horse	<i>apshī</i> , <i>apshā</i>	(?) <i>apshin</i> , <i>apshan</i>
<i>raghudmā</i> , a mare	<i>raghudmīō</i>	(?) <i>raghudmion</i>
<i>chughlā</i> , a bull	<i>chulānī</i> (sic)	(?) <i>chulānin</i>
<i>gōlō</i> , a bullock	<i>gōlē</i>	<i>gōlen</i>
<i>gō</i> , a cow	<i>gōā</i>	(?) <i>gōan</i>
<i>shūā</i> , a dog	<i>shūēō</i>	(?) <i>shūan</i>
<i>khīmō</i> , a bitch	<i>khīmōā</i>	(?) <i>khīmōan</i>

Regarding the use of *pō* to form the plural (if it does do so), we may note that *ghap-pō*, in the Specimen, is translated 'properties.'

**Case.**—The Agent I ends in *sā* (or *sē*), as in Dras. As elsewhere, it is employed for the subject of transitive verbs which are not in the past tense. It has quite lost the force of the agent, and must be translated as a nominative.

The Agent II is employed before the past tense of transitive verbs. Its suffix is *yā* (or *yē*). Thus, *biū-yā razit*, the son said; *mūsh-pō-yā bō charistā.tē*, the man made (*i.e.* sent) him to feed (swine). In the Specimen there are one or two irregularities. In *biūs ghap-pō lut tet*, the son collected the properties, *biūs* is in the form of the genitive, instead of being *biū-yā*. If this is not a mistake, *biūs* may be a contracted form of *biū-sā*, the Agent I. In *bō-sā dun chhūng*, we have the Agent I used with the intransitive verb *chhūng*, become. The sentence is literally 'by the father a feast became,' *i.e.* the father made a feast.

The Accusative ends in *zhā* (or *zhē*). Thus, *mī-yā tes biū-zhā kutet*, I have beaten his son (List No. 228); *phō-zhā kutē-tō*, after beating him (No. 236).

The typical letter of the Ablative is *ō*, as in Dras. The usual suffix is *nō*. Thus, *chhūdōur-nō*, from the well; *yārī-nō*, from before, hence, before, as in *mī yārī-nō bō* (List No. 238), walk before me. *Yārī-nō* by itself is used as suffix of the Ablative as in *mūsh nōrō-yārī-nō*, from a good man. Similarly we have *putō-nō*, behind.

Another suffix is *dēō* or *dō* (cf. *dā*, the suffix of the dative). Thus, *bō-deō*, from a father; *tes molēi-dō*, than his sister (List No. 231); *yē rāzī-dō*, from what order?

Connected with the dative suffix *rā*, we have *rō*, as in *khus-rō*, from eating.

Connected with *zhā* are *chō* and *zhā-nō*, as in *hū-chō*, from this; *hun-chō*, from here (List No. 222); *bōdan-zhā-nō*, from fathers.

Yet another suffix is *yō-nō*, which I have only met with pronouns.

In *pun abāsh-kūi-nō*, in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in *ā* (or *ē*) and sometimes in *s*. I have not succeeded in tracing any fixed rule on the subject. The following are examples:—*molēiā*, of a daughter; *hā bunē mūsh-ēkō-chī-sūmā*, with a man of that country; *bōs*, of a father; *mūsh nōrōs*, of a good man; *hā apsh-pōs lō*, the age of this horse; *miū sōbōs*, of my uncle. The genitive plural is the same as the plural oblique form, as in *bōdan*, of fathers; *molēian*, of daughters. In No. 125 of the List, 'of good men' is translated by *nōrō mūsh-pōyā*. If this is correct, the termination *pō* is treated as if it were singular.

The usual termination of the Dative is *rā*<sup>1</sup> (or *rē*). Thus, *bō-rā*, to a father; *Kashirā-rā*, to Kashmir; *mūsh-ēkō-rā*, to one man; *būnī dūri-ku-rā*, to a far country (here the base apparently takes *i* for the oblique form singular before adding the suffix).

Another termination is *dā* (or *dē*), as *bō-dē ut*, he came to his father. This is probably borrowed from Tibetan.

Yet another is the Tibetan *lā*, as in *mērē-lā tet*, he was made to compassion, he became compassionate.

In the plural, *dā* seems to be preferred. Thus, *bōdan-dā*, to fathers; *molēian-dā*, to daughters; *mūsh-pun-dā*, to men; *lūli-mōyun-dā*, to harlots.

The Locative takes the termination *rā* (or *rē*) like the dative. Thus, *gōtā-rā* and *gōtā-rē*, in the house; *bēsā-rē gōs*, he went on a journey. In these two, the oblique form is made by adding *ā*. In *gulliō-rā*, on the finger, the oblique form apparently ends in *ō*.

Another termination of the locative is *zhā* (or *zhē*), sometimes written *chē* or *chī*. Thus, *argō-zhā*, on the back; *tahrēshē-zhē*, (he sent him) into the field; *hā wakhspī-chī*, at that time; *grī-chē khrii bet*, on the neck there was embracing.

In *tahrēshūs-kari*, (the elder son was) in the field, we have some kind of compound locative. - In cognate dialects *kāryō* or *kāri* means 'for.'

<sup>1</sup> So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take *ī* or *ā*.

**Adjectives.**—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus, *mūsh nōrō*, a good man; *mūsh nōrō-rā*, to a good man; *nōrō mūsh-pō*, good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in *mūsh nōrō-rā*, above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

#### IV. PRONOUNS.

The first two personal pronouns are declined as follows :—

	SING.		PLUR.	
	I	Thou	We	You
Nom.	<i>mō, mī</i>	<i>tū, tī</i>	<i>bā, beng</i>	<i>tsū, tsī</i>
Ag. I.	<i>mā-sā, mī-sā</i>	<i>tū-sā, tī-sā</i>	<i>bā-sā, beng-sā</i>	<i>tsū-sā, tsī-sā</i>
Ag. II.	<i>mī-yā</i>	<i>tī-yā</i>	<i>bā-yā, beng-yā</i>	<i>tsī-yā</i>
Acc.	<i>mō-shā</i>	<i>tū-shā</i>	<i>assū-rā</i>	<i>tsū-rā</i>
Abl.	<i>mō-yōnō, mō-deō</i>	<i>tū-yōnō</i>	<i>assū-yōnō, assū-deō</i>	<i>tsū-yōnō</i>
Gen.	<i>mī, mīū</i>	<i>tī, tīū</i>	<i>assū</i>	<i>tsī, tsīū</i>
Dat. } Loc. }	<i>mā-rā</i>	<i>tī-rā, tū-rā</i>	<i>assū-rā</i>	<i>tsī-rā, tsū-rā</i>

In the Specimen we have a form not provided for above. It is *mā-gū*, (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,—*sō*, *phō*, and *hā*. The first two seem to be used indifferently for 'this,' 'that,' or 'he.' *Hā*, in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.



	SING.		PLUR.	
	sō	phō	sō	phō
Nom.	sō, fem. sā	phō, (? fem.)	tē	phē
Ag. I.	sō-sā	phō-sā	tē-sā	phē-sā
Ag. II.	sō-yā	phō-yā	tē-yā	phē-yā
Acc.	tē- <u>ah</u> ā	(?) phō- <u>ah</u> ā	ten- <u>ah</u> ā	phēūn- <u>ah</u> ā
Abl.	tē-yōnō	(?) phō-yōnō	ten-yōnō	phēūn-yōnō
Gen.	tēs, tāsā	phos	ten	phēūn
Dat. } Loc. }	tē-rā, tāsā-rā	(?) phō-rā	ten-dā	phēūn-dā

In the Specimen we have *tī* instead of *sō-yā*, in *tī ten-dā dē*, he gave to them.

The following examples of the use of *hā*, *hū*, or *hō*, this, that, occur in the Specimens:—

*hā-mō yē bet*, what is this?

*hō mūsh-pō-yā bō phak charistā tē*, that man sent him to feed swine.

*hū-gā kī-gā nā det*, even this (or 'that') no one gave to him.

*hū wakhspī-chī bōnō tshreshūs-kari*. *Hū-chō sō yē*, at that time the elder (son) was on the field. From that (field) having come (he heard music, etc.).

*hā apsh-pō-s lō katāk sar billā*, how old is this horse? (List No. 221).

*hā bunē mūsh-ēkō-chī-sūmā*, with a man of that country.

*hus rin-pō*, the price of this (List No. 232).

*hū-rū-nō* (for *hū-rā-nō*), from among them (the younger said to his father).

With this pronoun, we may compare *hun-chō*, from here (List No. 222), and *hātuk sar bai*, these many years having gone (I have not disobeyed you).

There is one other demonstrative pronoun *bō*, of which a solitary example occurs in the Specimen; viz. in *hō mūsh-pō-yā bō tshreshē ghē phak charistā tē*, that man sent him to feed swine.

Other pronominal forms are *kō*, who? *kisē*, whose? *kisē-ghā-nō*, from whom? *yē*, what? *kī-gā*, by any one (Agent II); *katāk*, how many?

**V VERBS.**—The conjugation of the verb in the Brōkpā of Dāh-Hanū is in the main the same as that of Dras, but in some respects it more nearly follows Kāshmirī.

#### A. Auxiliary verbs, and verbs substantive.

Present, 'I am, etc.'

	Sing.	Plur.
1	mō hās	a anis
2	tū hāya	1st hāni
3	sō hāy	tē hāni

The word *bet* can be used, instead, for any person of either number (see below).

Past, 'I was, etc.'

	Sing.	Plur.
1	<i>mō hūs</i>	<i>bā hūs</i>
2	<i>tū hūā, āstu</i>	<i>tsī hūi, āstin</i>
3	<i>sō hūā, āstu</i>	<i>tē hūn, āstin</i>

The forms *hūā*, *hūi*, and *hūn* are employed when the subject of the verb is near, and *āstu* and *āstin* when it is far. The initial *h* of *hūā* is elided on one occasion in the Specimens, so that we have 'ūā.

I have not come across any instances of the feminine of either of these tenses.

The following parts of the verb 'to become' occur in the Specimens:—

*bō*, become (Imperative).

*billā*, they are (List No. 221). This is probably really a third person singular.

Compare *byāllā*, he is going; *kutyāllā*, he is striking. At the same time it may be the same as the Dras *bilā*, which, as I have pointed out, may be an instance of borrowing from Burushaski.

*bet*, this has been already given under the verb substantive as meaning 'am,' 'is,' 'are.' It seems to be by origin a third singular past (compare *kutet*), and to be literally 'he became.' Similarly *biss*, he became, is used in Bashgalī to mean 'he is.'

*bū*, he became. In *būstē bū*, literally 'he became to be,' it means 'began,' as in other cognate languages.

*būdōs*, I became (a sinner). Compare Sariqōlī *vūdam*. Persian *būdam*, I was.

*būstē*, to be (Infinitive).

*bet-tō*, on becoming.

**B. Active Verb.**—The conjugation of Transitive verbs differs from that of Intransitive verbs only in the past tenses.

The Brōkpā of Dāh-Hanū differs from other Shinā dialects in its formation of the Future. In other dialects this tense is the same as the Simple Present. In Dāh-Hanū it has two forms, one which does not change for number and person formed with the suffix *kō*, and another which is the same as the Definite (not the Simple) Present.

*Imperative.*—The Imperative singular usually ends either in *i* or in *ē*. The plural ends in *ā*. Examples are, *kutī*, strike; *yē*, come; *uthē* or *ōtē*, rise, stand (with dental *th*); *dē*, give; *bahē*, cultivate; *skyē*, look. In the following there is no final *i* or *ē*, *bō*, go; *khā*, eat; *bāsh*, sit; *mū*, die; *tabū*, run; *bō*, become, be; *pī*, drink; *sō*, sleep; *lī*, lick; *bō*, weave; *zhī*, see. The following adds *rē*, *chhi-rē*, make (me thy servant), and is possibly a respectful Imperative. Shaw also gives *qun-tē*, hear; and *zbrī-tē*, write.

Examples of the Imperative plural are *naghālēārā* (? *naghālēarā*), bring ye forth; *phanā*, put ye on (clothes); *khantārā*, put ye on (a ring); *unjārā*, put ye on (shoes); *yē* (sic), come ye; *khā*, eat ye; *bō* (sic), become ye. With the termination *rā* compare *rē* in *chhirē*, above.

*Verbal nouns, etc.*

Infinite.—*Kutistē* (or, as usual, *-stā*), to strike. So *būstē*, to become; *charistā*, to graze; *byāstē*, to go. For the termination *stē* or *stā*, compare the Kāfir dialects.

Past Participle.—*Kutēdhō*, *kutē*, struck.

Future Participle.—*Kutisu*, about to strike. So Shaw. With this compare *thubūsi*, (that share) which is about to fall (to me); *tis*, to be made, in *tī biū bet tis nā bet*, I am not worthy to be made to be thy son.

Conjunctive Participle.—*Kutē*, having struck. So *tē*, having done, having made; *uthē*, having arisen; *yē*, having come; *bai*, having gone. But *khā*, having eaten.

Gerund.—*Kutyūtō*, in striking, whilst striking, on having struck. So Shaw, who also gives *byūtō*, on going. The Specimen substitutes *ē* for *ū*, so that we have *kutētō*, on having struck (List No. 236); *gē-tō*, on having gone; *yē-tō*, on coming; *bet-tō*, on becoming. Compare *khiyē-tē*, on being eaten (remains over and above).

## Simple Present, 'I strike, etc.'

	Sing.	Plur.
1	<i>mā-sā kutyū</i>	<i>bā-sā kutyū</i>
2	<i>tū-sā kutyū</i>	<i>tī-sā kutyenī</i>
3	<i>sō-sā kutyū</i>	<i>tē-sā kutyenī</i>

Similarly, we have  
'I go, etc.'

	Sing.	Plur.
1	<i>mō byū</i>	<i>bā byū</i>
2	<i>tū byū</i>	<i>tī byenī</i>
3	<i>sō byū</i>	<i>tē byenī</i>

Other examples of this tense are (List No. 239), *yō*, he comes; (No. 233), *bāyū*, he sits, dwells.

## Definite Present and Future,

'I am striking,' 'I shall strike, etc.'

This tense is formed by suffixing the verb substantive to the preceding tense. As in other Shinā dialects, it has a feminine form in the singular.

	SING.		PLUR.
	Masc.	Fem.	Com. Gen.
1	<i>mā-sā kutyū</i>	<i>mā-sā kutinā</i>	<i>bā-sā kutyenī</i>
2	<i>tū-sā kutyū</i>	<i>tū-sā kutinā</i>	<i>tī-sā kutyenī</i>
3	<i>sō-sā kutyū</i>	<i>sō-sā kutinā</i>	<i>tē-sā kutyenī</i>

Similarly, 'I am going,' 'I shall go, etc.'

	SING.		PLUR.
	Masc.	Fem.	Com. Gen.
1	<i>mō byūs</i>	<i>mō b̄nis</i>	<i>bā byenis</i>
2	<i>tū byūyā</i>	<i>tū b̄niā</i>	<i>t̄t̄ byenī</i>
3	<i>sō byāllā</i>	<i>sā b̄ni</i>	<i>tē byān</i>

In the Specimen, we have *razūs*, I will say (to my father).

Second Future,  
'I shall strike, etc.'

This is *mā-sā kutikō*, I shall strike. *Kutikō* remains unchanged for all persons and both numbers. Similarly, *mō byūkō*, I shall go.

Future Past,  
'I was about to strike, etc.'

This is formed by conjugating the past tense of the auxiliary verb with the future participle. Thus, *mā-sā kutisu hūs*, I was about to strike; *tū-sā kutisu hūā*, thou wast about to strike; *tē-sā kutisu hūn*, they were about to strike.

Imperfect.—The only example is List No. 192, which has *mī-yā* (probably a mistake for *mā-sā*) *kutyāhūs*, I was striking.

Past 'I struck, etc.'

The conjugation of the past tense closely follows Kāshmīrī principles. In the case of transitive verbs, the tense is the past participle, and is absolutely passive, and the subject is put in the Agent II case. Thus, *mī-yā kutēdhō* or *kutē*, struck by me. Pronominal suffixes are usually added to the verb, and refer to the direct or to the indirect object. These terminations are—

First person, *is*, I, to me; *we*, to us.

Second and third person, *t*, thou, to thee; *he*, to him; *you*, to you; *they*, to them.

There are two forms of the past participle, a long one, *kutēdhō*, which has a feminine *kutēdhī*, and a plural *kutēdhē*, and a short one, *kutē*, unchanged for gender and number. The suffix of the first person is added to the longer form, and that of the other persons to the shorter one.

We thus get the following compound words—

*Kutudhōs* (for *kutēdhō-is*), I (masculine) was struck, or a masculine thing was struck for me or for us.

*Kutēdhīs* (for *kutēdhī-is*), I (feminine) was struck, or a feminine thing was struck for me or for us.

*Kutēdhēs* (for *kutēdhē-is*), we (masculine or feminine) were struck, or masculine or feminine things were struck for me, or for us.

*Kutet* (for *kutē-t*), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

Note I.—The long form of the past participle does not always end in *dhō*. For instance, in the case of the root *dē*, give, it is *dētō*, the short form being *dē*.

Note II.—When a verb has both a direct and an indirect object, and these are separate persons, the suffix refers to the first person rather than to the second or third. Thus :

*sō-yā mō gobā-rā dōtōs*, he gave me to the head-man, literally by him I to the head-man was-given-I.

*tū-yā tiū apsh mā-rā dōtōs* (not *det*), thou gavest thy horse to me, literally by thee thy horse to me, was-given-to-me (not 'was given-it').

But, *mī-yā miū apsh tāsā-rā det*, I gave my horse to him, lit. by me my horse to him was-given-it (or was-given-to-him).

We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows :—

Sing.	1. <i>mī-yā</i>	<i>mō</i> { <i>kutudhōs</i> (masc.), <i>kutēdhīs</i> (fem.), }	I was struck	{ by me. by thee.
	2. <i>tī-yā</i>			
	3. <i>sō-yā</i>	<i>bā kutēdhēs</i> ;	we were struck	by him.
Plur.	1. <i>beng-yā</i>	{ (the rest) <i>kutet</i> , (thou wast, you were, he was, they were }	struck	by us.
	2. <i>tsī-yā</i>			by you.
	3. <i>tē-yā</i>			by them.

In the Specimens the form *kutet* usually appears as *kutit*, or even as *kutat*.

The following examples of this tense of transitive verbs occur in the Specimens :—

A. Without suffixes, *dē*, he gave (the property to them); *tē*, he made (*i.e.* sent) him (to feed swine); *chhar*, (this son who) wasted (thy property).

B. With suffixes, *razit*, he said to him; *det*, he gave to him; *tet*, he did for him, made him; *parit*, he filled it; *ghit*, he saw him; *lathit*, he heard it; *shumat*, he asked him; *shalbat*, he entreated him.

The conjugation of the past tense of a neuter verb is simpler. The singular has masculine and feminine forms, while the plural is of common gender. Pronominal suffixes are added, in this case referring to the subject. We thus get the following :—

'I went, etc.'

	SING.		PLUR.
	Masc.	Fem.	Com. Gen.
1	<i>mō gōs</i>	<i>mō gyīs</i>	<i>bā gyēūs</i>
2	<i>tā gō</i>	<i>tū gyēūwā</i>	<i>tēt gyē, gyēūt</i>
3	<i>sō gō, gōs</i>	<i>sā gyānt</i>	<i>tē gyēant, gyētūn</i>

Other examples are *zazīdūs*, I walked; *baitō*, thou art seated, *i.e.* dwellest; *baitōs*, he sat (dwelt); *ut*, he came; *phat*, he reached, arrived; *nūphat*, he arrived.

#### The Perfect and Pluperfect.

'I have struck,' 'I had struck, etc.'

This is formed by adding the past tense of the verb substantive to the past participle. Although formed from the past participle, according to Shaw this tense is, in the case of transitive verbs, treated actively, the subject being put in the Agent I case. Thus :—

	SING.	PLUR.
	Com. Gen.	Com. Gen.
1	<i>mā-sā kutyūs</i> (for <i>kutē-'ūs</i> )	<i>bā-sā kutyūs</i>
2	<i>tū-sā kutē-āstu</i>	<i>tāt-sā kutē-āstin</i>
3	<i>sō-sā kutē-āstu</i>	<i>tē-sā kutē-āstin</i>

#### Similarly

'I have gone,' 'I had gone, etc.'

	SING.	PLUR.
1	<i>mā gyē-'ūs</i>	<i>bā gyē-'ūs</i>
2	<i>tū gyē-āstu</i>	<i>tāt gyē-āstin</i>
3	<i>sō gyē-āstu</i>	<i>tē gyē-āstin</i>

*Hūā* can be used instead of *āstu*, and *hūī* or *hūn* (according to person) for *āstin*. The only other examples are *muñō-hūā*, he had died; *mishō-'ūā* or *mishō-hūā*, he had been lost.

#### Conditional Mood.

Shaw gives *mā-sā kutet-tō*, if I strike. *Kutet-tō* does not change for number or person. In the Parable we have *tēzhis*, I might have made (merriment with my friends), which seems to be a sort of conjunctive. Its form reminds one of the Gilgit Shinā passive in *īzhi*.

#### Passive Voice.

Shaw gives the following :—'I am' or 'have been struck, etc.'

	SING.	PLUR.
1	<i>mī kutellās</i>	<i>bony kutellās</i>
2	<i>tū kutellā</i>	<i>tāt kutellan</i>
3	<i>sō kutellā</i>	<i>tē kutellan</i>

No instance of this form occurs in the Specimens. The only possible passive form is *khiyē-tē*, which seems to mean 'on food being eaten (there is enough and to spare),' but the form is very doubtful. There is no instance of the Gilgit Shinā passive in *īzhi*.

*Irregular Verbs.*

The verb *bō*, go, is altogether irregular. It is conjugated in the preceding pages.  
The verb *yē*, come, has its past tense *ut*, compare the Gilgit *Shinā wātō*.  
*Negative*.—The negative particle is *nā*. 'No' is *nēsh* or *nish*.

[ No. 6.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINA.

(BRÖKPÄ OF DĀH-HANŪ.)

(R. T. Clarke, Esq., I.C.S., 1899.)

(Words in Italics are borrowed from Tibetan.)

Mūsh-ēkō-rā biū dū hūn. Ūgā hū-rū-nō so biū-yā  
*Man-one-to son two were. And them-in-from younger son-by*  
 bō-rā razit, 'wāb bō, thubūsī zhāp skal-pō phat  
*father-to was-said-to-him, O father, about-to-be-found property share division*  
 tē mī-rē dē. Ūgā tī zhāp phat tē  
*having-made me-to give. And by-him property division having-made*  
 ten-dā dē. Ūgā hū-rū-nō zhāk bēdē nā bet, sō  
*them-to was-given. And them-in-from days many not became, younger*  
 biūs zhāp-pō lūt tet, ūgā būnī dūri-ku-rā  
*son-(?) by properties collected were-made-they, and country distant-a-to*  
 bēsā-rē gōs, ūgā tāsā zhāp-pō pun abāsh-kūi-nō phētēwit.  
*journey-on went-he, and his properties way riotous-a-by were-wasted-they.*  
 Ūgā zhāp-pō chuk khus-rō gō, ūgā hā bun-pō-rā zāshkun bōnō  
*And property all eating-from went, and that country-in famine great*  
 bet, ūgā sō aikhatatō hūstē bū. Ūgā sō gē-tō hā  
*became, and he a-beggar to-be became (began). And he going-on that*  
 bunē mūsh-ēkō-chī-sūmā baitōs. Hō mūsh-pō-yā bō  
*of-country man-a-with sat-(i.e. lived)-he. That man-by he*  
 tshreshē-zhē phak charistā tē. Phak-yā khādō  
*fields-in swine to-feed was-made (sent). The-swine-by (?) was-eaten*  
 gāshuks-pō aghās-pō sō-yā khā ūar parit. Hū-gā  
*husks grass him-by having-eaten belly was-filled-it. That-even*  
 kī-gā nā det. Ūgā tāsā-rā samhā yē-tō razit.  
*by-any-one not was-given-to-him. And him-to senses coming-on was-said-it,*  
 'miū bō-rā dugmī bēdē bai-tō, ūar punjū khiyē-tē  
*'my father-to servants many being-on, belly full being-eaten-on*  
 satis-gē bet. Mō uthē gē-tō bō-rā razīs, "lē  
*to-spare-also are. I having-arisen going-on father-to I-will-say, " O*  
 bō, mō Konjok ūgā tī nispāchan būdōs, ūgā thāhang mō tī biū  
*father, I God and thy sinner became, and now I thy son*



bēt tīs nā bet. Ti yok-pō tē mā-gū chhirē." And  
*am to-be-made not am. Thy servant having-made me make."*  
 uthē tāsā bō-dē ut. Sō dūr hūā tāsā bō-yā sō  
*having-risen his father-to he-came. He distant was his father-by he*  
zhīt. Bō-yā biū zhīt, mērē-lā tet,  
*was-seen-he. The-father-by the-son was-seen-he, compassion-to was-made-he,*  
 tabū ge-tō tes grī-chē khril bet, mā tet.  
*running going-on his neck-on embracing became, kiss was-made-it.*  
 Biū-yā bō-rā razit, 'wāh bō, 'tī-kā Konjok-rē  
*The-son-by the-father-to was-said-to-him, 'O father, thee-also God-to*  
*nispāchan būdōs. Pō ti biū tīs ōspā nā bet.'*  
*sinner I-became. Now thy son to-be-made worthy not I-am.'*  
 Tōtō bō-yā tāsā naukar-pō-rā razit, 'gullūs tshālō  
*Thereon the-father-by his servants-to it-was-said-to-them, 'robes excellent*  
 naghālārā tē-zhā phanā; tē-rā guṭhārī gullīō-rā khantārā, tē-rā  
*bring-ye-forth him-on put-ye; him-to ring finger-on put-ye-on, him-to*  
 kapshā unjārā; yē, khā, thatpā bō; yē-tet-tō  
*shoe put-ye-on; come, eat-ye, merry become; what-doing-on (i.e. because)*  
 miū hā biū muñō hūā, ūgā thubāt; sō mīshō 'ūā, pō  
*my this son dead was, and is-found-he; he lost was, and*  
 thub.' Pō tē skit-pō chhūng.  
*(is-) found.' And they merry became.*  
 Hū wakhsipi-chī bōnō tshrēshūs-kari. Hū-chō sō yē  
*That time-in the-elder field-in (was). That-from he having-come*  
 gōtin-dī-nō phat nūtis-pō-gā gūdis-pō lathit. Tōtō tāsā  
*houses-to-from reached dancing-of-also music-of was-heard-it. Thereon his*  
 naukar-ku-rā lan det, tāsā-rā shumāt, 'hāmō yē bet?'  
*servant-one-to call was-given-to-him, him-to was-asked-he, 'this what is?'*  
 Naukar tē-rā razit, 'tī zhrā yē hā,  
*(By-) the-servant him-to it-was-said-to-him, 'thy brother having-come is,*  
 tōtō tī bō-sā dun chhūng, sō thālō bō nūphāt.' Tē-rē  
*thereon thy father-by (?) feast became, he safe going arrived.' Him-to*  
 zhōzh yē, gōtā-rē nā gō. Tōtō tes bō bēr  
*anger having-come, house-in not went. Thereon his father out*  
 yē sō shalbat. Tōtō tes bō-rā lan  
*having-come he was-entreated-he. Thereon his father-to answer*  
 det, 'hātuk sar bai, mī-yā tī yē rāzi-dō  
*was-given-to-him, 'these-many years having-gone, me-by thy what order-from*  
 nā nā-tet, tī-yā mā-rā ohhālē ēk-gā nā det, miū  
*not not-was-done-it, thee-by me-to kid one-even not was-given-it, my*  
 gātō-chī-sūmā skit-pō tēzhis. Pō tī hā biū ut pō  
*friends-with merriment I-might-have-made. And thy this son came and*

tī hā zhap-pō sak lūlimōyun-dā chhar, tī-yā tē-rā grun  
*thy this property all harlots-to was-wasted, thee-by him-for feast*  
 tet.' 'Wāh biū, tī mō-chi-sūmā baitō. Miū  
*was-made-for-him.' 'O son, thou me-with living (-art). My*  
zhap-pō chuk tī bet. Hūā bidwā mō skit-pō bet-tō  
*property all thine is. It-was proper I merry becoming-on*  
shābō, yē-tet-tō tī hā zhā muñō, ũgā thubat; mishō hūā,  
*to-be-glad, because thy this brother dead, and is-alive (?) ; lost was,*  
 ũgā thub.  
*and (is-) found.'*

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NORTH-WESTERN SHINĀ.

I regret that I am unable to give any information regarding this form of the language.

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# STANDARD LIST OF WORDS AND SENTENCES IN THE SHINĀ LANGUAGE.

English.	Shinā (Gūgit).	Shinā (Chilās).	Brōkpā (Dra).	Brōkpā (Dāh-Hanū).
1. One . . . . .	Ek . . . . .	Ik . . . . .	Ek . . . . .	Ēk.
2. Two . . . . .	Dū . . . . .	Dū . . . . .	Dū . . . . .	Dū.
3. Three . . . . .	Tré, ché . . . . .	Cheh . . . . .	Tré, tshré . . . . .	Trā.
4. Four . . . . .	Chār . . . . .	Chār . . . . .	Chār . . . . .	Chorr.
5. Five . . . . .	Push, poī . . . . .	Push . . . . .	Pōsh . . . . .	Pūsh
6. Six . . . . .	Shah . . . . .	Shah . . . . .	Shā . . . . .	Shā.
7. Seven . . . . .	Satt, sath . . . . .	Satt . . . . .	Sāt . . . . .	Sāt.
8. Eight . . . . .	Aish, ath . . . . .	Ash . . . . .	Āzhrt . . . . .	Azhrt.
9. Nine . . . . .	Nau, noa . . . . .	Nau . . . . .	Nau . . . . .	Nū.
10. Ten . . . . .	Dāi . . . . .	Dāi . . . . .	Dāis . . . . .	Dāsh.
11. Twenty . . . . .	Bi . . . . .	Bēh . . . . .	Bi . . . . .	Bizhā.
12. Fifty . . . . .	Dū bio gā dai . . . . .	Dū bē gah dai . . . . .	Dū bio kā dai . . . . .	Dū buzht dāsh.
13. Hundred . . . . .	Shal . . . . .	Shall . . . . .	Shāl . . . . .	Shō.
14. I . . . . .	Má . . . . .	Māh . . . . .	Mō . . . . .	Mō; mi.
15. Of me . . . . .	Mei . . . . .	Mai . . . . .	Miō . . . . .	Mi, miū.
16. Mine . . . . .	Mei . . . . .	Mai . . . . .	Miānō, miānō . . . . .	Mi, miū.
17. We . . . . .	Bēh . . . . .	Beh . . . . .	Bē . . . . .	Bā, beng.
18. Of us . . . . .	Asei . . . . .	Asai . . . . .	Assānō, asō . . . . .	Assū.
19. Our . . . . .	Asei . . . . .	Asai . . . . .	Assānō, asō . . . . .	Assū.
20. Thou . . . . .	Tū . . . . .	Tūh, tū . . . . .	Tuī, tū . . . . .	Tū, tū.
21. Of thee . . . . .	Tai . . . . .	Thai . . . . .	Thō, tō . . . . .	Tiū.
22. Mine . . . . .	Te . . . . .	Thai . . . . .	Thānō, tānō . . . . .	Tiū.
23. Thine . . . . .	Tesh . . . . .	Sā . . . . .	Chhō, tō (fem. tsā) . . . . .	Tsū, tsī.
24. Thine . . . . .	Tō . . . . .	Sai . . . . .	Chhō, tō . . . . .	Tai, tī phā (concerning thee)

English.	Shinā (Gilgit).	Shinā (Chilas).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
25. Your . . . .	Tsei . . . .	Sai . . . .	Tsānō, ohhānō . . . .	Tsi
26. He . . . .	Oh, ō, rō, anō . . . .	Asō, ah . . . .	Perau, perō, <u>zhō</u> , ō, rō . . . .	Sō ( <i>fem. sā</i> ), phō.
27. Of him . . . .	Aisei, resei, anei . . . .	Ōsai, āsai . . . .	Resānō . . . .	Tes, phos.
28. His . . . .	Aisei, resei, anei . . . .	Ōsai, āsai . . . .	Resānō . . . .	Tes, phos.
29. They . . . .	Ai, re . . . .	Aseh, ai . . . .	Perā, <u>zhē</u> , rē . . . .	Tē, phē.
30. Of them . . . .	Ainei, rinei . . . .	Asinō, yanō . . . .	Ānō . . . .	Ten, phēūn.
31. Their . . . .	Ainei, rinei . . . .	Asinō, yanō . . . .	Ānō . . . .	Ten, phēūn.
32. Hand . . . .	Hatth . . . .	Hatth . . . .	Hathi . . . .	Hāth.
33. Foot . . . .	Pā . . . .	Pah . . . .	Pē . . . .	Kūti.
34. Nose . . . .	Nāto . . . .	Natō . . . .	Noto . . . .	Nutō.
35. Eye . . . .	Achhi . . . .	Ashī ( <i>pl. ashysi</i> ) . . . .	Ātshī, āchi . . . .	Atshī.
36. Mouth . . . .	Āf . . . .	Āzi . . . .	Āzi . . . .	Uzi.
37. Tooth . . . .	Dōn . . . .	Dōni . . . .	Dōni . . . .	Dāni.
38. Ear . . . .	Kān, kōn . . . .	Kun ( <i>pl. kōni</i> ) . . . .	Koni, kon . . . .	Kāni.
39. Hair . . . .	Bāli, chamōyē ( <i>man's</i> ), jakur ( <i>woman's</i> ). . . .	Bāli . . . .	Jath, <u>zhāku</u> . . . .	<u>Zhākur</u> , <u>zhaṭ</u> .
40. Head . . . .	Shish . . . .	Shish . . . .	Shish . . . .	Shish
41. Tongue . . . .	Jib . . . .	Jib . . . .	Zhip . . . .	Gip.
42. Belly . . . .	Dēr . . . .	Dēr, dēri, dērō . . . .	Dārē, der . . . .	Ūar.
43. Back . . . .	Daki, deiki . . . .	Dāki, pītō, pheyāu . . . .	Pāodak . . . .	Pātū.
44. Iron . . . .	Chimar . . . .	Chimar . . . .	Chimēr, chimir . . . .	Chingār.
45. Gold . . . .	Son . . . .	Sonh . . . .	Sōan, sōn . . . .	Sir ( <i>Tibetan</i> ).
46. Silver . . . .	Rūp . . . .	Rūp . . . .	Doāchhat . . . .	Armūl ( <i>Tib. hmul</i> ).
47. Father . . . .	Mālo . . . .	Mālo, būbā . . . .	Bābō . . . .	Bō, bāō.
48. Mother . . . .	Māli, mā . . . .	Mā, māli, ājeh . . . .	Āzhē, āzē . . . .	Āi.
49. Brother . . . .	Jrā, <u>zhā</u> . . . .	<u>Zhāh</u> . . . .	Kākō ( <i>elder</i> ), jā, <u>zhā</u> . . . .	Bāyō ( <i>elder</i> ), <u>zhā</u> ( <i>younger</i> ).
50. Sister . . . .	Sāh . . . .	Sas . . . .	Kāki ( <i>elder</i> ), sā . . . .	Kākō.
51. Man . . . .	Manujrō, manuzhō; ( <i>a male human being</i> ) mushā. . . .	Mushā, manōzhō . . . .	Manuzhō . . . .	Mūsh.

English.	Shinā (Gilgit).	Shinā (Chilas).	Brōkpā (Draa).	Brōkpā (Dāh-Hanū).
52. Woman . . .	Chei . . .	Chai . . .	Tshai, chēi . . .	Tahrigā.
53. Wife . . .	Grein, jamāth . . .	Gain . . .	Tshai, chēi . . .	Tahrigā.
54. Child . . .	Shūō, shudar . . .	Bāl . . .	Chunē bāl . . .	Sinā.
55. Son . . .	Puch . . .	Puchh . . .	Push . . .	Biū, bē.
56. Daughter . . .	Dhi, di . . .	Dhi . . .	Di . . .	Molēi.
57. Slave . . .	Meristā . . .	Dim . . .	Jādo-baskōchō . . .	Dugsmi.
58. Cultivator . . .	Dehqān . . .	Dehqān . . .	Grēst . . .	Chhūnpā (Tib. shingpā).
59. Shepherd . . .	Peyālō . . .	Peyālō, lachh-chārō . . .	Payālō . . .	Paahālō.
60. God . . .	Khudā, Dabōn . . .	Khudāi, Khudā . . .	Khodō, Damōn . . .	Konjok (Tib.).
61. Devil . . .	Shētān . . .	Shaitān . . .	Shaitān . . .	Bāt.
62. Sun . . .	Sūri . . .	Sūri . . .	Surya, sur . . .	Sūri.
63. Moon . . .	Yūn . . .	Yūn . . .	Yūn . . .	Gyūn (Kāshmiri, sūn).
64. Star . . .	Tārū . . .	Tārō . . .	Tārō . . .	Turi.
65. Fire . . .	Agār, hagār . . .	Hagār . . .	Phu . . .	Ghur.
66. Water . . .	Wē, weh, wei, woi . . .	Woi . . .	Woi, wēi . . .	Ūa.
67. House . . .	Gōt . . .	Gōzh, gōzh, gōt . . .	Gōzh, gōzhr, lahiti . . .	Gōt.
68. Horse . . .	Ashpō, ashpt . . .	Ashpō . . .	Āshp . . .	Aph.
69. Cow . . .	Gō . . .	Gāū, gō . . .	Gāo . . .	Gō.
70. Dog . . .	Shū . . .	Shūn . . .	Shiū, shū . . .	Shūā.
71. Cat . . .	Būshi . . .	Pushi, pushō, buahi . . .	Pishu, pushu . . .	Bālū.
72. Cock . . .	Kankorōchō . . .	Kukōh, kukōh, karkēmush . . .	Koko . . .	Biāphō (Bālū, biāpō).
73. Duck . . .	Bārush . . .	Bārush . . .	Hāghō . . .	Chhūshak (Tib.).
74. Ass . . .	Zhakūn . . .	Zhakūn . . .	Zhakun . . .	Khar.
75. Camel . . .	Uṭ . . .	Ūth . . .	Ūth . . .	Nāsong (Tib. ngāsong).
76. Bird . . .	Bing, bring . . .	Bing, bingth . . .	Kali dēg, jānwar . . .	Upyālā (cf. Kāshmiri, waph, fly).
77. Go . . .	Bō . . .	Boh . . .	Bo . . .	Bō.
78. Bat . . .	Kā . . .	Kāh . . .	Khē, kē . . .	Khā.

English.	Shinā (Gilgīt).	Shinā (Chilas).	Brōkpā (Dera).	Brōkpā (Dāh-Hanū).
79. Sit . . . .	Bé . . . . .	Bai . . . . .	Bai . . . . .	Bāsh.
80. Come . . . .	Wá, é . . . . .	Ih, inwāh, inwas . . . . .	Ē . . . . .	Yā.
81. Beat . . . . .	Shidé . . . . .	Deh, dageh . . . . .	Kutē . . . . .	Kufi.
82. Stand . . . . .	Hun bō . . . . .	Chokhō boh . . . . .	Uthē bē . . . . .	Uthā.
83. Die . . . . .	Miri . . . . .	Miri, mirish . . . . .	Mirish, mirizh . . . . .	Mū.
84. Give . . . . .	Dé . . . . .	Deh . . . . .	Dē . . . . .	Dā.
85. Run . . . . .	Hai-thē . . . . .	Halhal-deh, hāi-thē . . . . .	Darvak-thē . . . . .	Tabū.
86. Up . . . . .	Ajáh . . . . .	Ajīh . . . . .	Azhā . . . . .	Onār, hunārā.
87. Near . . . . .	Kach . . . . .	Elih, kachā . . . . .	Ailē . . . . .	Āboni.
88. Down . . . . .	Kirih, khér . . . . .	Khiṭṭi, khiri . . . . .	Khari . . . . .	Kharā.
89. Far . . . . .	Dūr . . . . .	Dūr . . . . .	Dūr . . . . .	Dūr.
90. Before . . . . .	Yar . . . . .	Mushō . . . . .	Mushō . . . . .	Yāri, yārbū.
91. Behind . . . . .	Phatū . . . . .	Patō, patū . . . . .	Patō . . . . .	Putū, ghakunā.
92. Who . . . . .	Kō . . . . .	Kōi . . . . .	Kōi, kō . . . . .	Kō.
93. What . . . . .	Jék . . . . .	Jék, jēg . . . . .	Zhōk . . . . .	Yē.
94. Why . . . . .	Kéh . . . . .	Keh . . . . .	Kēi . . . . .	Yēra.
95. And . . . . .	Neh, -gá . . . . .	-gah . . . . .	Muto . . . . .	Ūgā.
96. But . . . . .	Ammáh . . . . .	Lēkin . . . . .	Phirai . . . . .	Ahā.
97. If . . . . .	Ikhnā . . . . .	.....	Madha . . . . .	Hek betto ( <i>if it be so</i> ).
98. Yes . . . . .	Awa . . . . .	Hā, ā . . . . .	Yāh-yāh . . . . .	Bet ( <i>it is</i> ).
99. No . . . . .	Ne, niā . . . . .	Naī . . . . .	Nuqh . . . . .	Nēsh, niqh.
100. Alas . . . . .	Afsōs, hai . . . . .	Faryād, hāi-hāi . . . . .	Yōvāyāh . . . . .	Chhē rē bōā
101. A father . . . . .	Mālō . . . . .	Mālō . . . . .	Bābō . . . . .	Bō.
102. Of a father . . . . .	Mālei . . . . .	Mālai . . . . .	Bābai . . . . .	Bōs.
103. To a father . . . . .	Mālētā, mālēt . . . . .	Mālat, māler . . . . .	Bābrē . . . . .	Bōrā, -rē.
104. From a father . . . . .	Mālējo . . . . .	Māl-jo . . . . .	Bābēzhō . . . . .	Bō-deō.
105. Two fathers . . . . .	Dū mālē . . . . .	Dū māli . . . . .	Dū bābai . . . . .	Dū bō.

English.	Shipā (Giltā).	Shipā (Chilās).	Brōkpā (Drao).	Brōkpā (Dāh-Hanū).
106. Fathers . . .	Malé . . . .	Māli . . . .	Bābēlā . . . .	Bodā, -dē.
107. Of fathers . . .	Mālo . . . .	Mālai . . . .	Bābēlai . . . .	Bodan.
108. To fathers . . .	Mālōtē, mālōt . . .	Mālūṭi, mālōṭi . . .	Bābōrē . . . .	Bodandā.
109. From fathers . . .	Mālējō . . . .	Mālojō . . . .	Bābrējāto, bābrē kachō, bābēzhō.	Bodanzhānō.
110. A daughter . . .	Dī . . . .	Dhī . . . .	Dī . . . .	Molēi.
111. Of a daughter . . .	Dijei . . . .	Dhijai, dhigai . . .	Dizhō, dighai . . .	Molēiā.
112. To a daughter . . .	Dijētē, dijēt . . .	Dhijai, dhigai . . .	Dizhārē . . . .	Molēirā, -rē.
113. From a daughter . . .	Dijējō . . . .	Dhijjō, dhigjō . . .	Dizhā kachō . . .	Molēizhānō.
114. Two daughters . . .	Dū dijārē . . . .	Dū dhijāri . . . .	Dū dizhārē . . . .	Dū molēi.
115. Daughters . . .	Dijārē . . . .	Dhijāri . . . .	Dizhārē . . . .	Molēia.
116. Of daughters . . .	Dijārō . . . .	Dhijārō . . . .	Dizhārōrē . . . .	Molēian.
117. To daughters . . .	Dijārōtē, dijārōt . . .	Dhijārūṭi . . . .	Dizhārōrē . . . .	Molēianodā.
118. From daughters . . .	Dijārējō . . . .	Dhijārōjō . . . .	Dizhārē kachō . . .	Molēianzhānō.
119. A good man . . .	Ek mihtō manuzhō . . .	Ik mihtō manōzhō . . .	Sio manuzhō . . . .	Mūgh nōrō.
120. Of a good man . . .	Ek mihtō manuzhei . . .	Ik mihtō manōzhai . . .	Sio manuzhō gōsh (? the good man's house).	Mūsh nōrōs.
121. To a good man . . .	Ek mihtō manuzhētē . . .	Ik mihtō manōzhat . . .	Sio manuzhō . . . .	Mūgh nōrōiā, -rē.
122. From a good man . . .	Ek mihtō manuzhējō . . .	Ik mihtō manōzhējō . . .	Sio manuzhē kachō . . .	Mūsh nōrōyānō.
123. Two good men . . .	Dū mihtē manuzhē . . .	Dū mihtī manōzhi . . .	Dū sio manuzhō . . .	Nōrō mūgh dū.
124. Good men . . .	Mihtē manuzhē . . .	Mihtī manōzhi . . .	Sio zhakōrē . . . .	Nōrō mūghpō.
125. Of good men . . .	Mihtē manuzhō . . .	Mihtī manōzhūō . . .	Sio zhakāli . . . .	Nōrō mūghpoyā.
126. To good men . . .	Mihtē manuzhētē . . .	Mihtī manōzhūṭ . . .	Sio zhakōrē . . . .	Nōrō mūghpandā.
127. From good men . . .	Mihtē manuzhējō . . .	Mihti mānōzhōjō . . .	Sio zhakōzhōtō . . .	Nōrō mūghpunvārinō.
128. A good woman . . .	Ek mihti chei . . .	Ik mihtī chai . . .	Si chei . . . .	Tahūgā nīri.
129. A bad boy . . .	Ek kachō shūō . . .	Ik kuch bāl, ik āsakō bāl . . .	Kachō bāl . . . .	Bīi chihūtiā.
130. Good women . . .	Mihtē cheiyē . . .	Mihtē chai . . . .	Si chē . . . .	Tahūgōyū nōrā.
131. A bad girl . . .	Ek kachi mōteiek . . .	Ik kuch mōlai, ik āsaki mōlai.	Kachi mūlai . . . .	Chihūti mōlēi.
132. Good . . .	Mihtō . . . .	Mihtō . . . .	Si . . . .	Kuungdō, nōrō.

English.	Shinā (Gilgit).	Shinā (Chilas).	Brōkpā (Dera).	Brōkpā (Dab-Hanu).
133. Better . . .	Bohtō <u>mishtō</u> . . .	.....	Laig sī . . .	Bēdō-gā (much-even) kusungdō.
134. Best . . .	Bohtējō <u>mishtō</u> . . .	.....	Lai sī . . .	Hudyō-gā kusungdō.
135. High . . .	Othalō . . .	Ōthali . . .	Dani . . .	Thunbō ( <i>Bālī</i> , thunmō).
136. Higher . . .	Bohtō othalō . . .	.....	Lāgā dani . . .	Mā thunbō.
137. Highest . . .	Bohtējō othalō . . .	.....	Chhēsā-gā dani . . .	Chukdiō ( <i>all-than</i> ) thunbō.
138. A horse . . .	Ashpō . . .	Ashpō . . .	Āshp . . .	Apah.
139. A mare . . .	Bām . . .	Bāmi, ashpi . . .	Sōti ashp . . .	Raghudmā ( <i>Tib. ghotma</i> ).
140. Horses . . .	Ashpē . . .	Ashpē . . .	Āshpi . . .	Apsi, apahā.
141. Mares . . .	Bāmē . . .	Bāmi . . .	Sōti ashpi . . .	Raghudmiō.
142. A bull . . .	Dōnō . . .	Dōnō . . .	Donō . . .	Chughlā, ( <i>an ox</i> ) gōlō.
143. A cow . . .	Gō, gāo . . .	Gō, gāo . . .	Gāo . . .	Gō.
144. Bulls . . .	Dōné . . .	Dōné . . .	Donō . . .	Chulāni, gōlē.
145. Cows . . .	Gāvē . . .	Gavi . . .	Gāvē . . .	Gōā.
146. A dog . . .	Shū . . .	Shūn . . .	Brō shū . . .	Shūā.
147. A bitch . . .	Sonchi shū . . .	Shūnwāṭi . . .	Sōti shū . . .	Khimō ( <i>Tib.</i> ).
148. Dogs . . .	Shūi . . .	Shūnien . . .	Shūi . . .	Shūō.
149. Bitches . . .	Sonché shūi . . .	Shūnwāṭin . . .	Sōti shūi . . .	Khimō.
150. A he goat . . .	Mūgar . . .	Mūgar, thūgar, thūṭ . . .	Chanē . . .	Rābō ( <i>Tib.</i> ), mingyar.
151. A female goat . . .	Ai . . .	Āi . . .	Āi . . .	Ā.
152. Goats . . .	Māgarē . . .	Luch . . .	Āi . . .	Zhātē.
153. A male deer . . .	Brō hāren . . .	.....	Dirō chharē . . .	.....
154. A female deer . . .	Sonchi hāren . . .	.....	Sōti chharē . . .	.....
155. Deer . . .	Hārenē . . .	.....	Chharē . . .	.....
156. I am . . .	Mā hanns ( <i>m.</i> ), má hanis ( <i>f.</i> ).	Māh hanus . . .	Mō hāns, hās . . .	Mō hās, or mō bet.
157. Thou art . . .	Tū hanō ( <i>m.</i> ), tū hanē ( <i>f.</i> ).	Tū hanō . . .	Tū hānō, hāō . . .	Tū hāyā, or tū bet.
158. He is . . .	Rō hanō, hanū ( <i>m.</i> ), reh hanī ( <i>f.</i> ).	Asō hanō, hō . . .	Rō hānō, hāō haūk . . .	Sō hāy, or sō bet.
159. We are . . .	Bāh hanas ( <i>m. &amp; f.</i> )	Beh hās . . .	Bē hanis, hās . . .	Bā hānis, bet.



English.	Shinā (Gilgit).	Shinā (Chilas).	Brōkpā (Puras).	Brōkpā (Dah-Hanū).
160. You are . . .	Tsoh hanat . . .	Sū hānit . . .	Tso hānet, hāt . . .	Tsi hāni, bet.
161. They are . . .	Réh hané . . .	Āsai hā . . .	Zhē hā, hāk . . .	Tē hāni, bot.
162. I was . . .	Má asuṣ, asulus (m.), mā asis, asilis (f.)	Māh āsilōs . . .	Mō āsilus, āsilōs . . .	Mō hūs.
163. Thou wast . . .	Tū. asō, asulō (m.), asé, asilé (f.).	Tū āsilō . . .	Tu āsilō . . .	Tū hūā, āstu.
164. He was . . .	Rō asū, asulū (m.), réh asī, asili (f.).	Asō āsilō . . .	Rō āsilō . . .	Sō hūā, āstu.
165. We were . . .	Béh asas, asilas (m. & f.)	Beh āsilas, āsisas . . .	Bē āsiles . . .	Bā hūs.
166. You were . . .	Tsoh asat, asilat (m. & f.)	Sū āsilat, āsisat . . .	Tso āsilet . . .	Tsi hūi, āstin.
167. They were . . .	Réh asé, asilé (m. & f.)	Āsai āsilah . . .	Rē āsilē . . .	Tē hūn, āstin.
168. Be . . .	Bō . . .	Bō . . .	Bē . . .	.....
169. To be . . .	Boiki, hanoiki . . .	.....	Bōnō . . .	Biās.
170. Being . . .	.....	.....	.....	.....
171. Having been . . .	Bé . . .	.....	.....	.....
172. I may be . . .	Mā bōm . . .	.....	.....	.....
173. I shall be . . .	Mā bōm . . .	Mā bum . . .	Mō bōm . . .	.....
174. I should be . . .	.....	.....	Mō bōm bil . . .	.....
175. Beat . . .	Shidé . . .	Ḑeh . . .	Kutē . . .	Kutī.
176. To beat . . .	Shidoiki . . .	Ḑagōni . . .	Kutyōnō, kutinō . . .	Khutistē.
177. Beating . . .	Shidojē (on a beating) . . .	Ḑagūni . . .	Kutičstō . . .	.....
178. Having beaten . . .	Shidé . . .	Ḑagē . . .	Kutē, kutēlā, kutētātō . . .	Kutē.
179. I beat . . .	Másē shidam . . .	Mas ḑagam . . .	Mōsē kutem . . .	Māsē kutyū.
180. Thou beatest . . .	Tūsē shidé . . .	Tus ḑagāin . . .	Tūsē kutē, kutēh . . .	Tūsā kutyū.
181. He beats . . .	Rōsē shidei . . .	Ās ḑagain . . .	Rō-sē kutēi . . .	Sōsā kutyū.
182. We beat . . .	Bēsē shidōn . . .	Bis ḑagūnas . . .	Bēsē kutōn . . .	Bāsē kutyū.
183. You beat . . .	Tōsē shidyāt . . .	Sus ḑageyānat . . .	Tōsē kutiāt . . .	Tōsā kutyeni.
184. They beat . . .	Rēsē shidān . . .	Āis ḑagēnan . . .	Rē-sē kuten . . .	Tēsā kutyeni.
185. I beat (Past Tense) . . .	Māsē shidēgas (m.), shidēgis (f.).	.....	Mi kutās . . .	Miyā kutet (obj. 3rd person, and so throughout).
186. Thou beatest (Past Tense) . . .	Tūsē shidēga (m.), shidēgē (f.).	.....	Tō kutā . . .	Tiyā kutet.

English.	Shinu (Gilgit).	Shina (Chilas).	Brokpa (Draa).	Brokpa (Dah-Hanü).
187. He beat ( <i>Past Tense</i> ) .	Rósé <u>shidégó</u> ( <i>or -gū</i> ) ( <i>m.</i> ), <u>shidégi</u> ( <i>f.</i> ).	.....	Séai ( <i>or perási</i> ) kutau .	Soyá kutet.
188. We beat ( <i>Past Tense</i> ) .	Bésé <u>shidégés</u> ( <i>m. &amp; f.</i> ) .	.....	Assózhā kutiēs .	Bāyā kutet.
189. You beat ( <i>Past Tense</i> )	Tsósé <u>shidégét</u> ( <i>m. &amp; f.</i> ) .	.....	Tsózhā kutiét .	Tsiyā kutet.
190. They beat ( <i>Past Tense</i> )	Résé <u>shidégé</u> ( <i>m. &amp; f.</i> ) .	.....	Renózhā ( <i>or perānó-ghé</i> ) kutiēs.	Téyā kutet.
191. I am beating . . .	Másé <u>shidamus</u> ( <i>m.</i> ), <u>shidemis</u> ( <i>f.</i> ).	Mas dagemus . . .	Mósé kutémus . . .	Māsā kutyūs.
192. I was beating . . .	Másé <u>shidamasus</u> ( <i>m.</i> ), <u>shidemasis</u> ( <i>f.</i> ).	Mas dagamāsus . . .	Mósé kutemālós . . .	(?) Miyā kutyāhūa.
193. I had beaten . . .	Másé <u>shidégāsus</u> ( <i>m.</i> ), <u>shidégisis</u> ( <i>f.</i> ).	Mas dagāsus . . .	Mi kutālós . . .	Māsā kutyūs.
194. I may beat . . .	Másé <u>shidam</u> . . .	.....	Mósé kutemūō . . .	.....
195. I shall beat . . .	Másé <u>shidam</u> . . .	Mas dagam . . .	Mósé kutem . . .	Māsā kutyūs, kutiko.
196. Thou wilt beat . . .	Tūsé <u>shidé</u> . . .	Tus dagāin . . .	Tūsé kutēzh, kutē . . .	Tūsā kutyūya, kutiko.
197. He will beat . . .	Rósé <u>shidei</u> . . .	Ās dagain . . .	Rosé kutēi . . .	Sosā kutyālla, kutiko.
198. We shall beat . . .	Bésé <u>shidōn</u> . . .	Bis dagūnas . . .	Bésé kutōn . . .	Bāsā kutyenis, kutiko.
199. You will beat . . .	Tsósé <u>shidyát</u> . . .	Sus dageyānat . . .	Tsósé kutiāt . . .	Tsūsā kutyeni, kutiko.
200. They will beat . . .	Résé <u>shidén</u> . . .	Ais dagēnan . . .	Résé kuten . . .	Tēsā kutyān, kutiko.
201. I should beat . . .	.....	.....	.....	.....
202. I am beaten . . .	Má <u>shidijamus</u> . . .	Māh dagēgan . . .	Mō kutēnō . . .	.....
203. I was beaten . . .	Má <u>shidigās</u> . . .	Māh dagējalōsus . . .	Mō kutālō . . .	Mi kutellas.
204. I shall be beaten . . .	Má <u>shidāram</u> . . .	Māh dagējam . . .	Mō kutei . . .	.....
205. I go . . .	Má bojām . . .	Māh bojām, bam . . .	Mō bōghum . . .	Mō ( <i>or mi</i> ) byū.
206. Thou goest . . .	Tū bojé . . .	Tū bojan . . .	Tū bōghē . . .	Tū (tō) byū.
207. He goes . . .	Rō bojei . . .	Asō bojā . . .	Rō bōghēi . . .	Sō byū.
208. We go . . .	Bāh bojōn . . .	.....	Bē bōghōn . . .	Bā byū.
209. You go . . .	Tsōh bojyāt . . .	.....	Tsō bōghāt . . .	Tsi byeni.
210. They go . . .	Bāh bojén . . .	.....	Rō bōghen . . .	Tē byeni.
211. I went . . .	Má gās . . .	Māh gās . . .	Mō gās . . .	Mō gōs.
212. Thou wentest . . .	Tū gā . . .	Tū gās . . .	Tū gā . . .	Tū gō.
213. He went . . .	Rō gō, gāō . . .	Asō gās . . .	Rō gau . . .	Sō gō.

English.	Shinā (Gülgit).	Shinā (Chilās).	Brökpā (Dras).	Brökpā (Dāh-Hanū).
214. We went . . .	Béh gés . . .	.....	Bé gyes . . .	Bā gyēñs.
215. You went . . .	Tsoh gét . . .	.....	Tsō gyet . . .	Tsī gyē, gyēñl.
216. They went, . . .	Réh gé . . .	.....	Rē gyē . . .	Tē gyēññ, gyēññ.
217. Go . . .	Bō . . .	Bōñ . . .	Bō . . .	Bō.
218. Going . . .	.....	.....	Bōzhēstō . . .	.....
219. Gone . . .	Gō . . .	Gau . . .	Gau . . .	Gō.
220. What is your name ?	Tei nōm jék hanō ?	Thai nōm jék hō ?	Thānō nōm zhōk thēnā ?	Tiū nū yē bet ?
221. How old is this horse ?	Anō ashpei kachāk umer hanī ?	Ā ashpō kachāk kōñ hā ?	Anō āshprē kachā barah bil ?	Hā apshpos lō (age, Tib. katak sar billā ?
222. How far is it from here to Kashmir ?	Ānō Kashirētē kachāk dūr hanī ?	Anō Kashir kachāk dūr hō ?	Anyō Kashir kachāk dūr hai ?	Hunchō Kashirārā katak dū hā ?
223. How many sons are there in your father's house ?	Tei mālei dārē gōtēr kachāk hanē ?	Thai mālai gōshārū kachāk pē hā ?	Thō bābō gōzhzhē bāl kachā hā ?	Tiū bāñ gōtārā bē kata hanī ?
224. I have walked a long way to-day.	Mā ash nānapāt zhigāh gāñus-paiyūk.	Mas ash lāi pund chinyāñus	Mō ashā lai punrē yātus	Āsh dūrā zazidūs.
225. The son of my uncle is married to his sister.	Mei chunōmālei puchētē ō mushai sātī ghartēgñ.	Mai pichat puch tōmal sas sai hile lōñ bilō.	Miō pūghō bābrē perāsē sajari kachā thi asang.	Miū sōbōñ biū-rā tes molē dzē sumā nantū-tē.
226. In the house is the saddle of the white horse.	Gōtērō shēiō ashpei tilēñ hanō.	Gōzhārū shēō ashpai tilēñ hanō.	Gōshzhē shō āshpō palāñē hañ.	Gōtā-rē shō apshōñ azgā hā.
227. Put the saddle upon his back.	Aisei deiki-'jē tilēñ dé	Asōsai dākighē tilēñ deh	Asō phiājē palōñ diā	Argō-zhā azgā guāi.
228. I have beaten his son with many stripes.	Mās aisei puchē bohtō mustekāh dēgāñus.	Mas asōsai puchēzhē lāi chūpē dās.	Asō bāl lāhō tsāñ diās	Miyā tes biū-zhā stalchaky bēdē kutē.
229. He is grazing cattle on the top of the hill.	Rōsē māl chinchō chērū-'jē chareī.	Asōs māl khini shishējō charāñ.	Perañsē umā shēzhē tiras charēyā.	Pal azgāgdī hunārā byāñ.
230. He is sitting on a horse under that tree.	Rōsē oh tomā kirih ashpē-'jē pinēgun.	O ashpēzhē penī ā tūmī kher bēton.	Ō bai-hāñ tōmī khari āshp asō.	Phōyā apāñ punē chagñus gāñin lā.
231. His brother is taller than his sister.	Aisei zhā tomī sātē-jō zhigū hanō.	Asai zhā tūmī sizijo jigō hō	Perāsō jā sājō zhōpāñ hañ	Tes bāyō tes molēid zhigillā.
232. The price of that is two rupees and a half.	Aisei gōch dū rupaiē gā trang hanō.	Asai mūi dū rūpiā-gā hōñ hō.	Asō mulhari sinhā pōsh hāñ	Hus rinpo (Tib.) kirm (Tib. girmō) phidā (Tib. phed, half) trā.
233. My father lives in that small house.	Mei māls oh chunō gōtē-rō bēi-hanō.	Mai bābō asō chunō gōsh bihyōñ.	Miō bābō chunē labitzhē beañ.	Miū hāñ sō gōtārē bāyū.
234. Give this rupee to him	Anēñ rupai aisētē dé	Anī rūp'ā āser deh	Anī rōpai asērē dē	Armulpō tērē dē.
235. Take those rupees from him.	Ai rupaiē rōs-'jō ghinē	Ā rūpiā asōjō gen	Ā (sing. fem.) rōpai (sing.) asē-zhō arē.	Phō armulpō tēzhāñō parāi
236. Beat him well and bind him with ropes.	On miahtē shidē neh bālī sātī ganē.	O mishtak tah dagē bālēgi garē.	Asē siō-thē kutētātō razgi ganēñ.	Phōzhā bēdē kutētō, razgi dūñ bñai.
237. Draw water from the well.	Kulhē-jō wōi nikālē	Khukijō wōi nakli	Kupēzhō wōi khālē	Chhūdōurnō (Tib. chūdon; tiā nakhāl.
238. Walk before me . . .	Mā mōchōt tihñ	Mājō mōshō yas	Mūshō mōzhē tsishē	Mī yāññō bō.
239. Whose boy comes behind you ?	Kaisei shāñō tū-jō phatñ woyei ?	Kāsai puch tū patā ein ?	Kēsō bāl shō patē añ ?	Tiū patōñō kisē biū yō ?
240. From whom did you buy that ?	Kaisē-jō anēñ gōch gin-gāñō ?	Tū ō kāsējō molē genāñ ?	An kēsēzhō multgaya ?	Tiyā kisē-zhāñō bichhñ ?
241. How many rupees of that ?	Kāñēi ek dākāñdārē-jō	Kolā sūdāgarjō genyās	Kāñē vanyōjō gayāñus	Būñē hattipā.





## KĀSHMĪRĪ OR KÖSHIRŪ.

The Kāshmīrī<sup>1</sup> language is the language of the Valley of Kashmīr. In a dialectic form it has spread south-west into the Valley of Kashtawār (Kishtwar), and to the south it has flowed over the Pir Pantsāl Range into the lower hills lying north of the River Chināb, where it reappears in a number of mixed dialects.

The word 'Kāshmīrī' (کشمیری) is Persian or Hindī, and is derived from the Sanskrit *Kāśmīrikā*. It is not the name used by the people of Kashmīr itself. There the country is called *Kashīr*<sup>2</sup>, and the language *Kōshir*<sup>3</sup>. This word itself is an excellent example of the fact that the language belongs to the Dardic sub-family, for in India the change of *śm* to *ś* or *sh* would be impossible.

Kāshmīrī is bounded on the north by the Shinā language of the Dard group of the Dardic sub-family. On the west it is bounded by the Chibhālī<sup>2</sup> and Punchī dialects of Lahndā, a language belonging to the North-Western group of the Indo-Aryan vernaculars, but strongly affected by Dardic influence. To its south it has, on the west, the Dōgrī dialect of Pañjābī; and, to the east of Dōgrī, the Bhadravāhī dialect of Western Pahārī. Dōgrī (see Vol. IX, Pt. i, p. 637) is a real dialect of Pañjābī, but Bhadravāhī is a transitional form of speech between Western Pahārī and Kāshmīrī,—leaning more to the former than to the latter,—and therefore classed under the former (see Vol. IX, Part iv, pp. 888ff.). To the south-east of Kāshmīrī we find Pādārī, another Western Pahārī dialect of a character similar to that of Bhadravāhī (Vol. IX, Part iv, pp. 903ff.). On the rest of the eastern side of Kāshmīrī, and also a little to its north-east, going northwards on the east of Shinā, lie a series of Tibeto-Burman dialects, Purik (Vol. III, Part i, pp. 42ff.), Ladakhī (pp. 51ff.), and Baltī (pp. 32ff.), all separated from the Kashmīr Valley by inhospitable ranges of mountains and in no way affecting its language.

Kāshmīrī has one true dialect,—Kashtawārī, spoken in the Valley of Kashtawār (commonly known as Kishtwar), lying to the south-east of the Valley of Kashmīr. Kāshmīrī has also overflowed the Pir Pantsāl Range into the Jammu Province of the State, and in the valleys between the southern hills of the range, between the water-shed and the valley of the Chināb, there are a number of mixed dialects, such as Pōguli, Sirāji of Dōdā, and Rāmbanī. The first two of these represent Kāshmīrī merging into Western Pahārī, while the third rather represents Kāshmīrī merging into Dōgrī. Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kāshmīrī and the Chibhālī form of Lahndā. Grammars are given below of Kashtawārī, Pōguli, Sirāji, and Rāmbanī; but no materials are available for these Riasi dialects.

<sup>1</sup> According to the system of transliteration followed in this Survey, the word should properly be spelt 'Kāshmīrī,' with a ligature under the 'ś.' But the word is of such frequent occurrence that I have here dropped the ligature as an unnecessary complication. The 'ś,' however, is not to be considered as therefore the same as the Sanskrit ś (श). It is rather the same as the Sanskrit śa (ष) or the Persian shān (شان).

<sup>2</sup> Printed 'Chibhālī' in the map. See the remarks on p. 505 of Part I of this Volume.

In the standard Kāshmīrī of the Valley, there are minor differences of language, which, however, are not sufficient to entitle us to divide it into further separate dialects. For instance, the Kāshmīrī spoken by Musalmāns differs from that spoken by Hindūs. Not only is the vocabulary of the former more filled with words borrowed from Persian, but also there are slight differences of pronunciation.<sup>1</sup> Again, there is, as in all countries, the distinction between town and village talk. In villages a few old forms have been preserved that have disappeared in towns, and there are also variations of pronunciation.<sup>2</sup> Finally, there is the language between the language of prose and that of poetry. As in other languages, the latter preserves many forms that have disappeared in the modern prose speech.

Returning to the dialects of the Musalmāns and of the Hindūs, it should be remarked that there are more than nine Musalmāns in the Valley to each Hindū. As already stated, the Musalmān dialect borrows freely from the Persian vocabulary. On the other hand, the Hindūs borrow from Sanskrit, but not to the same extent, and, although the speech of a minority of the population, their dialect is much purer Kāshmīrī than that of their Musalmān brethren.

The figures, based on the Census of 1891, originally returned in the earlier operations of this Survey were incomplete for Kāshmīrī, and I therefore give the population figures for Kāshmīrī spoken in its proper home as recorded in the Census of 1911 :—

Number of Speakers.

Standard Kāshmīrī spoken in Kashmīr itself . . . . .	1,039,964
Kashṭawārī . . . . .	7,464
Pōguli . . . . .	8,158
Sirāji of Dōḍā . . . . .	14,732
Rāmbani . . . . .	2,174
Mixed Dialect of Riasi . . . . .	20,252
Total Number of Speakers of Kāshmīrī at Home . . . . .	<u>1,092,744</u>

In addition to the above there were recorded 95,013 speakers of Kāshmīrī in the State of Jammu and Kashmīr, who did not reside in that part of the country of which it was the vernacular.

Kāshmīrī is also spoken by emigrants from Kashmīr to other parts of India. The figures are as follows :—

N.-W. Frontier Province . . . . .	533
Panjab . . . . .	6,480
Panjab States . . . . .	710
Other Provinces . . . . .	422
TOTAL . . . . .	<u>8,145</u>

<sup>1</sup> The principal is the Musalmān tendency to shorten final vowels. Thus, for 'what' the Musalmāns say *kya* and the Hindūs *kyā* or *kyāh*; for 'I should have struck,' the former say *maraha*, and the latter *mārahō*. The Musalmāns also have a Dardic preference for dropping an *r*. Thus, they say *bōnṭh*, before, while the Hindūs say *brōnṭh*; *gāngal*, distraction, where the Hindūs prefer *grāngal*.

<sup>2</sup> For differences of forms we may quote as an example the village *wanamōw*, instead of the city *wandōw*, we shall mention. In pronunciation, we may quote the frequent interchange of *q* and *r*, as in *kūḍ*, for *kūr*, a girl; *moḍ*, for *mor*, a body. Also, in villages the Dardic confusion between cerebrals and dentals is much more marked. This also occurs in city talk, as in *wōṭhan*, to arise, as compared with the Hindī *uṭhā*, but in villages it is extremely common.

The total number of speakers of Kāshmīrī is therefore as follows :—

At Home . . . . .	1,092,744
Elsewhere in Jammu and Kashmir State . . . . .	95,013
Elsewhere in India . . . . .	8,145
TOTAL . . . . .	<u>1,195,902</u>

These figures differ from the total given in the Indian census tables (1,180,632), owing to differences of classification of some of the mixed dialects.

Kāshmīrī belongs to the Dard group of the Dardic languages. It is most nearly related to Shinā. It has, however, for many centuries been subject to Indian influence, and its vocabulary includes a large number of words derived from India. Its speakers hence maintain that it is of Sanskritic origin, but a close examination reveals the fact that, illustrious as was the literary history of Kashmir, and learned as have been its Sanskrit Pandits, this claim of Sanskrit origin cannot be sustained for the vernacular of the latter.<sup>1</sup> Kāshmīrī is a very-old language. Three words in it are quoted by Kalhana (*circ.* 1150 A.D.) in his *Rājataranginī*, and these are not very different from the language of the present day.<sup>2</sup>

To the philologist Kāshmīrī is a language of great importance, as it is the only example of an Aryan language in the condition of being converted from an analytic to a synthetic language. The oldest known form of Indian speech is Vedic Sanskrit. This was highly synthetic, with a system of declension of nouns and of conjugation of verbs as complicated as in Latin or Greek. In process of time this, or a kindred and similar language, developed into, say, Western Hindī, a language as analytic as English or French, in which nouns have, at most, only two cases and are declined with the aid of postpositions, while only one or two tenses of the verb have survived, the rest being made up with the help of auxiliary verbs. For instance, in Sanskrit 'a house' is *grihaḥ*, and in Latin *mansio*, and 'of a house' is, respectively, '*grihasya*' and *mansionis*, in both of which the change of case-meaning is indicated by a change in the form of the word. This is synthetic declension. But in Hindī 'a house' is *ghar* and in French it is *une maison*; and 'of a house' is, respectively, *ghar-kā* and *d'une maison*, in which the change of case-meaning is indicated by suffixing or prefixing a post- or pre-position. The word itself undergoes no change. This is analytic declension. Again, 'he speaks' is in Sanskrit *kathayati*, and 'to speak' was in Mediæval Latin *parabolare* (from the Latin *parabola*, a parable). 'He will speak' is respectively *kathayishyati* and *parabolabit*. Here the change of tense-meaning is indicated by a change in the form of the word, and we have an example of synthetic conjugation. But in Hindī 'he will speak' is *kahē-gā*, literally 'he is gone (*gā*) that he may speak (*kahē*, which is merely a corrupted form of the Sanskrit *kathayati*),' and in French it is *parler-a*, literally, 'he has (a) to speak (*parler*, which is a corrupted form of *parabolare* as if we said "*parabolare habet*").' In Hindī and French the change of tense meaning is not indicated by a change in the form of the word, but by the addition of the auxiliaries *gā* and *a*

<sup>1</sup> This question is dealt with at length in an Appendix to this introduction. See pp. 241ff.

<sup>2</sup> See Sir Aurel Stein's note in his translation of R. T. v. 397. The words are *Rāṅgassā Hēlu dīnnā*, which in modern Kāshmīrī would be *Rāṅgas Hēlu dyun*, (the village of) Helu is to be given to Rāṅg.



respectively. Here we have instances of analytic conjugation, as compared with the synthetic conjugations of Sanskrit and Latin.

Now, Kāshmiri illustrates a further stage in the development of language. The declension of nouns is in the main analytic. There are a few survivals of the ancient synthetic cases, but in the main cases are differentiated by postpositions, as in Hindī. Thus, we have *gara*, a house, and *garuk\** (for *gara-k\**), of a house. But note, here, that the *k\** has become attached to the *gara*, and is no longer a separate word like the Hindī *kā*. *Garuk\** is now as much one word, and a word in the genitive case, as the Sanskrit *grīhasya* or the Latin *mansionis*. In other words the declension is again becoming synthetic, and the process has been 'first analytic (*gara-k\**) and then again synthetic (*garuk\**). But in other cases the declension remains analytic, as in *gara-manza*, from the house, in which the noun and the postposition are still two entirely distinct words and as yet show no signs of becoming amalgamated into one.<sup>1</sup> Similarly, the conjugation of the Kāshmiri verb may be analytic. The word for the past participle 'said' is *dop\**, and for the past tense, 'I said,' we may have (as in the Hindī *mai-nē kahā*) *mē dop\**, literally, 'by-me said.' But we may also add a suffix meaning 'by-me' to *dop\**, so that the two become one word;—thus, *dopum*, I said. Here we have a synthetic method of conjugation in optional course of formation. We may have *dopum*, I said; *doputh*, thou saidst; *dopun*, he said, and so on, which is just as synthetic as the Latin *dixi*, *dixisti*, *dixit*, with this difference, that in the case of Kāshmiri, we know exactly how these synthetic forms came into existence.

If, now, we return to India, and take languages of the Outer Circle, like Bengali or Marāṭhī, we find again a state of affairs similar to that of Kāshmiri, but more advanced. In Kāshmiri, the synthetic conjugation is optional. We may use either the analytic *mē dop\** or the synthetic *dopum*. But Bengali or Marāṭhī have gone a step further. The analytic conjugation has been abandoned and only the synthetic conjugation is now employed. It is no longer optional, but is now compulsory. We have only the Bengali *kahilām*, and only the Marāṭhī *mhanilō*, for 'I said,' from the past participles *kahilā-* and *mhanil-*, respectively. From these examples, we see the importance of Kāshmiri to the philologist. It is a language caught, so to speak, in the act of changing its nature from analytic to synthetic, and thus shows how the synthetic conjugation of Indian languages of the Outer Circle, such as Bengali and Marāṭhī, has arisen. Hitherto there have been many speculations on the subject, which we now see were all wide of the mark.<sup>2</sup> Kāshmiri substitutes certainty for speculation. We can now watch Indian speech in its developments from birth to birth. First synthetic; then, as in Hindī, analytic; then, as in Kāshmiri, agglutinative or semi-synthetic; and then, as in Bengali and Marāṭhī, again synthetic; and so, as in the Indian belief as to the fate of the soul, the chain of *samsāra*, or weary round of transmigration, goes on perpetually 'ohne Hast, aber ohne Rast.' In future ages future philologists will, if they have a language like Kāshmiri to guide them, observe the same series of changes occurring over and over again, synthetic to analytic, analytic to agglutinative, and agglutinative back again to synthetic.

<sup>1</sup> It may be noted that we can see similar instances of the development of analytic declension into synthetic occasionally occurring in Panjabi. Thus, the Panjabi for 'in a house' is either the analytic *ghar-ichhā* or the synthetic *gharichhā*.  
<sup>2</sup> The usual but incorrect explanation is that the terminations of *kahilān*, *mhanilō*, etc., are relics of an old verb sub-

Kāshmīrī has a small, but respectable, list of literary works, about which not much is known. So far as I am aware, the oldest author was a woman named Lallā or Lāl Dēd. She probably lived in the 14th century A.D. Hundreds of her verses are quoted all over the Valley and are in everyone's mouth, and MS. collections of them have from time to time been made under the Sanskrit title of *Lallāvākyaṇi*. She is said to have been a holy woman, and to have been accustomed to wander about the country in an almost nude condition, her excuse being that she only was a man who feared God, and that there were very few such men about.<sup>1</sup> Her verses are all religious and are strongly tinged with Śaiva philosophy. The first poem that can be dated is the *Bāṇāsūravadhā*, the name of the author of which is unknown to me. It is in the Hindū dialect, and was written in the reign of Sulṭān Zainu'l-'ābidīn (1417-1469 A.D.).<sup>2</sup> Other poems of which the approximate dates are known are the following:—Dēvākara Prakāśa Bhaṭṭa was alive during the eight years of the reign of the Hindū king Sukhajivana Simha, who came to the throne in 1786 A.D. He lived in the Gōjāwār (Sanskrit, Gulikāvāṭikā) quarter of Śrīnagar, and wrote a history of Rāma entitled the *Rāmāvatāracharita*, with a sequel entitled the *Lavakuśacharita*. Both of these are highly poetical works in pure Kāshmīrī. They are specially interesting as containing many legends not found in any Indian version of the *Rāmāyaṇa* with which I am acquainted.<sup>3</sup> Paramānanda of Mārtaṇḍa is said to have died in 1822 A.D. at the age of 68 years. He wrote a history of Kṛishṇa entitled the *Kṛishṇāvatāralīlā*, a work which follows the Indian tradition much more closely. These three works are all excellent specimens of the Kāshmīrī language, and, though in the Hindū dialect, are not too highly Sanskritized. With a much fuller Sanskrit vocabulary is a history of the circumstances connected with Śiva's marriage with Pārvatī, entitled the *Śivaparīṇaya*, written by Kṛishṇa Rāzdān, or Rājanaka, who was alive as an old man at the end of the last century. He lived at Vanpuh (Sanskrit, Vanapōsha) in the Anatnāg Pargana, and his poem is much admired by Kāshmīrī Paṇḍits. It is full of Śaiva philosophy.<sup>4</sup> The late Professor Bühler, in the *Report* (pp. 1ff.) referred to below in the List of Authorities, mentions the following Hindū works of which he obtained MSS. I have not seen any of them:—

Name of Author.	Name of Work.
Gaṇakaprasasta.	<i>Saṃsāramāyāmōhajālasukhadubhkhacharita.</i>
Sāhib Kaul.	<i>Kṛishṇāvatāra.</i>
Anonymous.	The Sanskrit <i>Amarakōsha</i> , with a Kāshmīrī explanation.
"	<i>Janmacharita.</i>
"	<i>Nīrvāṇadēśaflokistava.</i>
"	<i>Rāmāvatāra</i> (perhaps the work already mentioned).
"	<i>Śivalagnavarnana.</i>

Of writers in the Musalmān style the best known is Mahmūd, or Muḥammad, Gāmī, who died in the year 1855 A.D. He wrote a *Yūsuf Zulaikhā*, a *Lailā wa Majnūn*,

<sup>1</sup> See Hinton Knowles, *Kāshmīrī Proverbs*, p. 20.

<sup>2</sup> Bühler, *Report*, etc., p. 90.

<sup>3</sup> As a sample, in these poems Sītā, the wife of Rāma, is said to have been the daughter of Mandōdatī, who abandoned her immediately after birth and subsequently married Rāvana.

<sup>4</sup> An edition is in course of publication by the Asiatic Society of Bengal.

and a *Shirīn o Khōsrau*, all on familiar Persian models. An edition of the first-named, with a partial translation, has been prepared by the late K. F. Burkhard, regarding which particulars will be found in the List of Authorities. Other works in the Musalmān dialect mentioned by Bühler, and which I have not seen, are :—

Name of Author.	Name of Work.
Saifu'd-dīn.	<i>Vāmik-ujra.</i>
Sumty Paṇḍit.	<i>Nisāb.</i>
Anonymous.	<i>Amsilla</i> (a poem).
"	<i>Hārūn Rashīd.</i>
"	<i>Mahmūd-i-Ghaznavī.</i>
"	<i>Shākh Sannā.</i>

The Serampore Missionaries published a version of the New Testament in 1821. This was printed from type in the Śāradā character.<sup>1</sup> Similar editions were issued at Serampore of the Pentateuch (1827) and of Joshua-Kings (1832), but the Bible was not completed. The British and Foreign Bible Society published a version of the New Testament in 1884, and of the Old Testament with a revised version of the New Testament in 1899, all in the Persian character.

In the year 1879 A.D. the late Paṇḍit Īśvara Kaula completed an excellent grammar of Kāshmirī, in the Sanskrit language and entitled the *Kāśmīrasabdāmṛita*. This has been edited by the present writer, and was published by the Asiatic Society of Bengal in 1898. The same author was engaged on a Kāshmirī-Sanskrit Dictionary at the date of his death in 1893. The materials collected by him for this purpose were subsequently made over to the present writer, and from them and other sources a Kāshmirī-English Dictionary is now in course of preparation.

Connected with formal literature, though not a part of it, are the subjects of folktales and proverbs. Kashmīr is a land of proverbs, and common speech is profusely interlarded with them. A valuable collection of Kāshmirī proverbs has been made by the Rev. J. Hinton Knowles, particulars regarding which will be found in the List of Authorities. This should be in the hands of every student of the language. It is full of information regarding the customs and the character of the people. Kashmīr is also celebrated for its folktales. Not only are some familiar in every home, but there are also professional *rāwis*, or reciters, who make a living by telling fairy-tales worthy of the Arabian Nights. These men recite with astonishing verbal accuracy stories that have been handed down to them by their predecessors, now and then containing words that have fallen out of use, and with the meaning of which they are now unacquainted. Sir Aurel Stein has made a collection of such tales, as dictated by one of these men, which he has handed over to the present writer for translation and publication. Long after they had been recorded it was found necessary to check the texts, and Sir Aurel found the man again, and had him recite again the doubtful passages. They were given by him in exactly the same words as those recorded some sixteen years previously. An interesting illustration of the way in which they have been handed down is given by their form. Every now and then the narrative is broken by the phrase '*dapān wustād,*' i.e. '(and my) master says (as follows).' An excellent collection of Kāshmirī folktales

<sup>1</sup> Some years ago, having occasion to print something in this character, I made enquiries in Calcutta regarding this type. I found that it, and the punches, had long disappeared, having been sold as waste metal. It is the only Śāradā type that has been cast.

in English has been collected by the Rev. J. Hinton Knowles, and published under the title of 'Folktales of Kashmir' (second edition, London, 1893).

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## APPENDIX.

### THE LINGUISTIC CLASSIFICATION OF KĀSHMIRĪ.

In the Kashmir Census Report for 1911 (p. 179) the following remarks are made regarding the classification of Kāshmīrī :—‘Kāshmīrī used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shinā-Khō-wār according to the revised system of classification, but the claim locally urged that it is essentially a Sanskritic language persists, and in view of the historical fact that the Valley of Kashmir, before its conversion to Islām, was wholly populated by Brāhmans with their *shastric* lore, that claim might merit reconsideration.’ As this point has thus been raised in an official publication of the Kashmir State, it is advisable to discuss the question of the correct classification of the Kāshmīrī language in some detail.

In the first place, questions of sentiment, however much we may sympathize with them, must be put altogether to one side in dealing with a purely scientific question. No one values the contributions of Kashmir Pandits to Sanskrit literature more highly than the present writer. For upwards of two thousand years Kashmir has been a home of Sanskrit learning, and from this small valley have issued masterpieces of history, poetry, romance, fable, and philosophy. Kāshmīris are proud, and justly proud, of the literary glories of their land. During all these centuries, Kashmir has been subjected to the civilization of India proper. The Piśācha tribes to its north and north-west remained a hostile and barbarous people, devoid of Indian culture and with no literary history of their own. Kāshmīris themselves maintain that their country was formerly inhabited by Piśāchas, who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features presented by their language. That the literary activity of the country and the imported Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis,—the old speech of the original Piśācha inhabitants,—has, as will be shown in the following pages, remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It in no way follows from this that the Brāhman inhabitants of Kashmir are of Piśācha origin. The contrary is almost certainly the case. Tradition, ethnology, and linguistics unite in asserting that they are representatives of an early immigration from India.

It has been previously pointed out that the Dardic or Piśācha languages occupy a position intermediate between the Sanskritic languages of India proper and the Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. It is unnecessary to discuss here those common to them and to Sanskritic languages, but, as regards the others, we shall see that they are also to be found in Kāshmīrī.<sup>1</sup> That

<sup>1</sup> For further details, see *The Piśācha Languages of North-Western India*, by G. A. Grierson, published by the Royal Asiatic Society in 1906.

language possesses nearly all the features that are peculiar to Dardic, and also those in which Dardic agrees with Eranian. We therefore now proceed to examine, from this point of view, Kāshmīrī phonetics, accidence, syntax, prosody, and vocabulary.

As many languages will have to be referred to, it will be convenient to use abbreviations of their names. These are as follows :—

Ar. = Arabic.	Ksh. = Kāshmīrī.
Av. = Avesta (the ancient Eranian language).	My. = Maiyā.
Bsh. = Bashgali Kāfir.	Pash. = Pashai.
Grw. = Gārwi.	Pr. = Prakrit.
Gwr. = Gawar-batī.	Prs. = Persian.
H. = Hindī (as typical Sanskrit language).	Sh. = Shipā.
Kh. = Khō-wār.	Skr. = Sanskrit.
Kl. = Kalāsha.	V. = Veron.
	Wai. = Wai-alā.

**Phonetics.**—In none of the modern Dardic languages, except in the case of a few borrowed words, are there any sonant aspirates. When such letters originally formed part of a word, the aspiration is dropped, so that *gh* becomes *g*, *jh* becomes *j* or *z*, *ḍh* becomes *ḍ* or *r*, *dh* becomes *d*, and *bh* becomes *b*. There is nothing like this in India proper, but it is a universal rule in Kāshmīrī. Thus :—

*gh* becomes *g*. Skr. *ghōṭaka-*, a horse, Ksh. *gur\**. So Wai. *gur*, Gwr. *gora*, Grw. *gōr*, Pash. *gōrā*; but all Indian languages *ghōrā*, etc.

*jh* becomes *j* or *z*. Skr. *budhyatē*, Pr. *bujjhai*, Ksh. *bōzi*, he will hear; but H. *būjhē*.

*ḍh* becomes *ḍ* or *r*. Skr. *vardhatē*, Pr. *vaḍḍhai*, Ksh. *baḍi*, he will increase; but H. *barhē*.

*dh* becomes *d*. Skr. *dugdha-*, Pr. *duddha-*, Ksh. *dōd*, milk; but H. *dūdh*.

*bh* becomes *b*. Skr. *bhrātar-*, Ksh. *bōy\**, a brother; so Kl. *bāya*, but H. *bhāi*.

All the modern Dardic languages disaspirate their sonant letters in the same way as Ksh., as indicated in the first example given above.

One of the most typical characteristics of modern Dardic languages is the frequent hardening of original sonant letters, so that *g* becomes *k*, *j* becomes *ch*, *ḍ* becomes *t*, *d* becomes *t*, and *b* or *v* becomes *p*. This was the universal rule in the days when Pāisāchi Prakrit was spoken. In process of time most of the hardened letters have again become softened,—as is the tendency in the growth of all languages,—but, nevertheless, several instances of these hardened letters still survive, and in borrowing from other languages the tendency again comes into play, and sonant letters in borrowed words often become surds. Examples for Kāshmīrī are :—

*g* becomes *k*. Skr. *khadga-*, a sword, Ksh. *khaḍak*. Similarly, in other modern Dardic languages, we have Bsh. *kile*, Wai. *kele*, V. *kili*, Pash. *kuli*, all signs of the plural, and the same in origin as the Prs. *gala*. For borrowed words, we may quote Prs. *lagām*, Ksh. *lākam*, a bridle; Ar. *‘idgāh*, Ksh. *yēōkhāh*, an *‘idgāh*; Prs. *kāghaz*, Ksh. *kākaz*, paper.

*j* becomes *ch* or *ts*. Skr. *kshudyatē*, Pr. *khujjai*, Ksh. *khōtsi*, he will fear. Similarly, Bsh. has *achu*, a tear, as compared with H. *ājhū*.

*ḍ* becomes *ṭ*. Skr. *drīḍha-*, Ksh. *droṭ*, firm.

*d* becomes *t*. Skr. *śvāpada-*, Ksh. *hāpat-*, a bear. Similarly, Prs. *dāman*, Bsh. *tāman*, the skirt of a garment; Skr. *dugdha-*, Pr. *duddha-*, Sh. *dūt*, milk.

*b* or *v* becomes *p*. Skr. *śava-*, Ksh. *hap-*, a corpse; Prs. *bāz*, Ksh. *pōz*, a falcon. So, Ar. *ṭabīb*, Bsh. *tapīp*, a physician; Skr. *svasār-*, Kh. *ispasār*, a sister.

It will be noticed that, in respect to the hardening of sonant consonants, Kāshmīrī is in entire agreement with the modern Dardic languages.

A noteworthy peculiarity of the Dardic languages is the confusion between cerebral and dental letters. This is universal and extends to Kāshmīrī. Compare the following:—Sh. *gōt* or *gōṭ*, a house; Bsh., V. *osht-*, Wai. *ōsht*, Grw., Kl. *usht-*, Ksh. *wōth-*, but H. *uṭh-*, arise; Ksh. *dal* or *ḍal*, a leaf; Grw. *aṭh*, Sh. *ath*, eight; and many other similar cases. A very interesting example is the Kāshmīrī phrase, *krēhon<sup>a</sup> kṭa-* (or *kṭa-*) *kāl hyuh<sup>a</sup>*, dense black, literally 'black like *kṭa-kāl*' or 'like *kṭa-kāl*.' *Kṭa-kāl* or *kṭa-kāl* is a corruption of the Sanskrit *kāla-kūṭa*, the celebrated black poison drunk by the god Śiva.

A marked feature of Kāshmīrī is consonantal epenthesis, i.e. the change in a consonant under the influence of a following vowel or semivowel. This also occurs in the modern Dardic languages, but not in India.

Thus, in Ksh. *k* becomes *ch* before palatal letters, as in *thok<sup>a</sup>*, weary, fem. *thūch<sup>a</sup>*; *hōkh<sup>a</sup>*, dry, fem. *hōchh<sup>a</sup>*. So from the root *kar*, do, we have Wai. *chā-st*, he does; and the Sh. *mōchō*, before, is connected with the Skr. *mukha-*, a face.

Similarly, *t* and *ṭ* change in Ksh. to *ts* and *ch*, respectively, as in *rāt-*, night, plur. *rōts<sup>a</sup>*; *pūṭ<sup>a</sup>*, a board, plur. *pachē*. So, we have Bsh. *ktī*, but V. *ktēch*, the back; Eranian root *yet*, come, compared with Bsh. *atē*, Wai. *atēh*; Skr. *putra-*, a son, Grw. *pūch*, Sh. *puch* or *push*; Skr. *strī*, a woman, Sh. *chei* or *tshvīga*; Sh. *trak* or *chak*, see; and others.

In Ksh. under such circumstances *ḍ* becomes *j*, and *d* becomes *z*, as in *būḍ<sup>a</sup>* (fem.), great, plur. *bajē*; *grand*, a counting, plur. *grünz<sup>a</sup>*. Similarly, the H. *dhī*, a daughter, is *jū* in Bsh.; and the H. *dō*, two, is represented in Kh. by *jū*, and in Ksh. by *z<sup>a</sup>h*.

In Ksh. *l* under similar circumstances becomes *j*, as in *anguj<sup>a</sup>*, a finger, representing the Skr. *aṅguli-*. So the Pañjābī *gall* (fem.), a word, is represented by *gijjī* in Bsh.

The Kāshmīrī system of epenthetic changes of vowels, though strange to nearly all the languages of India proper, obtains also in the Dardic languages, although too little is known of these to enable us to set out definite rules for them. As examples we may quote the change of *a* to *i* under the influence of a following *i* in the V. *izhī*, Grw. *itēin*, Kl. and Kh. *ech*, an eye, as compared with the original Av. *āsi*. So the Bsh. *dusht*, a hand, has its plural *duisht*, for *dushti*, just as *as*, we, is pronounced *ās* in Kāshmīrī. Again, the Skr. *āśya-* (i.e. *\*āśia-*), a mouth, becomes *ish* in V. and *ōs* in Ksh., and the Skr. *sūrya-* (i.e. *\*sūria-*), the sun, becomes *swir* in My., *sir* in Grw., and *sirī* in Ksh. As an example of the epenthesis of *u*, we may quote the Kl. *gūro*, for *gāro* or *gāro*, singing, in which the *ā* has become *u* under the influence of the following *o*. Similarly, in



Bsh. *brōh*, a brother; Sh. *dōnō*, a bull; Bsh. *kōr*, Kl. *kuṛō*, Sh. *kōn*, an ear, and many others, *a* or *ā* has become *u* or *o*. Many more examples could be quoted, but the above are sufficient to show that Kāshmīrī shares its tendency to epenthesis with all the Dardic languages.

In Kāshmīrī, when a word ends in one of the letters *k*, *ch*, *ts*, *t*, *l*, or *p*, that letter is aspirated, and becomes *kh*, *chh*, *tskh*, *th*, *lh*, or *ph*, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Dardic languages. Thus, the Ksh. *krak*-, noise, becomes *krakh*, and similarly the V. *masek*-, moon, becomes *masekh*.

In the introduction to the section on Lahndā (pp. 237ff. of Part I of this Volume) it was pointed out that when a Prakrit word contained a double letter, this letter was, in the modern languages of India proper, either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. *bhatta*-, boiled rice, becomes the Pañjābī *bhatt*, and the H. *bhāt*. It was also pointed out that in Ksh., and in Lahndā and Sindhī (two languages much subjected to Dardic influence) the vowel was *not* lengthened, although the double consonant was reduced to a single one. Thus, the same Sanskrit word becomes *bhut* in Sindhī and *bata* in Ksh. It also, perhaps, reappears in the Bsh. *bita*, meat. There are hundreds of similar examples in Ksh. which it is unnecessary to repeat here. Several will be found in the table given on the pages above referred to. Here we may quote a few from Bsh. to show how typical this is of Dardic generally:—Pr. *uchcha*-, high, H. *ūchā*, but Bsh. *ucha-sth*, to raise; Pr. *chamma*-, skin, H. *chām*, Bsh. *cham*; Pr. *kaṭṭēi*, he cuts, H. *kāṭē*, but Bsh. *katā*, a knife; Pr. *piṭṭhī*, the back, H. *pīth*, Bsh. *pti* (for *piti*). Similarly for the other Dardic languages.

So far we have dealt with general phonetic rules, but when we consider letters in detail the connexion between Kāshmīrī and Dardic is equally manifest. Thus:—

In the Dard group of Dardic languages an initial *k* sometimes becomes *g*, as in My. *gī*, what? The same occasionally happens in Ksh. *gāsh*, light, as compared with the Skr. *kāśa*-.

In India, when the letter *v* in Sanskrit forms the latter member of a compound consonant, the first member of which is a mute, it is elided in Prakrit, and the first member is doubled. Thus, Skr. *pakva*-, ripe, Pr. *pakka*-, H. *pakkā*. In the Dardic languages, including Ksh., exactly the reverse process is followed. It is the first member that is elided, while the *v* is retained and is hardened to *p*. Thus, the Skr. *pakva*- becomes the Ksh. *pop*-. There is very little like this in the modern Indian languages, but in Dardic we have cases like Bsh. *psūr*-, a father-in-law (Skr. *śvaśura*-); V. *paeh*, what?, derived from a word akin to Av. *chvant*-. It will be observed that in these the sibilant is preserved as well as the hardened *v*, and the same is the case in the Kh. *ispusār*-, a sister, connected with the Skr. *svasār*-. In Indian languages this only occurred in Apabhramśa Prakrit, where we find such forms as *pañ* for Skr. *tvam*, thou, and other cases of the change of *tv* to *pp*, but no other compound, with *v* for the second member, became *p*.

In Indian languages an original *t* between two vowels is as a rule dropped, as in Skr. *prita*-, done, H. *hiā*; Skr. *pitā*-, a father, H. *piu*; Skr. *śata*-, a hundred, H. *sau*.

In Pāisāchī Prakrit this *t* was, on the contrary, preserved, and this rule is followed with great consistency in the modern Dardic languages, as well as in Kāshmirī. Thus, from the Pahlavi *katak*, a house, we have Kh. *khatan*; Skr. *tata-*, a father, Bsh. *tot*, Wai. *tata*, and so others; Skr. *kṛita-*, Bsh. *kutt*, done, Ksh. *kyut*\* (i.e. *kit*\*), for; Skr. *śata-*, a hundred, Bsh. *sher* (with change of *t* to *r*), Ksh. *hat-* (with change of *ś* to *h*); Skr. *bhūta-*, become, Ksh. (Sirāji) *butō*, was.

In India an original *ty* becomes *ch*, as in H. *sach*, true, from Skr. *satya-*. In Dardic and Ksh., on the other hand, *ty* often becomes *t*, as in Ksh. *sat-*, true. So, corresponding to the Skr. *nṛityati*, he dances, we have the Bsh. root *nāt-* and the Sh. root *nat*, but H. *nāch*.

In India a Skr. *tr* becomes *t*, as in Skr. *putra-*, a son, H. *pūt*; Skr. *gotra-*, a clan, H. *gōt*, and so on. In the Dardic languages and in Ksh. it may remain unchanged, as in Wai. *piutr*, Kl. *pūtr*, Ksh. *pōtr*, a son; Skr. *trīni*, three, H. *tān*, while, compared with the Av. *thrāyō*, three, we have Bsh., Kl., Ksh. *trēh*, Wai., Sh. *trē*, Kh. *troi*.

We have seen that in the Dardic languages *tr* usually remains unchanged. Often, however, in the Dard group it is, as already stated, changed to *ch* or *sh*. Thus, we have the Sh. root *chak* or *trak*, see; the Skr. *gōtra-*, a clan, becomes *gōt* or *gōsh*, in Sh. The Skr. *putra-*, a son, is *push* in Sh. and *pūch* in Grw.; the Skr. *strī*, a woman, is *chei* in Sh. Similarly, in the Rāmbanī dialect of Ksh., we have *chēi* or *trai*, three, corresponding to the Sh. *chē*, V. *chhī*, and My. *chā*. It may be noted that a similar change occurs in the neighbouring Eranian Ghalchah languages, as in Wakhī *pōtr*, Sarīqōli *pōts*, a son.

One of the most persistent consonants in India is the letter *n*. In the modern languages it almost always survives, but in the Dardic languages and in Ksh. it is liable to elision. Thus, Skr. *manusha-*, a man, is Kl. *mōch*, V., Sh. *mush*. In Ksh. we have the corresponding word *mōts*, which is said to be the word for 'man' used by demons, the ordinary word being *manōsh*, which is borrowed direct from Skr. In other words, the original Dard term has been discarded as vulgar in favour of the high-flown borrowed Skr. word. Another important example is the Ksh. word *dyār*, money, which, strange to say, is a corruption of the Latin *denarii*, come to Kashmir through Greek and Sanskrit, or through Greek direct. The Skr. form of the word is *dinārāḥ*.

The Hindū Prakrit grammarians noted as a peculiar fact that in Pāisāchī Prakrit *ny* became *ñ*. This is not the case in India, where *ny* became *n*, as in Skr. *dhānya-*, H. *dhān*, paddy; Skr. *anya-*, H. *ān*, another. But Ksh. exactly follows the Pāisāchī Prakrit rule. It has *dāñē*, paddy, and several other similar words.

In modern Dardic languages *r*, when standing alone, is frequently elided. Thus, we have the Sh. root *mir*, but Grw. root *mī*, die; Pash. *karam* or *kam*, I do; Bsh. *shei*, the head, as compared with the Skr. *śiras*; Bsh. *dāo*, wood (Skr. *dāru-*); Kl. *chau*, four (H. *chār*). So in Ksh. we have *bōs*, a kind of almanac, derived from the Skr. *bhāskarī*; *grāngal* or *gāngal*, distraction; *grōnd*\* or *gond*\*, a leg; and *brōnth* or *bōnth*, before. So, in the Kashtawārī dialect of Ksh. we have *nyit* for *nirit*, having emerged; and in the Sirāji dialect *ichchh* for *richchh*, a bear, and many others.

In India, when *r* originally preceded another consonant, it is usually dropped, as in H. *sah*, all, from Skr. *sarva-*; but in the Dardic languages and in Kāshmirī the *r* is

usually retained, and if any consonant is dropped it is the second one. Thus, corresponding to the Skr. *karna-*, an ear, we have Bsh. *kōr*, Kh., Wai. *kār*, Kl. *kuṛō*; to the Skr. *gardabha-*, an ass, we have Kl. *gardōk*, Kh. *gurdōq̣h*; to Skr. *sūrya-*, the sun, we have Kl. *sūri*, Gwr. *suri*, Kh. *sūrī*, My. *swir*, and Ksh. *sirī*; and to Skr. *sarva-*, all, Ksh. *sōr*.\*

In India, a sibilant now and then becomes *h*, as in Skr. *ēkasaptati-*, H. *ikhattar*, seventy-one. This change is, however, rare except in Lahndā and Sindhi, which are under strong Dardic influence. On the other hand, in the Dard group, including Ksh., this change is very common, and is subject to the rule that it is mainly confined to an original *ś* or *sh*, *s* being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksh. *hih*\* (pronounced *hyuh*\*), like, derived from an older \**hiśu*. But the feminine of *hih*\* is *hih*\*, even in the modern language, because a sibilant does not become *h* when followed by *ü-mātrā*. Other examples of this change are:—

Skr. *upariśati*, he sits down, Ksh. *bēhi*, and so other Dard languages; Skr. *vimśati-*, twenty, Sh. *bēh*, Ksh. *wuh*; Skr. *daśa-*, ten, Ksh. *dah*; Skr. *śata-*, a hundred, Ksh. *hat-*; Av. *khśvaś*, six, Gwr. *shoh*, My., Kl. *shōh*, Ksh. *shēh*; Skr. *śiras-*, a head, Ksh. *hār*; Skr. *śava-*, a corpse, Ksh. *hap-*; Skr. *viśa-*, poison, Ksh. *vēh*, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kāfir Dardic dialects we have Bsh. *vitsi*, twenty; *dits*, ten; *shai*, a head; and *wish*, poison.

The compound consonants *shp* and *śm* of Skr. sometimes become a simple *sh* in Dardic. Thus, Skr. *pushpa-*, a flower, becomes Kl. *pūsh-ik*, Ksh. *pōsh*; and the Skr. *Kāśmīra-*, Kashmīr, becomes *Kashīr*\* in Ksh. Similarly, *sk* becomes *s* in *bōs*\* for Skr. *bhāskarī*, a kind of almanac. There is nothing like this in India.

It has been stated that the Dardic languages often show changes peculiar to Eranian, especially East Eranian, languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh.:—

In East Eranian the change of *ch* to *ts* is common. So also in modern Dardic and Ksh. The same change occurs in the Indian Marāṭhi, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. and Pash. have *kuch*, the belly, Wai. has *kiuts*. Compare H. *chār*, four, with Gwr. *tsūr*, Ksh. *tsōr*; H. *pāch*, five, with Gwr. *pants*, Ksh. *pānts*; Burushaski *chōmar* with Gwr. *tsimar*, iron; Skr. *ohhāgala-* with Ksh. *ts̥hāwul*\*, a goat.

Another very similar change,—that of *j* to *z*,—is frequent in Eranian. It is very common in Ksh. One example will suffice. Compare Skr. *jīva-*, life, with Gwr. *zien*, alive, Ksh. *zuv*, life. There is a similar change on the Indian Marāṭhi, but not before *i*.

The change of *d* to *l* is regular in East Eranian. It is common in the Dardic Veron, and is also found in other Dardic dialects. An interesting example is the Prs. *mādar*, a mother, which corresponds to the Sh. *mālī*. In Ksh. *l*, but not *d*, becomes *j* before *ü-mātrā*, so that we get *mōj*\*, a mother. From Sh. *mālī*, a secondary masculine is formed, viz. *mālō*, a he-mother, i.e. a father, the Ksh. form of which is *mōl*.\*

In Eastern Eranian *sht* is frequently changed to *t*. So, in Dardic and Ksh., the Prs. *pusht*, the back, becomes Bsh. *ptī*, Sh. *patō*, Gwr., Ksh. *pata*, behind, and so on in others, just as in the East Eranian Balōchī it becomes *phut*.

In modern Indian languages, the *sh* of the Skr., *shat*, six, becomes *chh*, as in the H. *chha*, Bengali *chhay*, Pañjābī *chhē*. The Dardic languages, including Ksh., follow the Eranian method of changing the initial *khśv* of the Av. *khśvas*, six, to *sh*, instead of using the Indian *chh*. Thus we have Bsh. *sho*, Wai. *shū*, V. *ushu*, Pash. *sh*, Kl. *shōh*, and so on, which agree with the Ksh *shēh*. There is nothing like this in India.

In modern Eranian dialects, an original *ś* sometimes changes to *ch*, as in the Kashānī *chūm* for the standard Prs. *shām*, evening. This, also, is not uncommon in Dardic and in Ksh. Thus, the Av. *āśi-*, an eye, is represented by Bsh., Wai. *achē*, Kl. *ēch*, Ksh. *achh*. So Skr. *śūnya-*, empty, becomes Ksh. *chhon*; Skr. root *paś*, see, is represented by the Sh. *pach*; Skr. *āśru-*, a tear, is *osh* in Ksh., but *achu* in Bsh.; Skr. *śvēta-*, white, Ksh. *chhot*. In India, the reverse is the case, *chh* often becoming *s*, and the change from *ś* or *sh* to *chh*, as in the H. *chha*, is very rare.

Finally, Ksh. has certain phonetic changes of its own that are quite foreign to India. In India, *dm* becomes *dd*, as in the Bengali *pōddo*, from Skr. *padma-*, a lotus. In Ksh. this becomes *m*, as in the word *pam-pōsh*, a lotus-flower. Again, in Ksh. *ld* becomes *l* (a thoroughly un-Indian change), as in *gal*, a shout, connected with the vedic Skr. *galda-*, and with the Bsh. *gijjī*, speech. This word is also heard, under the form *gall*, in Pañjābī and Lahndā, which are, as we know, strongly influenced by Dardic. Sanskrit itself in post-vedic times borrowed it from Prakrit in the form *gālī-*, from which there is a series of modern Indian derivatives meaning 'abuse.'

**Accidence.**—Turning now to accidence, in the first place it should be noticed that, like Eranian languages, Kāshmīrī possesses a suffix with the force of the indefinite article, equivalent to the Persian *yā-ē waḥdat*. Just as in Persian *ī* (ancient *ē*) is suffixed, so, in Kāshmīrī, *ā* is suffixed. Thus, Prs. *yak-ī*, Ksh. *akh-ā*, a certain one, a. It is hardly necessary to point out that there is nothing like this in India; but the same phenomenon is presented by Bsh., as in *pālē-i*, a servant.

The main principles of the declension of nouns is very similar in Indian languages, in Eranian languages, and in Dardic. We may, however, point out that there are some important differences of detail between Ksh. and Indian languages. Thus, in all the languages of northern India, strong masculine nouns, such as *ghōrā*, a horse, end in the nominative singular in *ā*, and in the nominative plural in *ē* (*ghōrē*). In Ksh., the corresponding nouns end in *v-mātrā* in the singular, and in *i-mātrā* in the plural, as in *gur*, a horse, plural *gur*. Moreover, all masculine nouns have, in Ksh., a dative singular ending in *s* (as in *tsūras*, to a thief, *guris*, to a horse), and a dative plural in *n* (as in *tsūran*, to thieves, *gurēn*, to horses). In some Indian dialects there are oblique plurals in *n*, but there is nothing like the Kāshmīrī dative singular in *s* till we reach Marāṭhī, far to the south. Further, Ksh. has cases of the agent (as in *gur*, by a horse) and ablative (as in *guri*, from a horse), to which there is nothing corresponding in India. The *s*-dative is not peculiar to Ksh., but also exists in Kl. and Pash., and also perhaps in Sh., where it has the force of the agent.

To add definiteness to the meaning of the cases, postpositions are employed in Indian and prepositions in Eranian languages. In the Dardic languages both are used, though Ksh. prefers the former. Of the postpositions, one or two only remind one of India, the rest being peculiar to Dardic. The Ksh. postpositions of the genitive, *sond*\*, *uk*\*, and *un*\*, all have parallels in India,—a relative of *sond*\* being found in the Mārwarī *handō*, of *uk*\* in the H. *kā*, and of *un*\* in the Gujarātī *nō*. Similarly, it is possible to compare *manz*, in, with the H. *mājh*, but it more nearly resembles the Dardic V. *munj* and the My. *maz*. But the other postpositions are either quite peculiar to Dardic or are borrowed from Persian. As Dardic examples, we may quote *kyut*\* (an adjective), for ; *putshy*, for ; *pēth*, on ; *kēth*, in ; and *pētha*, from.

Ordinary adjectives here call for no remarks, but the Ksh. numerals are so decidedly Dardic and so distinct from the forms current in India that some attention must be paid to them. Thus :—

- One. This is *ak*-. It may be either Indian, Eranian, or Dardic, but is more like Prs. and Gwr. *yak* than Indian *ēk*.
- Two, *zōh*. In Ksh. *di* becomes *z*, so that the word is connected with the Bsh. *diu* and the Kh. *jū*, rather than with the Indian *dō*.
- Three, *trēh*. This is regular Dardic. Cf. Bsh. Kl. *treh*, Wai.—*trē*, Sh. *tré*, Kh. *troi*, and so on. India has *tān*, and the like.
- Four, *tsōr*. The *ō* is Dardic, as in Kh., Grw. *chōr*, Gwr. *tsur*, Sh. *chorr*. India has *ā*, as in *chār*.
- Five, *pānts*. This may be Indian, Eranian, or Dardic.
- Six, *shēh*. This is Dardic, as in Bsh. *sho*, Wai. *shū*, V. *ushu*, Pash. *sh*\*, Gwr. *shoh*, Kl. *shōh*, Sh. *shah*, and so on.
- Seven, *sat*-. This, with the short *a*, is Dardic, as in Pash., Gwr., Kl., Grw. *sat*, Sh. *satt*, and so others. India has *sāt*.
- Eight, *ōth* or *aiṭh*. This may be Indian or Dardic, but the vowel is not Indian.
- Nine, *nav*. This may be Indian, Eranian, or Dardic.
- Ten, *dah*. This is Dardic, with the typical change of *ś* to *h*.
- Twenty, *wuh*. The same remarks apply.
- Hundred, *hat*-. The same remarks apply.

From the above we see that all the first ten numerals *may* be of Dardic origin, and that some of them *must* be. Some are distinctly not Indian.

The first two personal pronouns may be shown as follows :—

I,	<i>bōh</i>	thou,	<i>ts'h</i> .
me,	<i>me</i>	thee,	<i>tsē</i> .
my,	<i>myōn</i> *	thy,	<i>chyōn</i> *
we,	<i>as'</i>	ye,	<i>tōh'</i> .
us,	<i>apē</i>	you,	<i>tōhē</i> .
our,	<i>sōn</i> *	your,	<i>tuhon</i> *

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.

Similarly for the demonstrative pronouns we have :—

	This.	That (near).	That (far).
Sing. Nom.	<i>yih</i>	<i>huh</i>	<i>suh.</i>
Dat. (animate)	<i>yimis</i>	<i>humis, amis</i>	<i>tamis.</i>
Dat. (inanimate)	<i>yith</i>	<i>huth, ath</i>	<i>tath.</i>
Plur. Nom.	<i>tim</i>	<i>hum, am</i>	<i>tim.</i>
Dat.	<i>timan</i>	<i>human, aman</i>	<i>timan.</i>

Again it is not necessary to draw attention to the various points of difference between this and the Indian forms. It may be especially pointed out that India has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Sanskrit.

While none of the above forms are Indian, they all have their cognates on other Dardic languages. This has been fully worked out in my *Pisāca Languages of North-Western India*, and need not be repeated here.

The above remarks also apply to the other pronouns, and space need not here be wasted in considering them. Particulars will be found in the work just mentioned.

As regards verbs, the general principles of conjugation are on the whole the same in Indian, in Brāhminian, and in Dardic, but a few facts stand out. While the present tense of the verb substantive, based on the participial form *chhuh*, he is, is also to be found in India, the past tense, formed from the root *ās*, sit, in *ōs*\*, he was, is not at all used in that sense in that country.<sup>1</sup> This root *ās* is, however, common in Dardic. Thus, for 'he was' we have My. *ās*, Grw. *āsh*, Kh. *āsistai*, Kl. *āsīs*, and so on.

In the conjugation of the ordinary verb, the present participle ends in *ān*, as in *mārān*, striking, a form that does not occur in India, but which has many Dardic relatives, such as Bsh. *vinan*, Gwr. *thlimān*, Kl. *tīman*, all meaning 'striking.'

While the Indian verb has only one past participle, Ksh. has three,—one (*mōr*\*, struck) indicating past time in the near past, another (*māryōv*) indicating past time indefinitely, and a third (*māryāv*) indicating remote past time. One of these (*māryōv*, for *māryō*) has the same origin as the past tense of India (Braj *māryau*), but the others have had an independent line of growth. Although we do not yet know enough in regard to the other Dardic languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai., Kh., Sh., and My. have at least each two. Thus, Wai. has *vinā* and *vinasta*, Kh. *gani* and *ganista*, Sh. *shidō* and *shidēgō*, and My. *kuṭa* and *kuṭagal*, all meaning 'struck.'

The Ksh. infinitive is built on the same lines as in Indian languages, i.e. it ends in *un* (*mārun*), which may be compared with the H. ending in *nā* (*mārṇā*). In most Dardic languages, the infinitive ends in *k*, but in V. it ends in *n* to which *k* is added, as in *pesumti-n-ik*, to strike. The termination is therefore not specially Indian.

In the formation of the tenses Ksh. differs widely from Indian languages. The old present, a tense that survives alike in Indian, Persian, and Dardic, in India generally

<sup>1</sup> It is not the same as the root *as*, be, which does occur in several Indian languages.

has the force of the present subjunctive, but in Ksh. it is used as a future. In its conjugation it shows little relationship with Indian languages. Thus, to compare Ksh. with H., we have :—

	Ksh.	H.
Sing. 1.	<i>māra</i> , I shall strike	<i>mārā</i> , I may strike.
2.	<i>mārakh</i>	<i>mārē</i> .
3.	<i>māri</i>	<i>mārē</i> .
Plur. 1.	<i>mārav</i>	<i>mārē</i> .
2.	<i>mārio</i>	<i>mārō</i> .
3.	<i>māran</i>	<i>mārē</i> .

On the other hand, as shown in the book above referred to, the Ksh. conjugation closely follows that of the other Dardic languages. The same remarks also apply to the imperative.

As regards the participial tenses, they are made in the Dardic languages on the same principles as in India. A present and imperfect are formed from the present participle conjugated with the appropriate tenses of the verb substantive, and a perfect and pluperfect from the past participle conjugated with the same. These call for no remarks.

Ksh. has three past tenses, one corresponding to each of the three past participles. Indian languages, of course, have only one. Some Indian languages form the past tense by adding pronominal suffixes to the past participle, as in the Bengali *mārilā-m*, struck-by-me, i.e. I struck. In Ksh. the same procedure is followed, but with the important difference that the suffixes do not form a necessary part of the word. They are removable, and may be used or not as the speaker desires. Thus, he may say either *mōrum*, struck-by-me, or *mē mōr*, by-me struck, for 'I struck.' This affects the whole structure of the language.

**Syntax.**—In the order of words in a sentence, Ksh. differs altogether from Indian languages. In the latter the subject comes first, then the object or predicate, and last of all the verb; but, in ordinary Ksh. the verb precedes the predicate, as in Persian. Thus, in Ksh. they say :—

*suh chhuh gāṭul mahanyuv*,  
he is clever man,

while in H. they say :—

*wōh hōshyār ādmī hai*.  
he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts. Hence, the order of thought in Kashmīr is different from the order of thought in India.

**Prosody.**—In prosody, although the whole literary history of Kashmīr is intimately connected with Sanskrit, modern Kāshmirī has abandoned Indian metres. The metres used are all Brāhman, and what may be called the heroic metre of the language, employed even in Hindū epics like the *Rāmāvatāracharita*, is the well-known Persian metre called *Bahrī Hazaj*.

**Vocabulary.**—Finally we come to the question of vocabulary. It is on this that the claim that Kāshmīrī is a Sanskritic language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification. If it were, High Urdū would have to be classed with Persian as an Eranian language, for the great majority of its words are borrowed from Persian. So, if vocabulary were the test, the Kāshmīrī spoken by Musalmāns, who form nine-tenths, and more, of the population of the Valley, might be classed as a form of the same language.

As has been stated above, Kashmīr has for at least two thousand years been under Indian literary influence. It is the only one of the Dardic languages that has a written character and that has a literature. For centuries it was the home of great Sanskrit scholars, and at least one great Indian religion, Śaivism, has found some of its most eloquent teachers on the banks of the Vitastā. Some of the greatest Sanskrit poets were born in and wrote in the Valley, and from it has issued in the Sanskrit language a world-famous collection of folklore. Under such circumstances it would be extraordinary if the great bulk of Kāshmīrī vocabulary were not closely connected with the vocabularies of the neighbouring Sanskritic languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words,—words that are retained longest on any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for ‘father,’ ‘mother,’ and the like,—are closely allied to the corresponding Shipā words, and are therefore of Dardic origin. The following is a list of some Shipā words which have cognate forms in Kāshmīrī. Some of these words also occur in Indian languages, but they are also Dardic, and are examples of the same form appearing in both families of Aryan speech.

English.	Shipā.	Kashmīrī.
acid	<i>churko</i>	<i>tsok<sup>u</sup>.</i>
after	<i>phatū</i>	<i>pata.</i>
anger	<i>rōsh</i>	<i>r<sup>u</sup>sh.</i>
army	<i>sī</i>	<i>sīna.</i>
arrow	<i>kon</i>	<i>kān.</i>
aunt (father's sister)	<i>papī</i>	<i>pōph.</i>
aunt (mother's sister)	<i>mā</i>	<i>mās.</i>
autumn	<i>sharō</i>	<i>harud.</i>
bad	<i>kachō</i>	<i>kooh<sup>u</sup>.</i>
be	<i>bo-</i>	<i>bōw.</i>
bear (the animal)	<i>ich</i>	<i>ichohh (Sīrāji).</i>
beard	<i>daī</i>	<i>dōr<sup>u</sup>.</i>
between	<i>majja</i>	<i>mans, in.</i>
bite	<i>chup- (verb)</i>	<i>tsop<sup>u</sup> (noun).</i>
blow	<i>phū-</i>	<i>phukh.</i>
blue	<i>nīlo</i>	<i>nīl<sup>u</sup>.</i>
bone	<i>atī</i>	<i>aḍij<sup>u</sup></i>
be born	<i>jo-</i>	<i>zē.</i>
both	<i>bēye</i>	<i>biyā, a second time.</i>
bow	<i>dānū</i>	<i>dān<sup>u</sup>.</i>
boy	<i>shudār</i>	<i>shur<sup>u</sup>.</i>
break	<i>put-</i>	<i>phuṭ.</i>
breath	<i>shā</i>	<i>shāh.</i>
brown	<i>gūro</i>	<i>guru<sup>u</sup>.</i>
bull	<i>dāno</i>	<i>dānd.</i>



English.	Shina.	Kashmiri.
camel	<i>ūnt</i>	<i>ūṭh.</i>
cold	<i>shidalo</i>	<i>shatīl.</i>
cow	<i>go</i>	<i>gāv.</i>
crooked	<i>kōlō</i>	<i>hol*.</i>
crow	<i>kā</i>	<i>kāv.</i>
dance	<i>nat-</i>	<i>natg-.</i>
day	<i>des</i>	<i>dōh.</i>
death	<i>māren</i>	<i>māra.</i>
die	<i>mīr</i>	<i>mar.</i>
dog	<i>shū</i>	<i>hūn* (or, dialectic shūn*).</i>
door	<i>dar</i>	<i>dar.</i>
dry	<i>shuko</i>	<i>hōkh*.</i>
ear	<i>kon</i>	<i>kan.</i>
earthquake	<i>būyīāl</i>	<i>buñul*.</i>
eat	<i>ko-</i>	<i>khē-.</i>
eclipse	<i>grā</i>	<i>grōn*.</i>
elephant	<i>hasto</i>	<i>host*.</i>
escape	<i>much-</i>	<i>mōkal-.</i>
eye	<i>āchi</i>	<i>achhi.</i>
face	<i>mukh</i>	<i>mōkh.</i>
far	<i>dūr</i>	<i>dūr.</i>
father	<i>mālo, bābo</i>	<i>mōl*, bāba.</i>
finger	<i>agū</i>	<i>ong*<sup>j</sup>.</i>
flour	<i>ānt</i>	<i>ōt*.</i>
foot	<i>pā</i>	<i>pād.</i>
forget	<i>amush-</i>	<i>mash-.</i>
fortnight	<i>pach</i>	<i>pach.</i>
fox	<i>lōy</i>	<i>lōh.</i>
give	<i>di-</i>	<i>di-.</i>
gold	<i>son</i>	<i>sōn.</i>
grape	<i>jach</i>	<i>dachh.</i>
grass	<i>kach</i>	<i>kach.</i>
great	<i>baddo</i>	<i>boḡ*.</i>
hand	<i>hat</i>	<i>atha.</i>
handle	<i>dono</i>	<i>dan.</i>
hot	<i>tāto</i>	<i>tot*.</i>
industrious	<i>gresto</i>	<i>grīst*, a farmer.</i>
kill	<i>mār-</i>	<i>mār-.</i>
knee	<i>kutū</i>	<i>kṛṭh*.</i>
language	<i>bāsh</i>	<i>bāshē, child's cry</i>
lay down	<i>po-</i>	<i>pāw-.</i>
lead (metal)	<i>nāng</i>	<i>nāg.</i>
leaf (of tree)	<i>pāto</i>	<i>pat*<sup>r</sup>-.</i>
learn	<i>sich</i>	<i>hēchh.</i>
lip	<i>ōnti</i>	<i>wuṭh.</i>
little	<i>chon</i>	<i>chhon*, empty.</i>
man	<i>manusho</i>	<i>mahanyuv*.</i>
meat	<i>mos</i>	<i>māz.</i>
milk	<i>dut</i>	<i>dēd.</i>
moon	<i>yūn</i>	<i>sūn.</i>
month	<i>māz</i>	<i>mās.</i>
more	<i>mūts</i>	<i>matā, much.</i>
mother	<i>mālī</i>	<i>mōj* (for mōl*).</i>
mouth	<i>āt</i>	<i>ōs (for ās*).</i>
naked	<i>nanno</i>	<i>non*.</i>
same	<i>nām</i>	<i>nāw.</i>

English.	Shinā.	Kāshmirī.
new	<i>nowā</i>	<i>now<sup>a</sup>.</i>
night	<i>rāti</i>	<i>rāt-.</i>
nose	<i>nāto</i>	<i>nast.</i>
old	<i>pronō</i>	<i>prōn<sup>a</sup>.</i>
place	<i>dish</i>	<i>dish.</i>
plough	<i>hal</i>	<i>ala.</i>
pride	<i>badyār</i>	<i>baġēr</i> (for <i>baġyēr</i> ), greatness.
ram	<i>karēlo</i>	<i>kaṭ-.</i>
receive	<i>lay-</i>	<i>lab-.</i>
return	<i>far-</i>	<i>phēr.</i>
right (not left)	<i>dashino</i>	<i>dashhin<sup>a</sup>.</i>
rise	<i>uth-</i>	<i>wōth-.</i>
sand	<i>sigel</i>	<i>sēk-.</i>
scatter	<i>shij-</i>	<i>chhik-.</i>
seed	<i>bi</i>	<i>byōl<sup>a</sup>.</i>
shoulder	<i>piow</i>	<i>pyuk<sup>a</sup>.</i>
silver	<i>rūp</i>	<i>rōp.</i>
singing	<i>gai</i>	<i>gēv-.</i>
sit	<i>bai-</i>	<i>bēh-.</i>
smoke	<i>dūm</i>	<i>d<sup>a</sup>h.</i>
smooth	<i>picchāliko</i>	<i>piśhul<sup>a</sup>.</i>
snow	<i>hin</i>	<i>shin.</i>
son	<i>puch</i>	<i>putr-.</i>
soul	<i>jil</i>	<i>sū.</i>
spade	<i>bel</i>	<i>bēl.</i>
strength	<i>shat</i>	<i>hēkat-.</i>
sun	<i>sūri</i>	<i>siri.</i>
sweet	<i>mōro</i>	<i>mōdur<sup>a</sup>.</i>
take hold	<i>lam-</i>	<i>lam-, pull.</i>
tear (vb.)	<i>teēr-</i>	<i>taṭ-.</i>
throat	<i>shoto</i>	<i>hoṭ<sup>a</sup>.</i>
today	<i>acho</i>	<i>ās.</i>
tongue	<i>jip</i>	<i>sēv.</i>
tooth	<i>dōn</i>	<i>dand.</i>
vein	<i>nār</i>	<i>nōr<sup>a</sup>.</i>
village	<i>girom</i>	<i>gām.</i>
wall	<i>kut</i>	<i>kut<sup>a</sup>, a room.</i>
weep	<i>ro-</i>	<i>riw-.</i>
wife	<i>gren</i>	<i>garik<sup>a</sup>, mistress of a house.</i>
window	<i>dar</i>	<i>dār<sup>a</sup>.</i>
wine	<i>mo</i>	<i>mas.</i>
with	<i>sāti</i>	<i>sōt<sup>a</sup>.</i>
woman	<i>chai</i>	<i>trai.</i>
work	<i>kōm</i>	<i>kōm<sup>a</sup>.</i>
write	<i>lik-</i>	<i>lēkh-.</i>
yes	<i>āwā</i>	<i>awa.</i>

We therefore arrive at the following conclusions. Kāshmirī is a mixed language, having as its basis a language of the Dard group of the Dardic family allied to Shinā. It has been powerfully influenced by Indian culture and literature, and the greater part of its vocabulary is now of Indian origin and is allied to that of the Sanskritic Indo-Aryan languages of Northern India. As, however, its basis,—in other words, its phonetic system, its accidence, its syntax, its prosody,—is Dardic, it must be classed as such, and not as a Sanskritic form of speech.

## SKETCH OF KĀSHMĪRĪ GRAMMAR.

**WRITTEN CHARACTER.**—Three alphabets are in current use in the Kashmir Valley,—the Persian, the Nāgarī, and the Śāradā. Besides these, the Ṭākārī character is used in writing the Kashṭawārī dialect and the mixed dialects of the hills. The last named will be dealt with under the head of Kashṭawārī. The Persian character is used by Musalmāns, and by Hindūs who have come under the influence of Musalmān education. It is also the character employed at the present day by Christian Missionaries in writing books designed for natives of the country. Its vowel system is quite inadequate for the representation of the complicated vowel-sounds of the language. The Nāgarī character has a limited use amongst Hindūs, and of late years has been more employed than formerly. The use of these two characters in writing Kāshmīrī is dealt with on pp. 257ff. *post*.

The Śāradā character is the ancient indigenous character of Kashmīr. It is allied to Nāgarī, being built on the same system, and corresponding with it letter for letter, but the forms of the letters differ greatly. It is more closely allied to the Ṭākārī alphabets of the Panjāb hills, but, unlike them, is perfectly regular in its use and has a complete array of signs for the different vowels. It is still generally used by Hindūs and is taught in their schools. Each letter is given a separate name, so that, for instance, *a* is named *ādaṁ a*; initial *i* is named *yayav yē*; non-initial *i* is named *mānth'r*; *kha* is named *khōni khō*; *ksha* is named *kōl' vēth' ksha*; and so on for the others.

No types are now available for this character,<sup>1</sup> and hence in the following pages, the Nāgarī character will be used as its substitute. To make up the deficiency a brief account of the Śāradā alphabet is here appended. In the first table I have added the corresponding letters of the alphabet used in Kashṭawār (Kishtwar), which may be looked upon as the connecting link between the Śāradā and the Ṭākārī alphabets of the Northern Panjāb.

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<sup>1</sup> See the footnote on p. 238 *ante*.

The Śāradā and Kaṣṭawārī Alphabets.

Roman.	Śāradā.	Kaṣṭawārī.	Roman.	Śāradā.	Kaṣṭawārī.	Roman.	Śāradā.	Kaṣṭawārī.
a	अ	𑆑	ka	क	𑆳	da	म	𑆶
ā	आ	𑆑	kha	ख	𑆳	dha	प	𑆶
i	इ	𑆑	ga	ग	𑆳	na	न	𑆶
ī	ई	𑆑	gha	घ	𑆳	pa	प	𑆶
u	उ	𑆑	ña	ङ	𑆳	pha	फ	𑆶
ū	ऊ	𑆑	cha	च	𑆳	ba	ब	𑆶
ri	रि	𑆑	chha	छ	𑆳	bha	ठ	𑆶
ri	रि	𑆑	ja	ज	𑆳	ma	म	𑆶
l	ल	𑆑	jha	झ	𑆳	ya	य	𑆶
li	लि	𑆑	ña	ण	𑆳	ra	र	𑆶
e	ए	𑆑	ṣa	ष	𑆳	la	ल	𑆶
ai	ऐ	𑆑	ṭha	ठ	𑆳	va	व	𑆶
o	ओ	𑆑	ḍa	ड	𑆳	śa	श	𑆶
au	औ	𑆑	ḍha	ढ	𑆳	ṣha	ष	𑆶
m	म	.....	ṇa	ण	𑆳	sa	स	𑆶
~	~	~	ta	त	𑆳	ha	ह	𑆶
ḥ	ः	~	tha	थ	𑆳	ḥ	क	𑆶

When vowels follow consonants they take the following forms. *Virāma*, is, takes the form । . In order to show how they are joined, it and all the vowels are here given as added to the letter प pa. Thus:—

पि p, पा pa, पि pi, पु pu, पू pu,  
 प्र pri, प्रि pri, प्लि pli, प्लि pli, पे pe,  
 पै pai, पौ po, पाउ pau, पं pan, पः pah

In adding these vowels there are a few irregularities. As shown above, non-initial ā is usually indicated by a short blank triangle suspended from the top line, thus —  
 The letters क ka, ख ja, फ fa and न na, have already a similar stroke on the right, and, with non-initial ā, this stroke and the following vowel combine into a kind of semicircle or hollow triangle, thus क, so that we get कā, खā, फā, नā.

In the following cases non-initial u takes a form more nearly resembling that employed in Nāgarī:—

कु ku, गु gu, जु ju, नु nu, दु du,  
 तु tu, भु bu, रु ru, सु su.

Similarly non-initial ū takes a varying form in the following:—

कू kū, गू gū, जू jū, नू nū, दू dū,  
 तू tū, भू bhū, रू rū, सु sū.

Conjunct consonants as a rule present no difficulty. Here we may mention that when r is the first member of a conjunct consonant, it does not change its form, thus,

र्र rka. When it is the second member, it takes the form र as in क्क kra.

When ya is the second member of a conjunct consonant, it takes the form य as in क्य kya.

For further particulars regarding the Śāradā alphabet reference may be made to an article by the present writer on pp. 677ff of the *Journal of the Royal Asiatic Society* for 1916, entitled 'On the Śāradā Alphabet.'

**PRONUNCIATION.**—In all the Dardic languages, as well as in the closely connected Lahndā and in the various dialects of Central and Western Pahārī, epenthesis plays a most important part. As regards the Dardic languages it everywhere makes its presence felt, but the rules under which it acts have been studied only in Kāshmīrī. For the other languages, materials are not yet available. By ‘epenthesis’ is here meant the change in sound produced in a vowel or consonant by a vowel or semi-vowel following it. There are not a few instances of this in our own English. Thus,—to take vowel changes,—the plural of ‘foot’ is ‘feet.’ These words are descended from the Old English *fót* and *fét*, respectively. The word *fét* is derived from the Old Saxon plural *fōti*, and in this the *ō* has been changed to the Old English *é* of *fét*, owing to the influence of the following *i*. Similarly, the Old English *béc*, books, is derived from the Old Saxon *bōci*. Other examples are ‘men,’ derived from an old form *\*manni*, ‘mouse’ and ‘mice,’ ‘goose’ and ‘geese,’ in all of which the change of vowels in the plurals is due to epenthesis. Again,—to take consonantal changes,—the *c* or *k* in the Old English ‘*benc*,’ bench, became *ch* under the influence of the following *i* in the Teutonic *banki*, and under the influence of the following *eo*, the *c* of the Old English *ceorl* became the *ch* of the modern ‘churl.’

In Kāshmīrī, epenthesis prevails to a much greater extent than in English, and it is not too much to say that several instances will be found in every line of the specimens here printed. It causes numerous changes in the declension of nouns and in the conjugation of verbs, which present considerable difficulties to the learner unless the rules for the application of epenthesis are known. If they are known, the difficulties vanish.

In Kāshmīrī, as written by natives of Kashmir, the spelling is most capricious, each writer being a law unto himself. In the present pages one system will be rigidly adhered to, and this must be thoroughly learnt before the grammar of the language can be understood. The system adopted is that followed in the present writer’s *Manual of the Kāshmīrī Language*, to which reference should be made for further particulars.

The following are the **consonants** used in Kāshmīrī, written in the order of the English Alphabet :—

Roman character.	Nāgarī character.	Persian character.
<i>b</i>	ब	ب
<i>ch</i>	च	च
<i>chh</i>	छ	छ
<i>d</i>	द	د
<i>ḍ</i>	ड	ḍ
<i>f</i>	फ	ف
<i>g</i>	ग	گ
<i>h</i>	ह	ه
<i>j</i>	ज	ج

Roman character.	Nagari character.	Persian character.
<i>h</i>	क	ک
<i>kh</i>	ख	کھ
<i>l</i>	ल	ل
<i>m</i>	म	م
<i>n</i>	न	ن
<i>ñ</i>	ञ	ع
<i>p</i>	प	پ
<i>ph</i>	फ	پھ
<i>r</i>	र	ر
<i>s</i>	स	س
<i>sh</i>	श	ش
<i>t</i>	त	ت
<i>th</i>	थ	تھ
<i>ṭ</i>	ट	ت̣
<i>ṭh</i>	ठ	ت̣ھ
<i>ts</i>	ड	چ
<i>tsh</i>	झ	چھ
<i>v, w</i>	व	و
<i>y</i>	य	ي
<i>z</i>	ज	ز

NOTE.—*ch* and *chh* are often written च and छ, respectively; and when this is the case, *ts* and *tsh* are often written without the subscript dots,—thus, च and छ, respectively. As regards the letter *sh*, strictly speaking, according to the system followed in this Survey, *sh* should be transliterated *ś* and ش should be transliterated *sḥ*, with a ligature below the two letters. As, however, there are only two sibilants, *s* and *sh* in Kashmiri, the ligature is abandoned, so far as this language is concerned, as an unnecessary complication. It should, however, be remembered that this *sh* has nothing whatever to do with the Sanskrit *śha* श.

Most of the above are pronounced as in India proper. The letter *f*, though often written, is usually pronounced like an Indian *ph*, and at the beginning of a word is often sounded as *p*. The letter *ñ* is pronounced like *ny*, e.g. *bēñē*, a sister, is pronounced 'bēnyē.' The sound of *sh* is that of the Indian श and of the Persian *shin*. The letter *ts* is pronounced like the 'ts' in the English 'catsup,' and its aspirate *tsh* is sounded like the 'tsh' in 'cat's head,' and not like the 'tsh' in 'cat-shark.' The letter *v* or *w* has a sound between the English sounds of these two letters, tending sometimes more to one and sometimes more to the other. As a rule, it is more like *v* when it precedes *e* or *i*, and more like *w* when it precedes *a*, *o*, or *u*.

The Arabic and Persian letters ث *s*, ح *h*, خ *kh*, ذ *z*, ژ *zh*, ص *s*, ض *z*, ط *t*, ظ *z*, ع ' *gh*, and ق *q* occur only in borrowed words, and are sounded as in Hindōstānī.

Kāshmīrī does not possess the sonant aspirates च *gha*, झ *jha*, ढ *dha*, ध *dha*, or भ *bha*. If a word occurs that corresponds to an Indian word containing one of those letters, the aspiration is dropped, as in *gur*\*, a horse, corresponding to the Indian *ghōṛā*. It will be noted that Kāshmīrī does not possess the cerebral *r*. On the other hand, *ḍ* and the dental *r* are often interchanged, so that, for instance, we have *kūr*\*, a girl, in Śrīnagar city, but often *kūḍ*\* in the villages.

As regards vowels, it must first be understood that these have three, not two, grades of length. In most Indian languages a vowel is either short or long, but in Kāshmīrī it may be very short, short, or long. The very short vowels are known as 'mātrā-vowels,' and will be called by this name in the following pages. They will be indicated in the Roman character by small letters above the line. They can never commence a word or syllable. The simple vowels in Kāshmīrī are therefore as follows:—

<sup>a</sup>	<sup>a</sup>	<sup>ā</sup>
		<sup>ē</sup>
<sup>i</sup>	<sup>i</sup>	<sup>ī</sup>
		<sup>ō</sup>
<sup>u</sup>	<sup>u</sup>	<sup>ū</sup>
		<sup>ai</sup>
		<sup>au</sup>

The letters in the first column are mātrā-vowels, and are called by Hindūs *a*-mātrā, *i*-mātrā, and *u*-mātrā, respectively, and by Musalmāns *nīm fathā*, *nīm kasra*, and *nīm ṣamma*, respectively. We have something like them in the short neutral *a* occurring in most Indian languages, as in the Bihārī *kah'lak*, he said; the Hindī *nik'lā*, he emerged; or the Marāṭhī *kar'wat*, a saw.

The remaining vowels, in the second and third columns above, are the short and long vowels common in India, and require no explanation, except that *ai* is by most people pronounced something like a prolonged German *ō*, and *au* is sometimes pronounced *ō*, and sometimes *av*. In the following pages, when *au* occurs in the native character, it will be transliterated *av* or *ō* according to its pronunciation.

There are also a short *ē* (like the *e* in 'met') and a short *ō* (like the *o* in 'hot'), each with its corresponding mātrā-vowel <sup>a</sup> and <sup>o</sup>, respectively.<sup>1</sup> The letter *ē* has the letter *ē* as its corresponding long vowel, but *ō* has a special corresponding long *ō* which will be dealt with later. As in India, these short *ē* and *ō* are usually represented in the Nāgarī character by writing च *ya* and व *wa*, respectively, after the preceding consonant; thus, क *kē*, क *kō*; but the consonants क, ख, and ग are always pronounced *ñē*, *shē*, and *yē*, and never *ñā*, *shā*, or *yā*, respectively, and hence it is not usual to tack a च *ya* on to them, to show the sound of the vowel *ē*. The same is also often the case with च *cha*, ख *chha*, and ग *ja*, which are usually, but not always, pronounced *chē*, *chhē*, and *jē*, respectively. In the Persian character no difference is made in writing between *i* and *ē*, or between *u* and *ō*, respectively. Thus, ک *ki* or *kē*, ک *ku* or *kō*.

<sup>1</sup> Musalmāns call *ē* 'fathā majhūl,' and *ō*, 'ṣamma majhūl.'



Besides the above simple vowels, Kāshmīrī possesses a number of broken vowels made by epenthesis. There are, first, the set of three :—

*ü*      *ī*      *ū*

and also the following :—

*°*,      *o*,  
*α*,      *ě*,      *ǫ*,      *δ*, and *ō*.

Of these, *ü* is sounded something like the German *ü*, and the *°* (*ü-mātrā*) is the shortest possible sound of that letter. The letter *ī* is something like a much prolonged German *ī*, but is very difficult for English mouths to pronounce. It almost approaches a long *ī*, and is represented by that letter in the Persian character. Thus, *sūt*, with, is written *سیت*.

The letters *°* and *o* make up a triplet with the simple long *ō*, so that, including all three, we get :—

*°*,      *o*,      *ō*.

Of these, *o* is the first *o*, and *ō* the second *o* in the English word 'promote,' and the *°* (*o-mātrā*) represents the shortest possible utterance of these sounds.

The vowel *α* is of frequent occurrence in Kāshmīrī. Its correct sound can only be learnt from a native. It strikes different English ears differently. To the present writer, it sounds something between the *u* in 'hut' and the *o* in 'hot,' but another careful listener says that it most nearly resembles the *α* in 'cancelled.'

The letters *ě* and *ǫ* are the results of *ě* and *ō*, respectively, being epenthetically affected by another vowel. The first is sounded something like *ü*, and the latter something like *o*. With the latter we may compare the sound of the *o* in the Irish 'gon' for 'gun.'

The letter *δ* is the long sound of *ō*, and is sounded something like the *α* in the English 'all,' or like the *o* in 'glory' pronounced very broadly. We thus get the triplet :—

*°*,      *ō*,      *δ*.

The letter *δ* is pronounced something like a German *ō*, but more broadly,—tending towards the *α* in 'all.' Its true sound can only be learnt from a native, and differs in different parts of Kashmīr. Sometimes, I have heard it almost exactly like the German letter, while in other people's mouths it is quite different, and has been described as the *u* in 'rūt' much prolonged. We have already mentioned that *ai* is usually pronounced like this letter.

We thus get the following complete list of all the Kāshmīrī vowels :—

<i>°</i> ,	<i>α</i> ,	<i>ā</i> ,
<i>ē</i> ,	<i>ě</i> ,	<i>ē</i> ,
<i>i</i> ,	<i>i</i> ,	<i>ī</i> ,
<i>°</i> ,	<i>o</i> ,	<i>ō</i> ,
<i>°</i> ,	<i>ō</i> ,	<i>δ</i> ,
<i>°</i> ,	<i>u</i> ,	<i>ū</i> ,
<i>°</i> ,	<i>ū</i> ,	<i>ū</i> ,
<i>ai</i> ,	<i>au</i> ,	<i>α</i> , <i>ě</i> , <i>ǫ</i> , <i>δ</i> .

With reference to the above list, it must be observed that many Kāshmirīs seem to be unable to distinguish *ē* from *i*, *ē* from *ī*, *u* from *o* or *ō*, or *ū* from *ō*, and that, both in writing and in speaking, one vowel of each of these sets is continually interchanged with another of the same set. The spelling in this Survey is that of the *Kāshmirī Manual*, but the reader must be prepared to meet in actual use frequent apparent irregularities based on this confusion.

In the Nāgarī and Śāradā characters the letter ह *h* is often put at the end of a word, its use being exactly the same as the *hā-ē mukhtafī* of the Persian character. It is not universally employed. Thus one person will write कथाह *kathāh*, and another कथा *kathā*, a story. It occurs in some very common words, as in बह् *bōh*, I; तह् *tāh*, thou; छह् *chhuh*, he is; and दिह् *dih*, give thou. In all these the *h* does not belong to the word and is not pronounced. It is only added to show clearly that the word ends in a vowel. It is at once dropped if any suffix is added, as in ब्वति *bō-ti*, I also; त्वति *tā-ti*, thou also; छम् *chhu-m*, there is to me, I have; दिम् *di-m*, give to me. In these pages I shall call this *h* by its Persian name, the *hā-ē mukhtafī*.

The mātrā-vowels are so short that to most English ears they are almost or quite inaudible.<sup>1</sup> This is especially the case in the City of Śrī-nagar and with rapid speakers generally. With careful speakers, however, and in the village speech, they can often be heard distinctly. Under any circumstances, so faint is their sound that they can safely be omitted in any popular account of Kashmir, but in a grammatical sketch like the present it is absolutely necessary to write them; for, even if inaudible, they almost always epenthetically affect a preceding vowel, and sometimes a preceding consonant.

We shall first examine the method adopted for writing them in the native characters. In the Nāgarī or Śāradā character they are indicated by putting the sign *virāma* under the vowel. Thus, क्क *k'ka*, कक् *k'ka*, कि *k'*, कक् *k'k'*, कक् *k'ka*, कु *k'*, कु *k'*. There are all, of course, imaginary syllables, the vowels being tacked on to the letter क *k* for convenience of exhibition, as no mātrā-vowel can commence a syllable or stand by itself. In the Persian character, hardly any attempt is made to distinguish between mātrā-vowels and ordinary short vowels. The only exception is when a mātrā-vowel ends a word. In that case no *hā-ē mukhtafī*, or imperceptible *h*, is written, although, as in Persia and India, this *h* is written when the word ends in a full ordinary short vowel. Thus, we have گُر *gur*, horses, but گُری *guri*, from a horse.

It has already been stated that none of the mātrā-vowels can begin a syllable. Moreover, *i*-mātrā and *u*-mātrā can only stand at the end of a syllable, as in *wu-čh'h'*, he was seen; *wu-čh'h'*, they were seen. If, in the process of declension or conjugation, either of these ceases to be at the end of a syllable, then it becomes a full short vowel. Thus if we add *n* to *wu-čh'h'*, we get *wu-čh'hun*, he was seen by him, and, similarly,

<sup>1</sup> We may compare in this respect the final short vowels of Sindhi, described on p. 22 of Part I of this volume. But in Sindhi these vowels exercise no apparent epenthetic effect.

*wuchhin*, they were seen by him. If, however, in further process of declension or conjugation, the vowel again falls at the end of a syllable, the mātṛā-vowel returns. Thus, if we add *as* to *wu-chhun*, we get *wu-chh<sup>h</sup>-nas*, meaning 'I was seen by him,' and if we add *akh* to *wu-chhin*, we get *wu-chh<sup>h</sup>-nakh*, meaning 'they were seen by him.' On the other hand, *ū-mātṛā* is often found in the middle of a syllable, and is then pronounced like a very short *ū*. Thus, *wu-chh<sup>h</sup>*, she was seen, and *wu-chh<sup>h</sup>n*, she was seen by him.

We have seen that the mātṛā-vowels ' and ' are represented in the Nāgarī character by य *y<sup>a</sup>* and व *w<sup>a</sup>*, respectively. In other words, ' is only ' preceded by *y*, and ' is only ' preceded by *w*. It thus follows that ' and ' are only forms taken by ' under special circumstances, and that everything that concerns ' concerns them also. We need not therefore consider them any further. All that we need remember is that when we speak of ' we also include these two other mātṛā-vowels.

The effect of these mātṛā-vowels may be compared to the effect of the silent *e* in English, although, of course, in English this is not necessarily an instance of epenthesis. In English, if we add a silent *e* to the word 'mat,' we get 'mate,' in which the *a* has an altogether different sound. Similarly, a silent *e* changes 'cot' into 'cote.'

In the Nāgarī character, when a vowel is thus epenthetically changed, the sign is generally put over it. Thus, the base *baḍ-*, great, is written बड़. If we add *u-mātṛā*, the *a* becomes *o*, and we get *bod<sup>u</sup>*, written बुड़ in Nāgarī. In the Persian character, the fact that the change is epenthetic is not indicated. Simply the new sound is written. Thus بُ becomes بُ or بُ.

We shall now take the mātṛā-vowels (omitting ' and ') one by one, and show how they change preceding vowels.

*a-mātṛā* (including *ē-mātṛā* and *ō-mātṛā*) :—

changes a preceding *a* to *ā*. Thus, अंदर *andar*, within, but अंदरा *and<sup>a</sup>ra*, from within.

” ” ” *ā* to *ō*. Thus, कानुन *kānun*, to be one-eyed, but कान्नानुन *kōñ<sup>a</sup>rānun*, to make one-eyed.

” ” ” *ē* to *ĕ*. Thus, बड़ुन *vēḥun*, to be fat, but बड़ुन *vēḥ<sup>a</sup>run*, to fatten.

” ” ” *ē* to *ī*. Thus, तेज़ुन *tēzun*, to be sharp, but तीज़रानुन *tīz<sup>a</sup>rānun*, to sharpen.

” ” ” *ō* to *ō*. Thus, मटुन *mōṭun*, to be stout, but मटुन *mōṭ<sup>a</sup>run*, to stouten.

” ” ” *ō* to *ū*. Thus, लोकुन *lōkun*, to be small, but लुकुन *lūk<sup>a</sup>run*, to make small.

Other vowels preceding *a-mātṛā* are not changed. Sometimes *a-mātṛā* is employed simply as an aid to the pronunciation of two contiguous consonants. Thus many speakers pronounce *kharch*, expenditure, as *kharch<sup>a</sup>*. In such a case the *a-mātṛā* does not affect the pronunciation of a preceding vowel.

*i*-mātrā does not change a preceding *a*, but the *i*-mātrā is itself sounded immediately after that vowel as well as in its proper place. Thus, बडि *baḍi*, pronounced *baḍi*, great (nom. plur. masc.). When other vowels precede they are liable to change, but in each case the *i*-mātrā is pronounced immediately after it as well as in its proper place, as in the case of *a*. Thus, a preceding

<i>ā</i>	is changed to <i>ō</i> .	Thus, the base माल् <i>māl</i> -, a father, has its nom. plur. मालि <i>mōli</i> , pronounced <i>mōli</i> .
<i>ē</i>	„ „ <i>ī</i> .	„ „ चैन् <i>tsēn</i> -, a pillar, „ nom. plur. चैनि <i>tsīni</i> , pronounced <i>tsīni</i> .
<i>o</i>	„ „ <i>ū</i> .	„ „ गोर् <i>gōr</i> -, a cowherd, „ nom. plur. गूरि <i>gūri</i> , pronounced <i>gūri</i> .
<i>ai</i>	„ „ <i>ū</i> .	„ „ कैत् <i>kait</i> -, how much? „ plur. कूति <i>kūti</i> , how many?, pronounced <i>kūti</i> .

*u*-mātrā changes a following

<i>a</i> to <i>o</i> .	Thus, the base बड्- <i>baḍ</i> -, great, has its nominative singular बड् <i>bod</i> .
<i>ā</i> to <i>ō</i> .	Thus, the base माल्- <i>māl</i> -, a father, has its nominative singular मोल् <i>mōl</i> .
<i>ē</i> to <i>yo</i> .	Thus, the base चट्- <i>tēḥ</i> -, bitter, has its nominative singular masculine चट् <i>tyoḥ</i> .
<i>ē</i> to <i>yū</i> .	Thus, the base चैन्- <i>tsēn</i> -, a pillar, has its nominative singular चैन् <i>tsyūn</i> .
<i>i</i> to <i>yu</i> .	Thus, the base महनिव्- <i>mahaniv</i> -, a man, has its nominative singular महनुव् <i>mahanyuo</i> .
<i>ī</i> to <i>yū</i> .	Thus, the base नील्- <i>nīl</i> -, blue, has its nominative singular masculine नील् <i>nyūl</i> .
<i>ō</i> to <i>ō</i> .	Thus, the base कूट्- <i>tshōt</i> -, small, has its nominative singular masculine कूट् <i>tshōt</i> .
<i>ō</i> to <i>ū</i> .	Thus, the base गोर्- <i>gōr</i> -, a cowherd, has its nominative singular गूर् <i>gūr</i> .
<i>ai</i> to <i>ū</i> .	Thus, the base कैत्- <i>kait</i> -, how much, has its nominative singular masculine कूत् <i>kūt</i> .

Other vowels preceding *u*-mātrā are not changed.

*ū*-mātrā changes a following

<i>a</i> to <i>ū</i> .	Thus, from the base बड्- <i>baḍ</i> -, great, has its nominative singular feminine बड् <i>būd</i> .
<i>ā</i> to <i>ō</i> .	Thus, the base माज्- <i>māj</i> -, a mother, has its nominative singular माज् <i>mōj</i> .
<i>ē</i> to <i>ē</i> .	Thus, the base चट्- <i>tēḥ</i> -, bitter, has its nominative singular feminine चट् <i>tēḥ</i> .
<i>ē</i> to <i>ī</i> .	Thus, the base सेर्- <i>sēr</i> -, a brick, has its nominative singular सीर् <i>sir</i> .

ō to ȳ. Thus, the base कूट्- *tshōt*-, small, has its nominative singular feminine कूट् *tshōt<sup>u</sup>*.

In this case the ȳ is sounded almost like ū, so that *tshōt<sup>u</sup>* sounds like *tshūt*.

ō to ū. Thus, the base कोर्- *kōr*-, a girl, has its nominative singular कूर् *kūr<sup>u</sup>*.

ai to ū. Thus, the base कैत्- *kait*-, how much, has its nominative singular feminine कूत् *kūts<sup>u</sup>*.

It should be noted that *a*-mātrā is liable to undergo any of the changes that are undergone by *a*, becoming *o*-mātrā when followed by *u*-mātrā, and becoming *ū*-mātrā when followed by *ū*-mātrā. Thus, from *bal<sup>o</sup>run*, to make well, we have *बल<sup>o</sup>र्* *bal<sup>o</sup>r<sup>u</sup>*, he was made well, and *बल<sup>ū</sup>र्* *bal<sup>ū</sup>r<sup>u</sup>*, she was made well.

The full vowels *i* and *u* often affect a preceding vowel in the same way as mātrā-vowels. Thus, when *i* follows *ā*, it almost invariably changes the *ā* to *ō*. Thus, the Arabic word حاضر *hāzir*, present, is pronounced हज़िर् *hōzir* in Kāshmīrī. Similarly we have *ē* changing to *ī* before *i*, as in दिलेर् *dilēr*, brave, but दिलीरी *dilīrī*, bravery; *ō* changing to *u*, is in बुझिब् *būzith*, having heard, from बोझुन् *bōzun*, to hear; and *ai* changing to *ū*, as in कूतिस् *kūtis*, dative singular masculine of the base कैत्- *kait*-, how much?

So before *u*, we have *a* changing to *o*, as in अगुन् *agun* or अगुन् *ogun*, fire; *ā* changing to *ō*, as in ठोकुर् *thōkur*, for ठाकुर *thākur*, an idol; *ē* changing to *yū*, as फ्यूरस् *phyūrus*, I was turned, from the root फेर *phēr*, turn; *ī* changing to *yū*, as in ब्यूमुक् *byūmuk<sup>u</sup>*, the genitive singular of बीम *bīma*, a policy of insurance.

These changes before the full vowels are not universal. As often as not they do not occur, and one person may make them, while another does not.

These vowel changes are all shown in the following table. When a change is put between marks of parenthesis, it indicates that the change is not universal:—

	<i>a</i> -mātrā	<i>a</i>	<i>ā</i>	<i>ō</i>	<i>ē</i>	<i>i</i>	<i>ī</i>	<i>ō</i>	<i>ō</i> or <i>au</i>	<i>u</i>	<i>ū</i>	<i>ai</i>	<i>ai</i>
When followed by "i", "e", or "o"	...	<i>a</i>	<i>ō</i>	<i>ē</i>	<i>ī</i>	...	...	<i>ō</i>	<i>ā</i>	...	...	...	...
<i>i</i> -mātrā	...	...	<i>ō</i>	...	<i>ī</i>	...	...	...	<i>ū</i>	...	...	...	<i>ai</i>
<i>u</i> -mātrā	...	<i>o</i>	<i>ō</i>	<i>yo</i>	<i>yū</i>	<i>yū</i>	<i>yū</i>	<i>ō</i>	<i>ū</i>	...	...	...	<i>ū</i>
<i>ū</i> -mātrā	...	<i>ū</i>	<i>ō</i>	<i>ē</i>	<i>ī</i>	...	...	<i>ō</i>	<i>ā</i>	...	...	...	<i>ai</i>
<i>i</i>	...	...	( <i>ō</i> )	...	<i>ī</i>	...	...	...	( <i>ā</i> )	...	...	...	( <i>ai</i> )
<i>u</i>	...	( <i>o</i> )	( <i>ō</i> )	...	( <i>yū</i> )	...	( <i>yū</i> )	...	...	...	...	...	...

As an aid to memory, it may be noted that:

- (1) *i* and *ī* change only before *u*-mātrā.
- (2) *ō* becomes *ā* before every mātrā-vowel.
- (3) *u*, *ū*, and *ā* do not ordinarily change.

As regards the indication of these epenthetic vowels in the native characters, the following rules apply :—

A. *Nāgarī and Śāradā characters*.—As a rule the sign ' is put over the vowel of which the pronunciation is altered. Thus :—

a	is represented by अ	as in अन्द्र and <sup>a</sup> ra.
ē	य	वट्रन् vēth <sup>a</sup> run, वट्र tēth <sup>a</sup> .
o	ब	बड bod <sup>a</sup> .
ō	व	कुट्र tshōt <sup>a</sup> , कुट्र tshōt <sup>a</sup> .
ō	म	मलि māl <sup>i</sup> , मज möj <sup>i</sup> .
ū	ब	बड būd <sup>a</sup> .
ū	क	कूट kūt <sup>a</sup> .

We have said above that a is not affected by i-mātrā, but that the i-mātrā is heard both before and after the following consonant. Thus, bad<sup>i</sup> is pronounced ba<sup>i</sup>d<sup>i</sup>. Natives represent this fact also by the mark ' over the a. Thus, बडि.

Other epenthetic changes are indicated by an actual change of letter. Thus o is indicated by ओ, as in मोल mōl<sup>a</sup>, a father. When ē is changed to ī, the ī is written, as in चीनि tsin<sup>i</sup>, from चेन् tsēn-. When ai or ō is changed to ū, it is written ऊ ū, as in कूट kūt<sup>a</sup>, from कैत् kait-, and गूर gūr<sup>a</sup>, from गोर- gōr-. So, when ai is changed to ū, the ū is written ऊ, as in कूनि kūt<sup>a</sup>, from कैत् kait-. The changes of ē to yo, of ē and ī to yū, and of i to yu are indicated by य, यू, and यु, respectively, as in ट्योथ tyōth<sup>a</sup>, from वट्र tēth-; ट्यून tsyūn<sup>a</sup>, from चेन् tsēn-; न्यू न्यूल nyūl<sup>a</sup>, from नील nil-; and महन्युव mahanyuv<sup>a</sup>, from महनिव mahaniv-: but native scribes are by no means uniform in regard to this, and many write माल instead of मोल, चेनि instead of चीनि, and so on.

B. *Persian character*.—The only attempt in this character to indicate epenthetic changes is the representation of the sound of ō by ı, as in ı mōj<sup>a</sup>. In other cases the nearest vowel sound available is employed, and mātrā-vowels, especially ū-mātrā, are often omitted. Thus, the above words written in Nāgarī are represented in the Persian character as follows :—

अन्द्र	by	اندر
वट्रन्	”	وٹرن
बड	”	بڈ
कुट्र	”	کٹ
मलि	”	ملي
मज	”	مچ
बड	”	بڈ
कूट	”	کوت

कुटू	by	چٹ
मालि	„	مال
माज	„	ماج
बड	„	بد
कुच	„	کچ or کج
मोच	„	موج
चीनि	„	چین
कृत	„	کوت
कृति	„	کرت, کیت or کیت
व्यठ	„	تیٹھ
चान	„	چان
न्यल	„	نیل
महन्व	„	مہنیر

**Consonant Changes.**—The influence of these mātrā-vowels is not confined to a preceding vowel. A preceding consonant is also liable to change when it is followed by *ū*-mātrā, *y*, or *i*. It must be remembered that *ē* is really *ya*, so that when we say that a consonant can be affected by *y*, this includes the letter *ē*. The consonants liable to be so affected are the three gutturals *k*, *kh*, and *g*; the three cerebrals *ṭ*, *ṭh*, and *ḍ*; the four dentals *t*, *th*, *d*, and *n*; and the letters *l* and *h*. These changes take place subject to the following rules:—

Before *ū*-mātrā or *y* (including *ē*), the gutturals *k*, *kh*, and *g* become *ch*, *chh*, and *j*, respectively, and before the same letters *l* becomes *j*. Thus:—

थक *thok*\*, weary; fem. थक *thück*\*; थकोव् *thachyōv*, he was weary; थक *thachē*, they (fem.) were weary; but थकि *thak*\*, they (masc.) were weary, because the *k* is not followed by *ū*-mātrā or by *y* or *ē*.

लेखुन् *lēkhun*, to write; लीक *lichh*\*, she was written; लेखोव् *lēchhyōv*, he was written; लेक *lēchhē*, they (fem.) were written.

दगुन् *dagun*, to pound; दूज *dūj*\*, she was pounded; दजोव् *dajyōv*, he was pounded; दज *dajē*, they (fem.) were pounded.

सग *srōg*\*, cheap; fem. sing. सज *srōj*\*; सज्ज *srōjēr*, cheapness.

तलुन् *tsalun*, to flee; तज *tsāj*\*, she fled; तजोव् *tsajyōv*, he fled; तज *tsajē*, they (fem.) fled.

Before *i* or *y* (including *ē*) the cerebral letters *t*, *th*, and *ḍ* become *ch*, *chh*, and *j*, respectively. They are not changed before *ū-mātrā*. Thus :—

पट् *pūṭṣ*, a tablet ; पचि *pachi*, by a tablet ; पच्य *pachē*, tablets ; पच्यौ *pachyau*, by tablets.

काट् *kōṭh*, a stalk ; काछि *kāchhi*, by a stalk ; काछ्य *kāchhē*, stalks ; काछ्यौ *kāchhyau*, by stalks.

बड् *būḍ*, great (fem.) ; agent sing. बजि *baji* ; nom. plur. बज्य *bajē* ; ag. plur. बज्यौ *bajyau*.

Before *ū-mātrā*, the dental letters *t*, *th*, *d*, and *n*, become *ts*, *tsh*, *z*, and *ñ*, respectively. Thus, from the base रात् *rāt*, night, we have the dative singular राट् *rōṭṣ* ; from अट् *wōṭh*, arisen, we have the feminine अट् *wōṭsh* ; from लट् *lōḍ*, built, we have the feminine लट् *lūḍ* ; and from योरन् *yīran*, an anvil, we have the dative singular योरन् *yirūṇ*. A similar change occurs before *y* (including *ē*), but in this case the *y* is also dropped, and the *ē* (except after *n*) becomes *a*. Thus.

With *y* following, we have :—

कत् + योव् *kat + yōv* becomes कटोव् *kaṭsōv*, spun.

अव् + योव् *wōṭh + yōv* becomes अटोव् *wōṭshōv*, arisen.

लट् + योव् *lad + yōv* becomes लटोव् *laḍōv*, built.

रन् + योव् *ran + yōv* becomes रजोव् *rañōv*.

With *ē* following, we have :—

तत् + यर् *tat + ēr* becomes तटर् *taṭsar*, heat.

वत् + यर् *watḥ + ēr* becomes वटर् *waṭshar*, openness.

थट् + यर् *thad + ēr* becomes थटर् *thazar*, tallness.

तन् + यर् *tan + ēr* becomes तजर् *tañēr*, thinness.

Before *ū-mātrā*, or *y* (including *ē*), *h* almost always becomes *śh*. Thus, the word काह् *kāh*, the eleventh lunar day, has its dative singular काट् *kōsh* ; and सहु *soh*, endured, has its feminine सट् *sūsh*, and another derived form (the second past participle) सज्योव् *sashyōv*.

The uncompounded hard consonants *k*, *p*, *t*, *th*, and *ḍ* cannot end a word. In such a position, they are always aspirated, becoming *kh*, *ph*, *th*, *ṭh* and *ṭsh*, respectively. This aspiration is always written in the Nāgarī or in the Śāradā character, but is not indicated in the Persian character or in books written in the Roman character,

<sup>1</sup> I know of no word or root ending in uncompounded *ch*, *khar<sup>ch</sup>*, expenditure, is properly *khar<sup>ch</sup>*.



whose system of writing is based on Kāshmirī written in the Persian character. Thus:—

		Nāgarī		Persian	
		character,		character.	
<i>āk</i> , one,	becomes <i>akh</i> ,	written	अख् in the	and اک in the	
<i>tāp</i> , heat,	„	<i>tāph</i> ,	„	ताप्	„
<i>rāt</i> , night,	„	<i>rāth</i> ,	„	रात्	„
<i>kaṭ</i> , a ram,	„	<i>kath</i>	„	कट्	„
<i>kāṭa</i> , glass,	„	<i>kātsh</i>	„	काट्	„

There are exceptions to all the above rules. Most of these will be found in detail in the *Kāshmirī Manual*. It is beyond the scope of this Survey to give them here. The principal exception is that none of the rules for the changes of consonants apply to the conjugation of verbs of the third conjugation.

**THE ARTICLE.**—As in Indian languages and in Persian, there is no definite article. When required, the idea of definiteness is conveyed by the use of one or other of the demonstrative pronouns. Corresponding to the Persian *yā-ē tankīr* (as in *mard-ī*, a man), *ā* or *āh* can be added to the nominative of a Kāshmirī noun. Thus, *kath*, a story; *kath-ā* or *kath-āh*, any story, a certain story. The *h* of *āh* is the *hā-ē mukhtafī* (see p. 261).

Emphasis is very commonly made by suffixing *y* to a word, before which *hā-ē mukhtafī* disappears. Thus, *suh*, he; *su-y*, even he. If the word ends in a vowel, the *y* is simply added direct, but if the vowel is *i-mātrā* or *u-mātrā* it (*vide* p. 261) becomes a full one. Thus, *Khōdā*, God, *Khōdā-y*, God alone; *poz*\*, true, *pozu-y*, nothing but the truth; *tamī-y dōha*, on that very day. If the word ends in a consonant that is not *hā-ē mukhtafī*, *ū-mātrā* is inserted before the *y*, as in *nīzīkh*, near, *nīzīkh-ūy*, quite near. Some words always take this suffix. Thus, *sōr*\*, all, always appears under the form *sōruy*, even all, and the *y* is added throughout the declension, so that, *e.g.*, the dative plural is *sārēn-y*.

**DECLENSION. Gender.**—There are two genders, masculine and feminine. Animate nouns follow the natural gender. As regards inanimate nouns, all those ending in *u-mātrā* are masculine, and nearly all those ending in *i-mātrā*, in *ū-mātrā*, in *ñ*, or in *y* are feminine. The feminine termination corresponding to *u-mātrā* is *ū-mātrā*. Thus, *bōṭ*\* (masc.), great; fem. *būṭ*\*. The few masculine nouns ending in *i-mātrā* refer to male animate beings, *e.g.*, *qōzi*, a judge, a Qāzi; *likhōr*\*, a scribe; and *munsh*\*, a clerk. There are a few masculine nouns in *ū-mātrā*, such as *bōṭa*\*, the people of a house; *dōn*\* (with exceptional dental *n*), a pomegranate; *kōns*\*, a boatman; *kūn*\*, the foundation of a house (again note the dental *n*); and *ūnz*\*, a goose. The only important masculine noun in *y* is *rōpay*, a rupee, and some people, now and then, under the influence of the analogy of other nouns in *y*, treat it as a feminine, but this is wrong.

Many words signifying names of animals form their feminines in *iñ*. Thus :—

*host*\*, an elephant,

*hastiñ*, a she-elephant.

*kāv*, a crow,

*kāviñ*, a hen-crow.

*wāth*, a camel,

*wāthiñ*, a she-camel.

So also words such as :—

*bōṭa*, a Tibetan,

*bōṭiñ*, a Tibetan woman.

*bugiy*, a master,

*bugiñ*, a mistress.

and others.

All nouns having the termination *wōl*\* (=the Hindī *wālā*) change the *wōl*\* to *wājēñ* in the feminine. Thus :—

*karamwōl*\*, a doer,

*karamwājēñ*.

*dyārawōl*\*, a rich man,

*dyārawājēñ*, a rich woman

So also all nouns having the terminations *dār* and *lad* change the *dār* to *dārēñ* and *lad* to *ladiñ* in the feminine. Thus, *alākadār*, the owner of an estate, has its feminine *alākadārēñ*; *dokhalad*, an unhappy man; *dōkhaladiñ*, an unhappy woman.

Words signifying castes or professions generally form the feminine in *añ*. Thus :—

*baṭa*, a Brāhman,

*baṭañ*.

*musalmān*, a Musalmān,

*musalmānañ*.

*hākagrākh*, a greengrocer,

*hākagrākañ*.

(So also all other nouns in *grākh*.)

*wōñ*\*, a shopkeeper,

*wāñañ*.

Masculine substantives ending in *r* form the feminines by adding *ēñ*. Thus :—

*sāl<sup>r</sup>*, a wedding guest,

*sāl<sup>r</sup>ēñ*.

*rang<sup>r</sup>*, a dyer,

*rang<sup>r</sup>ēñ*.

*sōn<sup>r</sup>*, or *sōnūr*, a goldsmith,

*sōn<sup>r</sup>ēñ*.

*kād<sup>r</sup>*, a baker,

*kād<sup>r</sup>ēñ*.

Similarly :—

*sōñ*\*, a co-father-in-law,

*sōñēñ*.

*mahārāza*, a bridegroom,

*mahārēñ*, a bride.

*rāza*, a king,

*rājarēñ*, a queen.

Two nouns form the feminine in *ōñ*\*, viz. :—

*paṇḍith*, a paṇḍit,

*paṇḍitōñ*.\*

*gujur*\*, a Gujar,

*gujarōñ*.\*

The above rules refer principally to substantives. The only adjectives that change for gender are those ending in \*, such as *gor*\*, heavy.

**Number.**—Kāshmīrī has two numbers,—Singular and Plural. The rules for the formation of the plural must be gathered from the paradigms. Here it must suffice to say that masculine nouns in *a*-mātrā form the nominative plural in *i*-mātrā, and that other masculine nouns take no termination in the nominative plural. Thus, *gur*\*, a horse, nominative plural *gur*\*; *tsūr*, a thief, nom. plur. *tsūr*. Similarly, all feminine nouns in *i*-mātrā or *ū*-mātrā form the nominative plural in *ē*. Thus, *achh*\*, an eye, nominative plural *achhē*; *gur*\*, a mare, nominative plural *gurē*.

**Case.**—The Kāshmīrī noun has four cases, *viz.* Nominative, Dative, Agent, and Ablative. The Accusative may be represented either by the Nominative or by the Dative, as in Hindi. The Ablative is used, much as in Latin, in a variety of senses. Other case relations are indicated by postpositions, some of which govern the Dative, while others govern the Ablative. Thus, *manz*, in; *nish* (=Hindi *pās*); govern the Dative: and *manza* (=Hindi *mē sē*), from in; *nishē* (=Hindi *pās sē*), from near; and *pēṭha*, from on (*par sē*); govern the Ablative.

Some postpositions govern both cases. Thus, *sūt* means 'together with' when it governs the Dative, but 'with,' 'by means of' when it governs the Ablative. In the case of animate masculine nouns any postposition that governs the Ablative may also govern the Dative.

There are several ways of forming the genitive, and as all genitives are adjectives, these will be described under that head. So also, one form of the Dative is adjectival, and will be there described.

**Declension.**—There are four declensions of nouns,—two masculine, and two feminine. The second declension includes all masculine nouns in *u-mātrā*, and the third declension includes all feminine nouns in *i-mātrā* and in *ū-mātrā*. The first declension includes all other masculine nouns, and the fourth declension all other feminine nouns. Thus:—

First Declension	} Masculine	{ all nouns except those in <i>u-mātrā</i> .
Second Declension		
Third Declension	} Feminine	{ all nouns in <i>i-mātrā</i> and <i>ū-mātrā</i> .
Fourth Declension		
		{ all others.

Note that throughout:—

- In the plural, the Agent and Ablative cases are always the same.
- In the feminine, the singular Agent and Ablative are also always the same.
- The Dative plural always ends in *n*.
- The Masculine Dative singular always ends in *s*.

The following are examples of each of the four declensions in their simplest forms:—

	First Declension. Base <i>ṭṣūr</i> -, a thief.	Second Declension. Base <i>gur</i> -, a horse.	Third Declension. Base <i>gur</i> -, a mare.	Fourth Declension. Base <i>māl</i> , a garland.
<b>Sing.</b>				
Nominative . . .	<i>ṭṣūr</i>	<i>gur<sup>s</sup></i>	<i>gur<sup>s</sup></i>	<i>māl.</i>
Dative . . .	<i>ṭṣūras</i>	<i>guris</i>	<i>gurē</i>	<i>māl.</i>
Agent . . .	<i>ṭṣūran</i>	<i>gur<sup>i</sup></i>	} <i>guri</i>	<i>māl.</i>
Ablative . . .	<i>ṭṣūra</i>	<i>guri</i>		
<b>Plur.</b>				
Nominative . . .	<i>ṭṣūr</i>	<i>guri</i>	<i>gurē</i>	<i>māla.</i>
Dative . . .	<i>ṭṣūran</i>	<i>gurēn</i>	<i>gurēn</i>	<i>mālan.</i>
Agent and Ablative	<i>ṭṣūrau</i> or <i>ṭṣūrav</i>	<i>guryau</i> or <i>gurēu</i>	<i>guryau</i> or <i>gurēu</i>	<i>mālau</i> or <i>mālav.</i>

*First Declension.*—Most nouns follow *tsūr* exactly, but in some, old forms of the Agent and Ablative singular in *i-mātrā* and *i* respectively have survived. Thus, (Agent) *kanī* (base *kan-*) *talī*, under the ear; (Ablative) *garī* (base *gara-*), at home.

Nouns ending in *a*, like *gara*, a house, drop this *a* in all cases except the nominatives singular and plural. Thus, sing. dat. *garas*, ag. *garan*, abl. *gara* or (see above) *garī*; plur. nom. *gara*, dat. *garan*, ag.-abl. *garau*, *garav*.

Nouns of two or more syllables, and ending in a consonant, usually insert a *u* before the final consonant of the nominative singular, but not in the nominative plural or other cases of the singular or plural. In some of the following examples it will be seen that the rule about the aspiration of a final surd consonant is followed (see p. 267).

Examples are :—

Base *gōgal-*, a turnip; sing. nom. *gōgul*, but dat. *gōgalas*, plur. nom. *gōgal*. So, base *wātal-*, a sweeper; sing. nom. *wātul*, and many others in *al-*.

Base *batak-*, a ~~drake~~; sing. nom. *batukh*, but dat. *batakas*, plur. nom. *batakh*. So, base *pōstak-*, a book; sing. nom. *pōstukh*.

Base *karan-*, the act of doing; sing. nom. *karun*, but dat. *karanas*, plur. nom. *karan*. This is an important example, as all infinitives end, like *karun*, in *un*, and hence follow this rule. Note that all infinitives use both forms of the ablative singular,—that in *a* and the old one in *i*. Ablatives in *a* are most used in forming the passive voice, as in *karana yun*\*, to be done (see p. 309), while the ablative in *i* is used in making infinitives of purpose, as in *karani gōv*, he went to do (so and so), and in some inceptive compounds (see p. 311).

Base *wādar-*, a monkey; sing. nom. *wādur*, but dat. *wādaras*, plur. nom. *wādar*. So many others, including several indicating professions, as base *sōnar-*, sing. nom. *sōnur*, a goldsmith.

Base *bandat-*, relationship; sing. nom. *banduth*, but dat. *bandatas*, plur. nom. *bandath*, and so numerous other abstract nouns in *-at-* (nom. *-uth*).

Of the few masculine nouns in *ū-mātrā*, some retain the *ū-mātrā* throughout, as base *dān-*, a pomegranate; sing. nom. *dōn<sup>a</sup>*, dat. *dōn<sup>s</sup>*, and so on, the ag.-abl. plur. being *dōn<sup>v</sup>*. Others optionally drop the *ū-mātrā* in all cases except the nominative. Thus, base *hānz-*, a boatman; sing. nom. *hōnz<sup>a</sup>*, dat. *hōnz<sup>s</sup>* or *hānzas*.

Most nouns ending in *ā* insert an *h* before the terminations. Thus, *sazā*, punishment, sing. dat. *sazāhas*. But *daryā*, a river, has sing. dat. *daryāwas*, and *Khōdā*, God, has *Khōdāyēs*.

Words ending in *sh* or *y* naturally change a following *a* to *ē* (see p. 259), as in *dūsh*, a fault, sing. dat. *dūshēs*; *rōpay*, a rupee; sing. dat. *rōpayēs*.

For other irregularities, see the *Kāshmirī Manual*.

*Second Declension.*—In this declension, owing to the presence of *u-mātrā*, *i-mātrā* and *y* (including *ē*) in the terminations, epenthesis is common. Moreover, in the Dative singular, the full *i* of the termination *is* exercises the same epenthetic effect as *i-mātrā*. In fact, some native writers write this termination '*s*'. Thus :—

Base *kar-*, a bracelet; sing. nom. *kor<sup>a</sup>*, but dat. *karis*, and so on, the *a* not being affected by a following *i-mātrā*, *i*, or *y* (*ē*).

Base *māl-*, a father ; sing. nom. *mól*<sup>s</sup>, dat. *mōlis*, ag. *mōl*<sup>i</sup>, but abl. *māli* ; plur. nom. *mōl*<sup>i</sup>, but dat. *mālēn*, ag.-abl. *mālyau* or *mālēv*.

Base *mahaniv-*, a man ; sg. nom. *mahanyuv*<sup>s</sup>, but dat. *mahanivis*, and so on.

Base *tsēn-*, a pillar ; sg. nom. *tsyūn*<sup>s</sup>, dat. *tsēnis*, ag. *tsēn*<sup>i</sup>, but abl. *tsēni* ; pl. nom. *tsēn*<sup>i</sup>, but dat. *tsēnēn*, ag.-abl. *tsēnyau*, *tsēnēv*.

Base *nīl-*, blue ; sg. nom. *nyūl*<sup>s</sup>, dat. *nīlis*, and so on.

Base *gōr-*, a cowherd ; sg. nom. *gūr*<sup>s</sup>, dat. *gūris*, ag. *gūr*<sup>i</sup>, abl. *gūri* ; pl. nom. *gūr*<sup>i</sup>, but dat. *gōrēn*, ag.-abl. *gōryau*, *gōrēv*.

Bases of two or more syllables, and ending in a consonant preceded by *a*, generally change the *a* to *u* in the nominative singular. Some writers, however, employ the more regular *o*. These words also change the *a* to *a-mātrā*, if followed by *i-mātrā*. Thus, base *gāṭal-*, clever (masc.) ; sg. nom. *gāṭul*<sup>s</sup> (or, according to some, *gāṭol*<sup>s</sup>), dat. *gāṭalis*, ag. *gāṭl*<sup>i</sup>, abl. *gāṭali*, pl. nom. *gāṭl*<sup>i</sup>, dat. *gāṭalēn*, ag.-abl. *gāṭalyau*, *gāṭalēv*.

*Third Declension.*—For this declension, the example given was that of a noun in *ū-mātrā*. Nouns in *i-mātrā* are declined in an exactly similar way. In fact many nouns, especially those whose bases end in *j*, may end in either one or other. Thus, instead of *gāṭl*<sup>j</sup>, a clever woman, we may have *gāṭl*<sup>j</sup>.

In this declension epenthesis plays as prominent a part as in the second. Thus :—

Base *gar-*, a clock ; sg. nom. *gūr*<sup>s</sup>, but dat. *garē*, and so on.

Base *māj-*, a mother ; sg. nom. *mōj*<sup>s</sup>, but dat. *mājē*, and so on.

Base *sēr-*, a brick ; sg. nom. *sīr*<sup>s</sup>, dat. *sērē*, and so on.

Base *kōr-*, a girl ; sg. nom. *kūr*<sup>s</sup>, dat. *kōrē*, and so on.

Base *pōth-*, a book ; sg. nom. *pūth*<sup>s</sup>, dat. *pōthē*, and so on.

It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

Bases ending in *ts*, *tsh*, or *z*, change the *ē* of the termination to *a* in the plural, but retain it in the singular. Thus, base *mats-*, a mad woman ; sing. nom. *mūts*<sup>s</sup>, dat. *matsē*, abl. *matsi* ; but plur. nom. *matsa* (not *matsē*), dat. *matsan*, ag.-abl. *matsau*, *matsav*.

There are also in this declension epenthetic changes of consonants. If a base ends in *t*, *th*, or *d*, these letters are changed, respectively, to *ch*, *chh*, and *j*, in all the cases except the sing. nom. Thus :—

Base *pat-*, a tablet ; sg. nom. *pūt*<sup>s</sup>, dat. *pachē*, ag.-abl. *pachi* ; pl. nom. *pachē*, dat. *pachēn*, ag.-abl. *pachyau*, *pachēv*.

Base *kāth-*, a stalk ; sg. nom. *kōth*<sup>s</sup>, dat. *kāchhē*, and so on.

Base *baḍ-*, great ; fem. sg. nom. *būḍ*<sup>s</sup>, dat. *bajē*, and so on.

*Fourth Declension.*—For most nouns this declension calls for no remarks. If a noun ends in *y*, the terminations *ē* and *i* are often interchanged, and, of course, after *y*, *a* becomes *ē*. Thus :—

Base *bāy-*, a wife ; sg. nom. *bāy*, dat. *bāyē*, or *bāyi*, ag.-abl. *bāyi* or *bāyē* ; pl. nom. *bāyē*, dat. *bāyēn*, ag.-abl. *bāyau*, *bāyēv*.

Some nouns of this declension add *ū-mātrā* in all cases except the nominative singular. Thus :—

Base *yēḍ-*, the belly ; sg. nom. *yēḍ*, dat. and ag.-abl. *yēḍ*<sup>s</sup> ; pl. nom. *yēḍ*<sup>s</sup>, dat. *yēḍ*<sup>n</sup>, ag.-abl. *yēḍ*<sup>v</sup>. Similarly other words, such as *khār*, a certain measure,

sg. dat. *khōr<sup>u</sup>*; *thar*, the back, sg. dat. *thūr<sup>u</sup>*. Irregular are *zām*, a sister-in-law, and *gāv*, a cow, which make their datives singular *zōm<sup>u</sup>* and *gōv<sup>u</sup>*, respectively, and so on through the remaining cases.

If, among these nouns, the base ends in *t*, *th*, *d*, or *n*, these are, under the usual rule, changed, before *ü-mātrā*, to *ts*, *tsh*, *z*, and *ñ*, respectively. Thus:—

Base *rāt-*, night; sg. nom. *rāth*, dat. and ag.-abl. *rōts<sup>u</sup>*, and so on.

Base *kōth-*, a hank; sg. nom. *kōth*, dat. and ag.-abl. *kōtsh<sup>u</sup>*, and so on.

Base *grand-*, enumeration; sg. nom. *grand*, dat. and ag.-abl. *grünz<sup>u</sup>*, and so on.

Base *yīran-*, an anvil; sg. nom. *yīran*, dat. and ag.-abl. *yīrñ<sup>u</sup>*, and so on.

Similarly, before *ü-mātrā*, a final *h* becomes *sh*, and a final *l* becomes *j*. Thus:—

Base *kāh-*, the eleventh lunar day; sg. nom. *kāh*, dat. and ag.-abl. *kōsh<sup>u</sup>*, and so on.

Base *zāl-*, a net; sg. nom. *zāl*, dat. and ag.-abl. *zōj<sup>u</sup>*, and so on.

Not all bases ending in these letters take *ü-mātrā*, although most do. Several, however, follow the regular declension like *māl*. Thus:—

Base *wat-*, a road; sg. nom. *wath*, dat. *wati*, and so on.

Base *kath-*, a story; sg. nom. *kath*, dat. *kathi*, and so on.

Base *hand-*, chicory; sg. nom. *hand*, dat. *handi*, and so on.

In all four declensions, there are many exceptions to the above rules, and many variations, besides those mentioned, due to epenthesis. The principal of these will be found in the *Kāshmīrī Manual*.

**Adjectives.**—Adjectives ending in *u-mātrā* agree with the qualified noun in gender, number, and case. Other adjectives do not change when in agreement with a substantive, although, when used themselves as substantives, they are declined like any other substantive. Thus, *garīb mahanyuv<sup>u</sup>*, a poor man; *garīb mahanivēn*, to poor men; *garīb zanāna*, a poor woman. Some adjectives not ending in *u-mātrā* have feminine forms, but these are used only as substantives. Thus, *dōkhalad*, afflicted. As an adjective this is not inflected. We have *dōkhalad mahanyuv<sup>u</sup>*, an afflicted man; *dōkhalad mahanivēn*, to afflicted men; *dōkhalad zanāna*, an afflicted woman. But, used as substantives, we have *dōkhalad*, an afflicted man, and *dōkhaladēñ*, an afflicted woman, each of which is declined as a substantive, the former in the first, and the latter in the fourth declension.

On the other hand, attributive adjectives ending in *u-mātrā*, are declined throughout. Thus:—

Masculine.		Feminine.	
A great man.		A great woman.	
Sing.			
Nom.	<i>boḍ<sup>u</sup> mahanyuv<sup>u</sup></i>		<i>būḍ<sup>u</sup> zanāna.</i>
Dat.	<i>baḍis mahanivis</i>		<i>bajē zanāni.</i>
Ag.	<i>baḍi mahaniv<sup>i</sup></i>		
Abl.	<i>baḍi mahanivi }</i>		<i>baji zanāni.</i>
Plur.			
Nom.	<i>baḍi mahaniv<sup>i</sup></i>		<i>bajē zanāna.</i>
Dat.	<i>baḍēn mahanivēn</i>		<i>bajēn zanānan.</i>
Ag.-Abl.	<i>{ baḍyau mahanivyau,</i> <i>baḍēv mahanivēv }</i>		<i>{ bajyau zanānanau,</i> <i>bajēv zanānav. }</i>

*Genitive.*—All genitives are adjectives. There are three usual postpositions of the genitive, viz. *hondʷ*, *ukʷ*, and *unʷ*. Of these *hondʷ* governs the dative case and *ukʷ* and *unʷ* the ablative.

*Hondʷ* is used :—

- a. with all masculine singular animate nouns that are not proper names,
- b. with feminine nouns of every kind, and in both numbers,
- c. and with all masculine plural nouns whether animate or inanimate.

From the above it will be observed that all plural nouns of every kind, whether masculine or feminine, take *hondʷ*. The only limitation to its use is in the masculine singular.

As already stated, *hondʷ* governs the dative. As pointed out on p. 271, the dative singular of all masculine nouns ends in *s*. Thus, first declension, *tsūras*, to a thief; second declension, *guris*, to a horse. After this *s*, the *h* of *hondʷ* is dropped, so that *tsūras-hondʷ* becomes *tsūras-ʷondʷ*, and *guris-hondʷ* becomes *guris-ʷondʷ*. These are usually written *tsūra-sondʷ* and *guri-sondʷ* (with *i-mātrā*), respectively, so that the genitive singular of masculine singular animate nouns apparently ends in *sondʷ*, although the *s* is really the last letter of the dative singular governed by (*h*)*ondʷ*. As the datives of plural nouns and of feminines singular do not end in *s*, this change does not occur in their case. We thus get the following examples of the genitives of:—

- a. Masculine animate nouns singular :—

*tsūra-sondʷ*, of the thief.

*guri-sondʷ*, of the horse.

- b. Feminine nouns :—

*gurē-hondʷ*, of the mare.

*sērē-hondʷ*, of the brick.

*gurēn-hondʷ*, of the mares.

*sērēn-hondʷ*, of the bricks.

- c. Masculine nouns plural, whether animate or inanimate :—

*tsūran-hondʷ*, of the thieves } animate.

*gurēn-hondʷ*, of the horses }

*garan-hondʷ*, of the houses } inanimate.

*karēn-hondʷ*, of the bracelets }

These are declined regularly as adjectives, agreeing with the thing possessed in gender, number and case. The feminine of *sondʷ* is (quite regularly) *sūnzʷ*, and of *hondʷ*, *hūnzʷ*. Thus, to take *tsūra-sondʷ gara*, the house of the thief, and *tsūra-sūnzʷ gurʷ*, the mare of the thief, as examples, we have :—

	Masculine.	Feminine.
Sing.		
Nom.	<i>tsūra-sondʷ gara</i> , the house of the thief.	<i>tsūra-sūnzʷ gurʷ</i> , the mare of the thief.
Dat.	<i>tsūra-sandis garas</i> , to the house of the thief.	<i>tsūra-sanžē gurē</i> , to the mare of the thief.
Ag.	<i>tsūra-sandʷi garan</i> , by the house of the thief.	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <i>tsūra-sanzi guri</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;">                     by the mare of the thief. from the mare of the thief.                 </div> </div>
Abl.	<i>tsūra-sandi gara</i> , from the house of the thief.	

	Masculine.	Feminine.
Plur.		
Nom.	<i>tsūra-sand<sup>i</sup> gara</i> , the houses of the thief.	<i>tsūra-sanza gurě</i> , the mares of the thief.
Dat.	<i>tsūra-sandēn garan</i> , to the houses of the thief.	<i>tsūra-sanzan gurēn</i> , to the mares of the thief.
Ag.	$\left\{ \begin{array}{l} \text{by the houses} \\ \text{of the thief.} \\ \text{from the houses} \\ \text{of the thief.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{by the mares of} \\ \text{the thief.} \\ \text{from the mares of} \\ \text{the thief.} \end{array} \right.$
Abl.		
	$\left\{ \begin{array}{l} \text{etc.} \\ \text{etc.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{etc.} \\ \text{etc.} \end{array} \right.$

Genitives in *hond<sup>u</sup>* are treated in exactly the same way. Thus, *tsūran-hond<sup>u</sup> gara*, the house of the thieves; *tsūran-hūnz<sup>u</sup> gur<sup>u</sup>*, the mare of the thieves, and so on, substituting *h* for *s*, throughout.

The genitive termination *uk<sup>u</sup>*, as we have said, governs the ablative. It is used to form the genitive singular of masculine inanimate nouns. The plurals, as we have just seen, take *hond<sup>u</sup>*. All masculine nouns belong either to the first declension or to the second. The ablative singular of the first declension generally ends in *a*. Thus, the base *sōn-*, gold, has its ablative singular *sōna*. The final *a* is elided before adding the *uk<sup>u</sup>*, so that the genitive singular is *sōnuk<sup>u</sup>*, of gold.<sup>1</sup> The few nouns of the first declension that end in *ū-mātrā*, such as *dōn<sup>u</sup>*, a pomegranate, make the genitive singular like *dōn<sup>u</sup>k<sup>u</sup>*.

The ablative singular of the second declension always ends in *i*, as in base *kar-*, a bracelet; sg. nom. *kor<sup>u</sup>*, abl. *kari*. Before *uk<sup>u</sup>* this *i* becomes *y*, as in *karyuk<sup>u</sup>*, of a bracelet. The feminine of these genitives is regularly formed by changing *k<sup>u</sup>* to *ch<sup>u</sup>*, so that we get the following declensions:—

#### Genitive of First Declension.

	Masculine.	Feminine.
Sing.		
Nom.	<i>sōnuk<sup>u</sup></i>	<i>sōnūch<sup>u</sup></i> .
Dat.	<i>sōnakis</i>	<i>sōnachě</i> .
Ag.	<i>sōnak<sup>i</sup></i> }	<i>sōnachi</i> .
Abl.	<i>sōnaki</i> }	
Plur.		
Nom.	<i>sōnak<sup>i</sup></i>	<i>sōnachě</i> .
Dat.	<i>sōnakēn</i>	<i>sōnachēn</i> .
Ag.-Abl.	<i>sōnakyau, sōnakēv</i>	<i>sōnachyau, sōnachēv</i> .

#### Genitive of Second Declension.

	Masculine.	Feminine.
Sing.		
Nom.	<i>karyuk<sup>u</sup></i>	<i>karich<sup>u</sup></i> .
Dat.	<i>karikis</i>	<i>karichě</i> .
Ag.	<i>karik<sup>i</sup></i> }	<i>karichi</i> .
Abl.	<i>kariki</i> }	

<sup>1</sup> The termination is really *k<sup>u</sup>*, and *sōna+k<sup>u</sup>* should regularly become *sōnok<sup>u</sup>*; but in this very common case the *o* of the *ok<sup>u</sup>* is pronounced *u*, so that we get *sōnuk<sup>u</sup>*. See the remarks on p. 261 regarding the interchange of *o* and *u*, and those about bases of two or more syllables in the second declension on p. 273.



	Masculine.	Feminine.
Plur.		
Nom.	<i>karik'</i>	<i>karichē.</i>
Dat.	<i>karikhēn</i>	<i>karichēn.</i>
Ag.-Abl.	<i>karikyau, karikēv</i>	<i>karichyau, karichēv.</i>

These are declined in agreement with nouns on exactly the same principles as *tsūra-sond'*. Thus, *karyuk' tsūr*, the thief of the bracelet; *karikis tsūras*, to the thief of the bracelet; *karich' grand* (4th decl.), the counting of the bracelet; *karichē grūnz'*, to the counting of the bracelet, and so on.

The termination *un'* (also governing the ablative), the use of which is closely parallel to that of *uk'*, is employed only with masculine proper names in the singular. Its feminine is *ūñ'*. Thus, from the base *Rām-*, a proper name, we have the genitive singular masculine *Rāmun'*,<sup>1</sup> fem. *Rāmūñ'*, which is thus declined:—

	Masculine.	Feminine.
Sing.		
Nom.	<i>Rāmun'</i>	<i>Rāmūñ'</i> .
Dat.	<i>Rāmanis</i>	<i>Rāmañē.</i>
Ag.	<i>Rāman'</i>	<i>Rāmañi.</i>
Abl.	<i>Rāmani</i>	
Plur.		
Nom.	<i>Rāman</i>	<i>Rāmañē.</i>
Dat.	<i>Rāmanēn</i>	<i>Rāmañēn.</i>
Ag.-Abl.	<i>Rāmanyau, Rāmanēv</i>	<i>Rāmañau, Rāmañēv</i>

If two or more genitives are coupled together, the termination *hond'*, *sond'*, *uk'*, or *un'* is added only to the last, and the other genitives are each put in the case which its particular genitive termination governs. Thus, *wāwa ta traṭan-hond' wakth*, a time of wind and thunderings. Here *traṭan* takes *hond'* because it is plural, and as the termination is *hond'*, it is in the dative plural. *Wāv*, wind, is an inanimate masculine singular noun, and hence its genitive would be *wāwuk'*, i.e. the ablative *wāwa + uk'*. Hence we have *wāwa* in the above phrase, which, written fully, would be *wāwuk' ta traṭan-hond' wakth*.

An adjective agreeing with a genitive is naturally put into the case to which the genitive suffix is added. Thus, we have *baḍis* (dat. sing. masc.) *tsūra-sond'*, of the great thief, because *hond'* governs the dative, but *baḍi karyuk'*, of the great bracelet, as *uk'* governs the ablative.

*Datives with kyut'*.—In addition to the regular dative given in the paradigms, another dative may be formed by adding *kyut'*, which itself governs the dative, and means 'for.' Thus, *tsūras-kyut'*, for the thief; *guris-kyut'*, for the horse; *gurē-kyut'*, for the mare; *māli-kyut'*, for the garland. *Kyut'* is an adjective, and its feminine is quite regularly, *kits'*. It is thus declined:—

<sup>1</sup> As in the case of *uk'*, the true termination is *n'* and, according to rule, the genitive should be *Rāmon'*. See the footnote on the preceding page.

	Masculine.	Feminine.
Sing.		
Nom.	<i>kyut</i> <sup>u</sup>	<i>kits</i> <sup>u</sup> .
Dat.	<i>kitis</i>	<i>kitse</i> .
Ag.	<i>kit</i> <sup>i</sup> }	<i>kitsi</i> .
Abl.	<i>kiti</i> }	
Plur.		
Nom.	<i>kit</i> <sup>i</sup>	<i>kitsa</i> .
Dat.	<i>kitēn</i>	<i>kitsan</i> .
Ag.-Abl.	<i>kityau, kitēv</i>	<i>kitsau, kitsav</i> .

These datives agree in gender, number, and case with the governing noun. Thus, *tsūras-kyut*<sup>u</sup> *gara*, a house for the thief; *tsūras-kits*<sup>u</sup> *gur*<sup>u</sup>, a mare for the thief; *tsūras-kitis* *gara*s, to the house for the thief; *tsūras-kit*<sup>i</sup> *gur*<sup>i</sup>, horses for the thief; *tsūras-kitsa* *gurē*, mares for the thief, and so on.

*Comparison* is made with the help of the postposition *khōta* or *khōtan*, than. Or *nishē* or *nishin*, from, may be used. All these govern either the ablative or the ablative masculine of the genitive. Thus, from *kūñ*<sup>u</sup>, a stone (3rd decl.), we have *kañi* (or *kañi-handi*) *khōta trakur*<sup>u</sup>, harder than a stone. The superlative is, as in India, made with *sōruy*, all, as in *sārēv*<sup>y</sup> *khōta trakur*<sup>u</sup>, harder than all, i.e. hardest. It will be remembered that *sōr*<sup>u</sup>, all, always takes emphatic *y* (see p. 268).

*Numerals*.—The earlier of these are given in the List of Words and Sentences on pp. 48ff. Musalmāns, in counting, use the word *barkath*, or 'blessing' (spelt بركت in the Persian character), instead of 'one.'

The first ordinals are :—

- akyum*<sup>u</sup> or *gōḍañuk*<sup>u</sup>, first.
- dōyum*<sup>u</sup>, second.
- trēyum*<sup>u</sup>, third.
- tsūryum*<sup>u</sup>, fourth.
- pūntsyum*<sup>u</sup>, fifth.
- shēyum*<sup>u</sup>, sixth.
- satyum*<sup>u</sup>, seventh.
- aiṭhyum*<sup>u</sup>, eighth.
- navyum*<sup>u</sup>, ninth.
- dahyum*<sup>u</sup>, tenth.

For further particulars, see the *Kāshmiri Manual*.

**PRONOUNS.**—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>bōh</i>	<i>ts</i> <sup>u</sup> <i>h</i> .
Dat., Ag. and Abl.	<i>mē</i>	<i>tsē</i> .
Plur.		
Nom.	<i>as</i> <sup>i</sup>	<i>tōh</i> <sup>i</sup> .
Dat., Ag. and Abl.	<i>asē</i>	<i>tōhē</i> .

Instead of the genitives, the possessive pronouns *myōn*<sup>u</sup>, my; *sōn*<sup>u</sup>, our; *chyōn*<sup>u</sup>, thy; and *tuhōn*<sup>u</sup>, your, are employed. These are adjectives, and are regularly declined,

the feminines being *myōñ<sup>z</sup>*, *sōñ<sup>z</sup>*, *chyōñ<sup>z</sup>*, and *tuhūnz<sup>z</sup>*, respectively. The final *h* of *bōh* and *ts<sup>h</sup>* is the *hā-ě mukhtafī*, or 'imperceptible *h*' (see p. 261), and is dropped when any suffixes are added. Thus, *bōh* + *y* becomes *bōy*, even I; and *ts<sup>h</sup>* + *ti* becomes *ts<sup>h</sup>ti*, thou also.

The **Demonstrative, Relative, Interrogative, and Indefinite** pronouns have, in the singular, three sets of forms, *viz.* Animate Masculine (*e.g.* 'this man'), Animate Feminine (*e.g.* 'this woman'), and Inanimate (without distinction of gender) (*e.g.* 'this thing'). In the plural, the distinction between animate and inanimate disappears, and gender is observed only in the nominative, there being in this case, and in this case of the plural only, a masculine form agreeing with any masculine plural noun, and a feminine form agreeing with any feminine plural noun. The other cases of the plural are of common gender.

In the singular, the only cases that distinguish animate gender are the nominative and the agent. The other animate singular cases are of common gender. As the genitives are often irregular, they are also given in the paradigms.

There are three grades of the **Demonstrative Pronouns**,—not two, as in English or Hindi. The first corresponds to the English 'this,' but refers only to things within sight, or just mentioned. The second corresponds to the English 'that,' but also refers only to things within sight or just mentioned. The third also corresponds to the English 'that,' but refers only to things not within sight, or to things referred to some time ago.

The following are the tables of the declension of these pronouns. There are two forms each of the two first grades of Demonstrative Pronouns for 'this (within sight)' and 'that (within sight).' As in India, the Demonstrative Pronouns are all also used as pronouns of the third person, meaning 'he,' 'she,' and 'it.'

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INANIMATE FORMS, SINGULAR.

	THIS (WITHIN SIGHT) I.	THIS (WITHIN SIGHT) II.	THAT (WITHIN SIGHT) I.	THAT (WITHIN SIGHT) II.	THAT (NOT WITHIN SIGHT).	WHICH.	WHICH ? WHAT ?	ANYTHING, SOMETHING.
Sing.								
Nom.	gih	.....	huh	.....	tih	gih	kyeh	kēh, kētēh.
Dat.	gith	nōh	huth	ath	tath	gith	kath	kuni.
Ag.	gimi	nōmi	humi	ami	tami	gimi	kami	kuni.
Abl.	gimi or giwa	nōmi or nōwa	humi or huwa	ami or awa	tami or tawa	gimi or giwa	kami or kawa	kuni.
Gen.	gimiyuk	nōmgyuk	humgyuk	amgyuk	tamgyuk	gimgyuk	hamgyuk	kungyuk

280 The plural is the same as in the case of the animate pronouns, and need not be repeated. There are several variations in the pronunciation of these pronouns. Especially *kyeh*, *what ?* is often spelt *kyah*; *kēh*, anyone, is often spelt *kēh*; and *tēh*, anything, is often spelt *tēh*. In villages, we often hear *nōmi*, etc., in place of *nōmte*, etc. The final *h* of all these pronouns is the *hā-d mūdāgāfī* (see p. 281), and is dropped before suffixes. Thus *gi-ti*, this also; *ku-ti*, that also.

The above may all be used either as substantives or as adjectives. The genitives of course, can be used only as substantives. As in the case of other adjectives, when agreeing, as an adjective, with a noun in the genitive, a pronoun is put into the dative or the ablative according to circumstances.

The **Reflexive Pronoun** is *pāna*, self (equivalent to the Hindī *āp*). It is declined like a noun of the first declension, except that its genitive is *panun\** (=Hindī *apnā*), own. Note that, as is the case in *apnā*, the *a* of *panun\** is short. *Pāna*, self, must be distinguished from *pān* (genitive *pānuk\**), the human body. as in *panun\* pān*, one's own body.

**Pronominal Adjectives of quality** are:—

*yuth\** (fem. *yitsh\**), of this kind (=Hindī *aisā*).

*tyuth\** (fem. *titsh\**), of that kind (*taisā*).

*yuth\** (fem. *yitsh\**), of what kind (*jaisā*).

*kyuth\** (fem. *kitsh\**), of what kind? (*kaisā*).

**Pronominal Adjectives of quantity** are:—

*yūt\** (fem. *yītsh\** or *yūts\**), this much (=Hindī *itnā*).

*tyūt\** (fem. *tītsh\** or *tūts\**), that much (*itnā*).

*yūt\** (fem. *yītsh\** or *yūts\**), how much (*jitnā*).

*kūt\** (fem. *kītsh\** or *kūts\**), how much? (*kitnā*).

The bases of these are *yīt-*, *tīt-*, *yīt-*, and *kūt-*, respectively, and the datives singular masculine are *yītis* or *yūtis*, *tītis* or *tūtis*, *yītis* or *yūtis*, and *kītis* or *kūtis*, respectively, and so on for the other cases.

**Pronominal Suffixes.**—Just as occurs in Lahndā and Sindhī, Kāshmirī uses pronominal suffixes very freely, but only with verbs. It does not use them with nouns. They will therefore be dealt with after the paragraphs referring to verbs.

**CONJUGATION.**—A. **Auxiliary Verbs and Verbs Substantive.**—The Verb Substantive is declined as follows: The present is formed from the base *chhuh*, he is, but the other tenses are formed from the root *ās*, he. Only those tenses of *ās* are here given that are used as auxiliary verbs. The rest are quite regular, and can be formed on the analogy of the conjugation of a verb of the second conjugation, given later on. Several of the persons of the present tense end in the letter *h*. This *h* is the *hā-ē mukhtafī* (see p. 261), and is dropped before suffixes. Thus, *chhuh* means 'he is,' and if we add the negative *na*, we get *chhu-na*, not *chhuh-na*, he is not. It will be observed that this tense and also the Past are participial in their conjugation, i.e. they have each both masculine and feminine forms:—

Present, 'I am, etc.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>chhus</i>	<i>chhēs</i>	<i>chhūh</i>	<i>chhēh</i>
2	<i>chhukh</i>	<i>chhēkh</i>	<i>chhiwa</i>	<i>chhēwa</i>
3	<i>chhuḥ</i>	<i>chhēh</i>	<i>chhih</i>	<i>chhēh</i>

Past, 'I was, etc.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>ōsus</i>	<i>ōs<sup>s</sup>s</i>	<i>ōs<sup>i</sup></i>	<i>ās</i>
2	<i>ōsukh</i>	<i>ōs<sup>s</sup>kh</i>	<i>ōs<sup>i</sup>wa</i>	<i>ā.sawa</i>
3	<i>ōs<sup>s</sup></i>	<i>ōs<sup>s</sup></i>	<i>ōs<sup>i</sup></i>	<i>āsa</i>

Future, 'I shall be, etc.'

	Singular (common gender).	Plural (common gender).
1	<i>āsa</i>	<i>āsaw</i>
2	<i>āsakh</i>	<i>āsaw</i>
3	<i>āsi</i>	<i>āsan</i>

Imperative, 'be thou, etc.'

	Singular (common gender).	Plural (common gender).
2	<i>ās</i>	<i>ōs<sup>i</sup>w</i>
3	<i>ōsin</i>	<i>ōsin</i>

Past Conditional, ' (if) I had been, ' I should have been (if). '

	Singular (common gender).	Plural (common gender).
1	<i>āsahō or āsaha</i>	<i>āsahōw or āsahaw</i>
2	<i>āsahōkh or āsahakh</i>	<i>ōs<sup>i</sup>h<sup>i</sup>w</i>
3	<i>āsihō or āsiha</i>	<i>āsahōn or āsahan</i>

As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus:—

The suffixes *a*, *ā*, and *ay* give an interrogative force. The suffix *ay* is used only when a woman is addressed. Thus:—

Present, 'am I?', etc.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>chhusa</i> or <i>chhusā</i>	<i>chhēsa</i> or <i>chhēsāy</i>	<i>chhyā</i>	<i>chhyā</i> or <i>chhēy</i>
2	<i>chhukha</i> or <i>chhukhā</i>	<i>chhēkha</i> or <i>chhēkhāy</i>	<i>chhiwa</i> or <i>chhiwā</i>	<i>chhēwa</i> or <i>chhēwāy</i>
3	<i>chhwa</i>	<i>chhyā</i> or <i>chhēy</i>	<i>chhyā</i>	<i>chhyā</i> or <i>chhēy</i>

If *na* is suffixed, it gives a negative force. This presents no difficulty. The only change in the verb is that the *hā-ē mukhtafī* is dropped before this, as before all suffixes. Thus, *chhusna*, I am not; *chhuna*, he is not.

If *nā* or *nay* is added, it gives the force of an interrogative negative. *Nay*, like *ay*, is used only in addressing a woman. Examples are *chhusnā*, am I not?; *chhunā*, is he not?

If *tī* is suffixed, it signifies 'also' or 'indeed.' Thus, *chhustī*, I also am, or I am indeed; *chhutī*, he also is, or he is indeed.

To this *tī* the interrogative suffix *ā* or *ay* may be added, as in the case of *na*. A question is then asked with emphasis, as in *chhustyā*, am I indeed?; *chhutya*, is he indeed?

If the suffix *āsana* is added, it asks a question with doubt, as in *chhuāsana* (for *chhuh + āsana*), is he really?

**B. The Active Verb.**—There are several impersonal verbs in Kāshmīrī, which are construed impersonally in the tenses formed from the past participles. Thus, the verb *asun*, to laugh, is impersonal, and its third person singular past is *osun*, he laughed, or, literally, 'it was laughed by him.'

There are three conjugations of verbs, viz. :—

The first conjugation includes all transitive and all impersonal verbs.

The second includes about sixty-seven intransitive verbs.

The third conjugation includes all other intransitive verbs, except those that are impersonal.



The following is a list of the verbs of the second conjugation :—

<i>āsun</i> , to be.	<i>phāsun</i> , to be entangled.
<i>basun</i> , to dwell.	<i>phaṭun</i> , to be split.
<i>bāsun</i> , to become manifest.	<i>phērun</i> , to go round.
<i>bēhun</i> , to sit down.	<i>phōlun</i> , to bloom.
<i>bōḍun</i> , to dive.	<i>phōrun</i> , to quiver.
<i>bōwun</i> , to become.	<i>phuṭun</i> , to be broken.
<i>busun</i> , to become yellow.	<i>pōṣhun</i> , to be victorious.
<i>ḍalun</i> , to pass over.	<i>pnārun</i> , to wait.
<i>dazun</i> , to be burnt.	<i>prayun</i> , to be pleased.
<i>ḍōlun</i> , to be derelict.	<i>pumun</i> , to be fulfilled.
<i>dōshun</i> , to trickle.	<i>rāwun</i> , to be lost.
<i>galun</i> , to melt.	<i>rōshun</i> , to be angry.
<i>gatshun</i> , to be proper.	<i>rōṭun</i> , to be stopped.
<i>Gatshun</i> , to go, belongs to the third conjugation.	<i>rōṭsun</i> , to be preferred.
<i>hōkhun</i> , to become dry.	<i>rōzun</i> , to remain.
<i>hōṭsun</i> , to decay.	<i>samakhun</i> , to become visible.
<i>kṛtsun</i> , to be wet.	<i>sapadun</i> , <i>sapanun</i> , or <i>sapazun</i> , to become.
<i>kharun</i> , to be disliked.	<i>shōngun</i> , to go to sleep.
<i>hasun</i> , to ascend.	<i>shrapun</i> , to be soaked up.
<i>khōṭsun</i> , to fear.	<i>sōrun</i> , to be expended.
<i>lagun</i> , to begin.	<i>ṭagun</i> , to be possible.
<i>lasun</i> , to live long.	<i>tarun</i> , to be crossed.
<i>layun</i> , to be of full value.	<i>thakun</i> , to be weary.
<i>lōsun</i> , to be weary.	<i>tōshun</i> , to be satisfied.
<i>marun</i> , to die.	<i>ṭsalun</i> , to flee.
<i>mashun</i> , to forget.	<i>ṭshēnun</i> , to be torn.
<i>mēlun</i> , to be met.	<i>vēṭsun</i> , to pervade.
<i>nashun</i> , to disappear.	<i>wasun</i> , to descend.
<i>pakun</i> , to go.	<i>wāṭun</i> , to arrive.
<i>palatun</i> , to melt.	<i>wayun</i> , to agree with.
<i>palazun</i> , to be useful.	<i>wōbazun</i> , to increase.
<i>patṣun</i> , to trust.	<i>wōpazun</i> , to be born.
<i>phālun</i> , to bear fruit.	<i>wōthun</i> , to arise.
<i>pharun</i> , to be a cause of loss.	<i>wupun</i> , to burn inwardly.

The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual

writers or speakers differ, one putting a verb in the second, and another in the third, conjugation.

The conjugation of the Kāshmirī verb is comparatively simple. The only serious difficulty is that presented by epenthetic changes, and provided the rules given on pp. 262ff. are strictly followed, the rest is easy. Epenthetic changes of vowels occur in all the three conjugations, but the changes of consonants before mātrā-vowels and before *y* and *ē* occur only in the first and second conjugations, and do not occur in the third. It will be remembered that the only vowels that do not change under the influence of epenthesis are *u*, *ū*, and *ū̄*. In order to simplify the conjugation in the following paradigms, verbs have therefore been selected of which the radical vowel is *u*, and of which the final consonants are not liable to change. Such verbs are comparatively few in number. Those selected are:—

First conjugation,—*wuchhun*, to see.

Second conjugation,—*wupun*, to burn inwardly.

Third conjugation,—*wuphun*, to fly.

The three conjugations differ only in the tenses derived from the past participles. The other tenses are conjugated in the same way in all three.

The **Root** of a verb is most easily obtained by dropping the final *i* of the third person singular of the future. Thus, *wuchhi*, he will see. Dropping the final *i*, we get the root *wuchh*.

The **Infinitive** is formed by adding *un* to the root. Thus, *wuchh-un*, to see; *wup-un*, to burn inwardly; *wuph-un*, to fly. The termination is often spelt *un* or *on* so that we find words like *wuchh-un* and *wuchh-on*, but, whatever the spelling, the word is pronounced as if it were written *wuchhun*. This is really a verbal noun, and means, properly, the act of seeing. It is declined in the first declension. As explained on p. 272, the *u* of the termination *un* is changed to *a* in all cases except the nominative. Thus, sg. dat. *wuchhanas*, abl. *wuchhana*. We have seen on p. 272 that the ablative singular in the first declension sometimes ends in *i*. This is common in the case of the infinitive, and, with this termination, the word has especially the force of an infinitive of purpose. Thus, *wuchhani*, instead of *wuchhana*, in order to see, as in '(he went) to see.' If a verb be transitive, and its object happen to be feminine, then the infinitive is put into the feminine, and ends in *ūn̄*. Thus, the word *wath*, a road, is feminine, and 'to see a road' is *wath wuchhūn̄*, not *wath wuchhun*.

The **Present Participle** is formed by adding *ān* to the root. Thus, *wuchh-ān*, seeing; *wup-ān*, burning inwardly; *wuph-ān*, flying. In poetry the termination is often *an* instead of *ān*. Thus, *wuchhan*. This participle does not change for gender, number, or case.

The **Future Passive Participle** is formed by adding *un* to the root. Thus, *wuchhun*, meet to be seen; *wupun*, meet to be burnt inwardly; *wuphun*, meet to be flown. The termination is often written *un* or *on*, so that we also have *wuchhun*, *wuchhon*, etc. It is declined like a noun of the second declension. Its feminine is *wuchhūn̄* belonging to the third declension.

An **Impersonal Future Passive Participle** is formed by adding the termination *anī* to the root. Thus, *wuchh-anī*, it is to be seen.

The **Conjunctive Participle** is formed by adding *ith* to the root. Thus, *wuchh-ith*, having seen; *wup-ith*, having burnt inwardly; *wuph-ith*, having flown. In the Persian character, and in many books in the Roman character, this termination is written *it*. Thus, *wuchh-it*, etc. It should be noted that the *i* of this termination has all the effect of a *mātrā*-vowel, and, if possible, affects the preceding root-vowel. Thus, the conjunctive participle of *mārun*, to kill, is *mōrith*, having killed.

A **Negative Conjunctive Participle** is formed by adding *anay* to the root. Thus, *wuchh-anay*, not having seen; *wup-anay*, not having burnt inwardly; *wuph-anay*, not having flown.

The **Frequentative Participle** is formed by adding *i-mātrā* to the root, which is then repeated, as in *wuchh<sup>i</sup> wuchh<sup>i</sup>*, seeing repeatedly, as (he) kept seeing.

An **Adverbial Participle** is formed by adding *i-mātrā* to the Present Participle, with the consequent epenthetic change of the preceding *ā*. Thus, *wuchhān*, seeing, from which is formed the Adverbial Participle *wuchhōn*, while seeing.

There are several forms of the **Noun of Agency**. The two commonest are formed by adding *awun* (fem. *awūn*) and *awōl* (fem. *awōjēn*), respectively, to the root. Thus, *wuchhawun*, fem. *wuchhawūn*, and *wuchhanwōl*, fem. *wuchhanwōjēn*, one who sees, a seer. The form in *awun* is often used adverbially, to signify immediately on the action of the verb occurring. Thus, *wuchhawun* means also 'immediately on seeing' like the Hindi *dēkhtē-hī*.

There remain the **Past Participles**. In Kāshmirī three different kinds of past time are provided for in the conjugation of the verb. Just as there are three demonstrative pronouns, one meaning 'this within sight,' another 'that within sight,' and the third 'that not within sight,' so there are three past participles, one, a proximate past, indicating something that has lately occurred; another, an indefinite past, indicating something that has occurred, but without reference to whether it has occurred lately or not; and a third, a remote past, indicating something that has occurred a long time ago. The third past participle is therefore the proper past to be used in historical narration, although the second past participle can also be used for this purpose. These remarks apply only to the first and second conjugations. The third conjugation has no first past participle, but has a fourth, which is wanting in the first and second conjugations. It thus has its three participles, the second, the third, and the fourth, and, so to speak, moves each of their meanings a stage up, giving the second past participle the force of a proximate past, to the third the force of an indefinite past, and to the fourth, the meaning of a remote past. Thus :—

	1st and 2nd conjugations.	3rd conjugation.
Proximate Past.	I. Past Participle.	II. Past Participle.
Indefinite Past.	II. Past Participle.	III. Past Participle.
Remote Past.	III. Past Participle.	IV. Past Participle.

There are thus four Past Participles to be considered, viz. :—

The First Past Participle, which occurs only in the first and second conjugations, is formed by adding *u-mātrā* to the root, as in *wuchh\**, (lately) seen ; *wup\**, (lately) burnt inwardly. The feminine is made by changing *u-mātrā* to *ū-mātrā*. Thus, *wuchh\**, *wup\**. The masculine and feminine belong to the second and third declensions, respectively.

The second Past Participle, which occurs in all three conjugations, is formed by adding *yōv* to the root. Thus, *wuchhyōv*, seen ; *wupyāv*, burnt inwardly ; *wuphyōv*, (lately) flown. The masculine plural of this is made by changing *yōv* to *yēy*, and the feminine, both singular and plural, by changing it to *yēyē*. Thus, singular masculine *wuchhyōv*, feminine *wuchhyēyē* ; plural masculine *wuchhyēy*, feminine *wuchhyēyē*.

The Third Past Participle, which also occurs in all three conjugations, is formed by adding *yāv* to the root. The feminine is the same as the feminine of the Second Past Participle, but the masculine plural differs. In the first conjugation this ends in *yēyēy*, and in the second and third conjugations in *āy*. Thus, *wuchhyāv*, seen (a long time ago), feminine *wuchhyēyē* ; plural masculine *wuchhyēyēy*, feminine *wuchhyēyē* ; *wupyāv*, burnt inwardly (a long time ago), feminine *wupyēyē* ; plural masculine *wupyāy*, feminine *wupyēyē* ; *wuphyāv*, flown, feminine *wuphyēyē* ; plural masculine *wuphyāy*, feminine *wuphyēyē*.

The Fourth Past Participle, which occurs only in the third conjugation, is formed from the Third Past Participle by inserting *i* before the *yāv*. It is declined on the same principle as the Third Past Participle of the third conjugation. Thus, *wuphiyāv*, flown (a long time ago), feminine *wuphiyēyē* ; plural masculine *wuphiyāy*, feminine *wuphiyēyē*.

It will be observed that in the Second, Third, and Fourth Past Participles, the masculine singular ends in *v*, and the masculine plural ends in *y*. This *v* and this *y* are added only to assist the pronunciation, and, like the *hā-ē mukhtafī*, are dropped before any suffix added at the end of the word. Thus, if to *wuchhyōv*, he (was) seen, we add the suffix *n*, meaning 'by him,' we get *wuchhyōn*, not *wuchhyōvn*, he (was) seen by him. Similarly, from *wuchhyēy*, they (were) seen, we get *wuchhyēn*, they (were) seen by him. This does not apply to the feminine, which always ends in *yē*. This *yē* is always preserved, as in *wuchhyēyēn*, she (was) seen by him.

These four participles, although adjectives in form, are never used as adjectives. They are used only in the formation of the three corresponding past tenses,—the Proximate Past, the Indefinite Past, and the Remote Past. When they are used as adjectives, the word *not\** (feminine *mūtā\**) must be added to them. They are then called Perfect Participles, and are thus declined :—

I. Perfect Participle, ' (lately) seen, etc. '

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>wuchh<sup>h</sup>-mot<sup>h</sup></i>	<i>wuchh<sup>h</sup>-mūt<sup>h</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>i</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>sa</sup></i>
Dat.	<i>wuchh<sup>i</sup>-mat<sup>is</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>is</sup></i>	<i>wuchh<sup>i</sup>-mat<sup>en</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>an</sup></i>
Ag.	<i>wuchh<sup>i</sup>-mat<sup>i</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>si</sup></i>	<i>wuchh<sup>i</sup>-mat<sup>ya</sup></i>	<i>wuchh<sup>h</sup>-mat<sup>sa</sup></i>
Abl.	<i>wuchh<sup>i</sup>-mat<sup>i</sup></i>			

II. Perfect Participle, ' (lately) flown, etc. '

Nom.	<i>wuphy<sup>ō</sup>-mot<sup>h</sup></i>	<i>wuphy<sup>ō</sup>-mūt<sup>h</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>i</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>sa</sup></i>
Dat.	<i>wuphy<sup>ō</sup>-mat<sup>is</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>is</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>en</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>an</sup></i>
Ag.	<i>wuphy<sup>ō</sup>-mat<sup>i</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>si</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>ya</sup></i>	<i>wuphy<sup>ō</sup>-mat<sup>sa</sup></i>
Abl.	<i>wuphy<sup>ō</sup>-mat<sup>i</sup></i>			

The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

**Radical and Participial tenses.**—Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, *viz.* the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, *viz.* :—

- (a) those formed from the Present Participle, *viz.* :—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;
- (b) those formed from the Past and Perfect Participles, *viz.* :—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

So far as the Radical Tenses are concerned, person and number are indicated by the various terminations, just as is the case with other connected languages. We know, *e.g.*, that *wuchha* means 'I shall see' and that *wuchhakh* means 'thou wilt see' by the terminations *a* and *akh*, respectively. Also, in the case of the tenses formed from the Present Participle the number and person are sufficiently indicated by the auxiliary verb which accompanies the participle. But in the cases of those tenses that are formed from the Past Participles, we have not got either of these resources, and the person of the subject must be indicated by the subject itself, either a noun or a pronoun. Just as in Hindōstānī, when we say '*dēkhā*,' the word only means 'seen,' and, if we wish to say who it was that saw, we must add a pronoun, as in '*maī-nē dēkhā*,' 'I saw,' '*us-nē dēkhā*,' 'he saw,' so, in Kāshmīrī, *wuchh* means 'seen,' and for 'I saw' or 'you saw' we must add the appropriate pronoun.

Again, as in Hindōstānī, the Past and Perfect Participles of Intransitive Verbs, *i.e.* of all verbs of the second and third conjugations, are active in signification, and the subject is in the nominative case; while the Past and Perfect Participles of Transitive and of Impersonal Verbs, *i.e.* of all verbs of the first conjugation, are passive in signification, and the subject must be put in the Agent case, the participle agreeing with the object in gender and number, if the latter is in the form of the nominative, but remaining in the masculine singular if the object is in the form of the dative. Here, we see, that the construction is exactly the same as that usual in Hindōstānī. In the method of employing the pronouns that indicate the subject in these participial tenses, Kāshmīrī closely agrees with the Indo-Aryan languages of North-Western India,—Sindhī and Lahndā,—and, in this respect, parts company with Hindōstānī. The subject may be written in full, as in *mē wuchh*, 'by-me seen,' or it may be indicated by a pronominal suffix, as in *wuchhu-m*, 'seen-by-me,' or both methods may be used at the same time, as in *mē wuchhu-m*, 'by-me seen-by-me.' All these three methods may be used with either the first or third person, but the second person can be indicated only by the second or third methods, as it is a rule in Kāshmīrī that whenever the second person occurs in a sentence, its presence must be indicated by a pronominal suffix attached to the verb.

Before, therefore, proceeding with the conjugation of the verb, it is necessary to state those pronominal suffixes that are required for our immediate purposes. These are the suffixes of the nominative and of the agent cases. A full account of all the suffixes will be found on a later page. These particular suffixes are as follows:—

	First person.	Second person.	Third person.
Nominative Singular	<i>s</i>	<i>kh</i>	None.
Agent Singular	<i>m</i>	<i>th (y)</i>	<i>n</i> .
Nom. and Agent Plural	None	<i>wa</i>	<i>kh</i> .

When the suffix of the Agent Singular of the second person is added to an auxiliary verb, it is *y*, not *th*. If there is an Auxiliary Verb with a Perfect Participle, the suffixes are added to the Auxiliary Verb, but in the case of those tenses that are formed from the Past (and not from the Perfect) Participles, they are added to the Participle.

\* A few Kāshmīrī verbs are conjugated only in the feminine, and in the case of these the Past Participle is necessarily put in the feminine, even when the object is masculine and in the form of the dative.

The suffixes of the Nominative are added in the case of intransitive verbs, and those of the Agent in the case of transitive verbs. Finally, it may be observed that, if a suffix is available, it *must* be used if the verb is intransitive. Thus, 'flew' is *wuphyōv* and 'I flew' is always *wuphyō-s* or *bōh wuphyō-s*, and never *bōh wuphyōv*. It will be remembered that when a Past Participle ends in *v* or *y*, that letter is elided before any suffix.

We shall now proceed to consider the manner in which the various tenses are formed. Of the **Radical Tenses**, the **Future Indicative** corresponds to what I have called the 'Old Present' in the Indo-Aryan languages. It is derived from what was originally a present tense, but, as also has happened in the Indo-Aryan languages, it has in the course of time changed its function. In them it has usually become a Present Subjunctive, as in the Hindi *mai dēkhū̃*, I may see, but in the eastern languages it still retains its present force, as in the Bengali *ami dēkhi*, I see. In Kāshmīrī it generally has the force of a future, as in *bōh wuchhā*, I shall see, but sometimes it retains the force of the present, as in *gatshi*, it is proper (3rd person singular); *kuṃā zāna*, how do I know? It is also used, as in the Indo-Aryan languages, as a present subjunctive, so that *bōh wuchhā* may also mean 'I may know' or '(if) I know.' This tense is formed by adding the old personal terminations directly to the root.

The **Present Imperative**, as in the Indo-Aryan languages, is also formed by adding the personal terminations directly to the root. It is used only in the second and third persons. If a first person is required, the first person of the future indicative is used in its place. The second person singular takes no termination, thus, *wuchh*, see thou, but if the root ends in a hard consonant, this, according to the general rule, is aspirated (see p. 267). Thus, from *gupun*, to protect, the root is *gup*, and the second person singular imperative is *guph*, protect thou.

The **Polite Present Imperative** is formed by adding *ta* to the simple Present Imperative. This *ta*, which closely corresponds to the Hindi *tō*, is inserted between the root and the termination, when there is a termination. Thus, *wuchh-ta*, please see thou (cf. the Hindi *dēkh tō*); *wuchh-ta-n*, please let him see.

The **Future Imperative** is formed by adding *zi* to the second person singular of the simple present Imperative, as in *wuchh-zi*, thou shouldst see, thou must see (at some future time). From its meaning this tense is commonly used in giving instructions as to future conduct. It does not change in conjugation, being the same in form for all persons and for both numbers.

The **Past Imperative** is formed by adding *hē* to the Future Imperative, thus *wuchh-zi-hē*, thou shouldst have seen, thou oughtest to have seen. Like the Future Imperative, it does not change in conjugation.

The **Benedictive** tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb *wuchhun*. As an example, we may quote the verb *lasun*, to live long, of which the second person singular Benedictive is *lashēkh*, mayst thou live long. Note, how in this verb the *s* has become *sh* before the *ē*.

The **Past Conditional** is said to be formed by adding *hō* or *ha* to the Future Indicative, but there are several irregularities in the method of adding, which will be seen in

the paradigm. Thus, *wuchhahö* or *wuchhaha*, (if) I had seen. This tense, in its formation, closely corresponds to the Lahndä Past Conditional *mā vēkhāhā*, (if) I had seen.

As regards the Participial Tenses formed from the Present Participle, the **Present Indicative** is formed by conjugating the Present Participle with the Present Tense of the Verb Substantive. The Participle remains unchanged throughout. Thus, *bōh chhus wuchhān*, I (masc.) am seeing; *bōh chhēs wuchhān*, I (fem.) am seeing. The Auxiliary may either precede or follow the Participle, but most usually it precedes it. As regards meaning, this tense may be a Definite Present, or an Indefinite Present, or a Habitual Present. So that *bōh chhus wuchhān* means 'I am seeing,' or 'I see,' or 'I am in the habit of seeing.'

The **Imperfect Indicative** is formed by conjugating the Present Participle with the Past Tense of the Verb Substantive. Thus, *bōh ōsus wuchhān*, I (masc.) was seeing; *bōh ōs's wuchhān*, I (fem.) was seeing. The Participle remains unchanged throughout.

The **Durative Future Indicative** is formed by conjugating the Present Participle with the Future of the Verb Substantive, the participle remaining unchanged throughout. Thus, *bōh āsa wuchhān*, I shall be seeing, or I may be seeing.

The **Durative Imperative** is formed by conjugating the Present Participle with the Present Imperative of the Verb Substantive. Thus, *ās wuchhān*, keep thou seeing, make thou a practice of seeing.

The **Durative Past Conditional** is formed by conjugating the Present Participle with the Past Conditional of the Verb Substantive. Thus, *bōh āsahö wuchhān*, (if) I had been seeing, or 'I should have been seeing, (if).'

As regards the Participial Tenses formed from the Past Participles, these are the **Proximate Past**, the **Indefinite Past**, and the **Remote Past**. Here we must consider the three conjugations separately.

In the first conjugation, the verb is either transitive or impersonal, and the subject must be put into the Agent case. As stated above, the subject may be indicated independently of the verb, as in *tam' wuchh<sup>a</sup>*, by-him he-was-seen; *tam' wuchh<sup>a</sup>*, by-him she-was-seen; *tam' wuchh<sup>i</sup>*, by-him they(masc.)-were-seen; *tam' wuchh<sup>h</sup>*, by-him they(fem.)-were-seen; or (impersonal) *tam' os<sup>a</sup>*, by-him it-was-laughed, *i.e.* he laughed. Or the subject may be indicated by a pronominal suffix, as in *wuchh<sup>u</sup>-n*, he-was-seen-by-him; *wuchh<sup>a</sup>-n*, she-was-seen-by-him; *wuchh<sup>i</sup>-n*, they(masc.)-were-seen-by-him; *wuchh<sup>h</sup>-n*, they(fem.)-were-seen-by-him; or (impersonal) *osu-n*, it-was-laughed-by-him, *i.e.* he laughed. Or both methods may be used at the same time, as in *tam' wuchh<sup>u</sup>-n*, by-him it-was-seen-by-him, and similarly *tam' wuchh<sup>a</sup>-n*, *tam' wuchh<sup>i</sup>-n*, *tam' wuchh<sup>h</sup>-n*, *tam' osu-n*. As there is no suffix for the first person plural, the first method can alone be employed in this case.

The process is exactly similar for the Indefinite Past and for the Remote Past. Thus, taking the masculine singular only, we have (Indefinite Past) *tam' wuchh<sup>yō</sup>*, *wuchh<sup>yō</sup>-n*, or *tam' wuchh<sup>yō</sup>-n*, and (Remote Past) *tam' wuchh<sup>yā</sup>*, *wuchh<sup>yā</sup>-n*, or *tam' wuchh<sup>yā</sup>-n*. Again we remind the reader that the first method cannot be used when the subject is in the second person. In that case a pronominal suffix *must* be used.



In the second and third conjugations, also, only the second and third of the above methods can be used for the first and second persons. The pronominal suffix represents here the nominative case, not the agent, and a reference to the table given above will show that there are no suffixes of the nominative case in the third person. Hence, in the case of the third person only the first method can be used. So also, for the same reason, the first person plural. The conjugation of the past tenses of intransitive verbs is therefore a mixture of the first and second methods, or of the first and third. Thus, from *wupun* (second conjugation), we have in the masculine singular of the Proximate Past, *wupu-s* or *bōh wupu-s*, I burnt inwardly, *wupu-kh* or *ts<sup>h</sup>h wupu-kh*, thou burntest inwardly, but *suh wup<sup>a</sup>*, he burnt inwardly. So, for the third conjugation, from *wuphun*, to fly, we have for the masculine singular of the Proximate Past (1) *wuphyō-s* or *bōh wuphyō-s*, (2) *wuphyō-kh* or *ts<sup>h</sup>h wuphyō-kh*, (3) *suh wuphyōv*. So also for the Indefinite Past and for the Remote Past.

As for the tenses formed from the Perfect Participle, they closely follow the analogy of Hindī. Pronominal suffixes are added, not to the Participle, but to the verb substantive that always accompanies it. The methods of expressing the subject are the same as in the tenses formed from the Past Participles, the only difference being that when added to a verb substantive, the suffix of the agent case of the second person singular is *y*, not *th*. The verb substantive may either precede or follow the participle, but usually precedes it.

The **Perfect Indicative** is formed by conjugating the Perfect Participle with the Present Tense of the Verb Substantive. Thus, *mě chhuh wuchh<sup>a</sup>-mot<sup>a</sup>*, *chhu-m wuchh<sup>a</sup>-mot<sup>a</sup>*, or *mě chhu-m wuchh<sup>a</sup>-mot<sup>a</sup>*, I have seen him; *bōh chhu-s wup<sup>a</sup>-mot<sup>a</sup>*, I (masc.) have burnt inwardly; *bōh chhu-s wuphyō-mot<sup>a</sup>*, I (masc.) have flown.

Similarly, the **Pluperfect** is made with the Past Tense of the Verb Substantive. Thus, *mě ōs<sup>a</sup> wuchh<sup>a</sup>-mot<sup>a</sup>*, or *ōsu-m wuchh<sup>a</sup>-mot<sup>a</sup>* or *mě ōsu-m wuchh<sup>a</sup>-mot<sup>a</sup>*, I had seen him; *bōh ōsu-s wup<sup>a</sup>-mot<sup>a</sup>*, I had burnt inwardly; *bōh ōsu-s wuphyō-mot<sup>a</sup>*, I had flown.

The **Future Perfect**, which is also used as a Perfect Conditional, is similarly made with the Future Tense of the Verb Substantive. In this tense, the final *i* of *āsi* becomes *ē* before most suffixes. We thus get the following examples of the first conjugation:—*mě āsi wuchh<sup>a</sup>-mot<sup>a</sup>*, or *āsē-m wuchh<sup>a</sup>-mot<sup>a</sup>*, or *mě āsē-m wuchh<sup>a</sup>-mot<sup>a</sup>*, I shall have seen him, or I may have seen him, (if) I have seen him, or I shall have seen him (if). As for Intransitive Verbs, the subject is already indicated by the person of the tense of the Verb Substantive, so that Pronominal suffixes of the nominative are not required. Thus, *bōh āsa wup<sup>a</sup>-mot<sup>a</sup>*, I shall have burnt inwardly, etc.; *bōh āsa wuphyō-mot<sup>a</sup>*, I shall have flown, etc.

We shall now proceed to conjugate throughout the verb *wuchhun*, to see, which belongs to the first conjugation. We shall then conjugate, in the tenses formed only from the Past and Perfect Participles, the verb *wupun*, to burn inwardly, of the second conjugation, and the verb *wuphun*, to fly, of the third conjugation.

## PARADIGM OF THE FIRST CONJUGATION.

Root, *wuchh*, see.

Infinitive, masc. *wuchhun*, *wuchhun*<sup>u</sup>, or *wuchhon*<sup>u</sup>; fem. *wuchhüñ*<sup>u</sup>; the act of seeing, to see.

Present Participle, *wuchhan*, seeing (common gender).

Future Passive Participle, masc. sing. *wuchhun*<sup>u</sup>, plur. *wuchhan*<sup>u</sup>; fem. sing. *wuchhüñ*<sup>u</sup>, plur. *wuchhañ*<sup>u</sup>; meet to be seen.

Impersonal Future Participle, *wuchhan*<sup>u</sup>, it is to be seen.

Conjunctive Participle, *wuchhith*, having seen.

Negative Conjunctive Participle, *wuchhanay*, not having seen.

Frequentative Participle, *wuchh*<sup>i</sup> *wuchh*<sup>i</sup>, seeing repeatedly, or continually.

Adverbial Participle, *wuchhön*<sup>i</sup>, while seeing.

Nouns of Agency, a seer, one who sees :—

## I.

Masc. sing. *wuchhawun*<sup>u</sup>,  
 „ plur. *wuchhawan*<sup>u</sup>,  
 Fem. sing. *wuchhawüñ*<sup>u</sup>,  
 „ plur. *wuchhawañ*<sup>u</sup>,  
 Masc.

## II.

*wuchhanwöl*<sup>u</sup>.  
*wuchhanwöl*<sup>i</sup>.  
*wuchhanwājēñ*.  
*wuchhanwājēñ*.  
 Fem.

	Sing.	Plur.	Sing.	Plur.
I. Past Participle, <i>wuchh</i> <sup>u</sup>	<i>wuchh</i> <sup>u</sup>	<i>wuchh</i> <sup>i</sup>	<i>wuchh</i> <sup>u</sup>	<i>wuchhē</i> , seen (lately).
II. Past Participle, <i>wuchhyōv</i>	<i>wuchhyōv</i>	<i>wuchhyēy</i>	<i>wuchhyēyē</i> ,	seen.
III. Past Participle, <i>wuchhyāv</i>	<i>wuchhyāv</i>	<i>wuchhyēyēy</i>	<i>wuchhyēyē</i> ,	seen (a long time ago).

Perfect Participle,

Seen.

Singular,  
 Plural,

Masculine.

*wuchh*<sup>u</sup>-*mot*<sup>u</sup>  
*wuchh*<sup>u</sup>-*mütə*<sup>u</sup>.

Feminine.

*wuchh*<sup>i</sup>-*mat*<sup>i</sup>.  
*wuchhē*-*matga*.

## RADICAL TENSES.

Future, I shall see, I see, I may see, (if) I see, etc.

Singular.

1. *wuchha*
2. *wuchhakh*
3. *wuchhi*

Plural.

1. *wuchhaw*
2. *wuchhio*
3. *wuchhan*

Imperative, see thou, etc.

2. *wuchh*
3. *wuchhin*

2. *wuchhio*
3. *wuchhin*

Polite Imperative, please see, etc.

2. *wuchhta*
3. *wuchh'tan*

2. *wuchh'taw*
3. *wuchh'tan*

Future Imperative, thou shouldst see, thou must see, etc.

*wuchh*<sup>i</sup>*zi*, for all persons of both numbers.

Past Imperative, thou shouldst have seen, thou oughtest to have seen, etc.

*wuchh*<sup>i</sup>*zihē*, for all persons of both numbers.

Benedictive, mayst thou live long, etc.<sup>1</sup>

Singular.	Plural.
2. <i>lashēkh</i>	<i>lashiw</i>
3. <i>lashēn</i>	<i>lashēn</i>
Past Conditional, (if) I had seen, I should have seen (if), etc.	
1. <i>wuchhahō, wuchhaha</i>	<i>wuchhahōw, wuchhahaw</i>
2. <i>wuchhahōkh, wuchhahakh</i>	<i>wuchh'hīw</i>
3. <i>wuchh'hē, wuchh'hi</i>	<i>wuchhahōn, wuchhahan</i>

## PARTICIPIAL TENSES.

*Tenses formed from the Present Participle.*

Present, I am seeing, I see, I see habitually, etc.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>chhus wuchhān</i>	<i>chhēs wuchhān</i>	<i>chhih wuchhān</i>	<i>chhēh wuchhān</i>
2	<i>chhukh wuchhān</i>	<i>chhēkh wuchhān</i>	<i>chhiwa wuchhān</i>	<i>chhēwa wuchhān</i>
3	<i>chhuh wuchhān</i>	<i>chhēh wuchhān</i>	<i>chhih wuchhān</i>	<i>chhēh wuchhān</i>

Imperfect, I was seeing, etc.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>ōsus wuchhān</i>	<i>ōs's wuchhān</i>	<i>ōs' wuchhān</i>	<i>āsa wuchhān</i>
2	<i>ōsukh wuchhān</i>	<i>ōs'kh wuchhān</i>	<i>ōs'wa wuchhān</i>	<i>āsawa wuchhān</i>
3	<i>ōs' wuchhān</i>	<i>ōs' wuchhān</i>	<i>ōs' wuchhān</i>	<i>āsa wuchhān</i>

Durative Future, I shall be seeing, I may be seeing, etc.

Singular (com. gend.).	Plural (com. gend.).
1. <i>āsa wuchhān</i>	<i>āsaw-wuchhān</i>
2. <i>āsakh wuchhān</i>	<i>āsiw wuchhān</i>
3. <i>āsi wuchhān</i>	<i>āsan wuchhān</i>

Durative Imperative, keep thou seeing, make thou a practice of seeing, etc.

2. <i>ās wuchhān</i>	<i>āsiw wuchhān</i>
3. <i>ōsin wuchhān</i>	<i>ōsin wuchhān</i>

<sup>1</sup> See remarks concerning the Benedictive on p. 291.

Durative Past Conditional, (if) I had been seeing, I should have been seeing (if), etc.

- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. <i>āsahō (-ha) wuchhān</i>     | <i>āsahōw (-haw) wuchhān</i> |
| 2. <i>āsahōkh (-hakh) wuchhār</i> | <i>ōs'hīw wuchhān</i>        |
| 3. <i>āsihē (-ha) wuchhān</i>     | <i>āsahōn (-han) wuchhān</i> |

*Tenses formed from the Past Participles.*

As previously explained, in the first conjugation, each of these tenses may be conjugated in three different ways, viz. with the subject expressed fully in the agent case, or with the subject indicated by pronominal suffixes of the agent, or with both. As there is no suffix for the agent case of the nominative plural, this person in this number can be indicated only by the first of these three methods. Moreover, as the second person must always in Kāshmīrī be indicated by a suffix, for this person the first method is not available. I therefore here give two paradigms for each of these tenses, the first (A.) exemplifying the first method, and the second (B.) exemplifying the second and third methods. I give the pronominal subject throughout, but in each second paradigm I enclose it in marks of parenthesis, in order to show that it is not used in the second method, but only in the third.

Proximate Past, I saw (late). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.				
Sing				
1. by me	<i>mě wuchh*</i>	<i>mě wuchh*</i>	<i>mě wuchh'</i>	<i>mě wuchhě</i>
3. by him	<i>tam' wuchh*</i>	<i>tam' wuchh*</i>	<i>tam' wuchh'</i>	<i>tam' wuchhě</i>
by her	<i>tami wuchh*</i>	<i>tami wuchh*</i>	<i>tami wuchh'</i>	<i>tami wuchhě</i>
Plur.				
1. by us	<i>asě wuchh*</i>	<i>asě wuchh*</i>	<i>asě wuchh'</i>	<i>asě wuchhě</i>
3. by them	<i>timau wuchh*</i>	<i>timau wuchh*</i>	<i>timau wuchh'</i>	<i>timau wuchhě</i>
B.				
Sing				
1. by me	<i>(mě) wuchhum</i>	<i>(mě) wuchh*<sup>m</sup></i>	<i>(mě) wuchhim</i>	<i>(mě) wuchhēm</i>
2. by thee	<i>(tšě) wuchhuth</i>	<i>(tšě) wuchh*<sup>th</sup></i>	<i>(tšě) wuchhith</i>	<i>(tšě) wuchhēth</i>
3. by him	<i>(tam') wuchhun</i>	<i>(tam') wuchh*<sup>n</sup></i>	<i>(tam') wuchhin</i>	<i>(tam') wuchhēn</i>
by her	<i>(tami) wuchhun</i>	<i>(tami) wuchh*<sup>n</sup></i>	<i>(tami) wuchhin</i>	<i>(tami) wuchhēn</i>
Plur.				
2. by you	<i>(tōhě) wuchh*<sup>wa</sup></i>	<i>(tōhě) wuchh*<sup>wa</sup></i>	<i>(tōhě) wuchh'wa</i>	<i>(tōhě) wuchhēwa</i>
3. by them	<i>(timau) wuchhukh</i>	<i>(timau) wuchh*<sup>kh</sup></i>	<i>(timau) wuchhikh</i>	<i>(timau) wuchhēkh</i>

Indefinite Past, I saw (at a time not defined). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
<b>Sing.</b>		<b>A.</b>		
1. by me	<i>mě wuchhyōv</i>	<i>mě wuchhyēyē</i>	<i>mě wuchhyēy</i>	<i>mě wuchhyēyē</i>
3. { by him	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>
{ by her	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>
<b>Plur.</b>				
1. by us	<i>asē „</i>	<i>asē „</i>	<i>asē „</i>	<i>asē „</i>
3. by them	<i>timau „</i>	<i>timau „</i>	<i>timau „</i>	<i>timau „</i>
<b>Sing.</b>		<b>B.</b>		
1. by me	<i>(mē) wuchhyōm</i>	<i>(mē) wuchhyēyēm</i>	<i>(mē) wuchhyēm</i>	<i>(mē) wuchhyēyēm</i>
2. by thee	<i>(tē) wuchhyōth</i>	<i>(tē) wuchhyēyēth</i>	<i>(tē) wuchhyēth</i>	<i>(tē) wuchhyēyēth</i>
3. { by him	<i>(tam<sup>i</sup>) } wuchhyōn</i>	<i>(tam<sup>i</sup>) } wuchhyēyēn</i>	<i>(tam<sup>i</sup>) } wuchhyēn</i>	<i>(tam<sup>i</sup>) } wuchhyēyēn</i>
{ by her	<i>(tami) }</i>	<i>(tami) }</i>	<i>(tami) }</i>	<i>(tami) }</i>
<b>Plur.</b>				
2. by you	<i>(tōhē) wuchhyōwa</i>	<i>(tōhē) wuchhyēyēwa</i>	<i>(tōhē) wuchhyēwa</i>	<i>(tōhē) wuchhyēyēwa</i>
3. by them	<i>(timau) wuchhyōkh</i>	<i>(timau) wuchhyēyēkh</i>	<i>(timau) wuchhyēkh</i>	<i>(timau) wuchhyēyēkh</i>

Remote Past, I saw (a long time ago). Literally, seen by me, etc.

	SINGULAR.		PLURAL.	
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.				
Sing.				
1. by me	<i>mě wuchhyāu</i>	<i>mě wuchhyāyě</i>	<i>mě wuchhyēyēy</i>	<i>mě wuchhyāyě</i>
3. { by him	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>	<i>tam<sup>i</sup> „</i>
{ by her	<i>tami „</i>	<i>tami „</i>	<i>tami „</i>	<i>tami „</i>
Plur.				
1. by us	<i>asě „</i>	<i>asě „</i>	<i>asě „</i>	<i>asě „</i>
3. by them	<i>timau „</i>	<i>timau „</i>	<i>timau „</i>	<i>timau „</i>
B.				
Sing.				
1. by me	<i>(mě) wuchhyām</i>	<i>(mě) wuchhyēyēm</i>	<i>(mě) wuchhyēyēm</i>	<i>(mě) wuchhyēyēm</i>
2. by thee	<i>(tšě) wuchhyāth</i>	<i>(tšě) wuchhyēyēth</i>	<i>(tšě) wuchhyēyēth</i>	<i>(tšě) wuchhyēyēth</i>
3. { by him	<i>(tam<sup>i</sup>) wuchhyān</i>	<i>(tam<sup>i</sup>) wuchhyēyēn</i>	<i>(tam<sup>i</sup>) wuchhyēyēn</i>	<i>(tam<sup>i</sup>) wuchhyēyēn</i>
{ by her	<i>(tami) wuchhyān</i>	<i>(tami) wuchhyēyēn</i>	<i>(tami) wuchhyēyēn</i>	<i>(tami) wuchhyēyēn</i>
Plur.				
2. by you	<i>(tōhě) wuchhyāwa</i>	<i>(tōhě) wuchhyēyēwa</i>	<i>(tōhě) wuchhyēyēwa</i>	<i>(tōhě) wuchhyēyēwa</i>
3. by them	<i>(timau) wuchhyākh</i>	<i>(timau) wuchhyēyēkh</i>	<i>(timau) wuchhyēyēkh</i>	<i>(timau) wuchhyēyēkh</i>

### *Tenses formed from the Perfect Participle.*

The tenses formed from the Perfect Participle are the Perfect, the Pluperfect, and the Future Perfect. The last named is also used as a Perfect Conditional. They are formed by conjugating the Perfect Participle with the Present, the Past, and the Future of the Verb Substantive, respectively. There are the same three methods of conjugating each of these three tenses as in the case of the tenses formed from the Past Participles, but the pronominal suffixes are added to the Verb Substantive, and not to the Participle, which changes only for gender and number. The only other difference is that, when added to the Verb Substantive, the suffix of the Agent singular of the second personal pronoun is *y*, not *th*.

Perfect, I have seen. Literally, is seen by me, etc.

		SINGULAR.		PLURAL.	
		He is seen.	She is seen.	They (masc.) are seen.	They (fem.) are seen.
A.					
Sing.					
1. by me	<i>mě chluh</i>	{	<i>mě chhēh</i>	{	<i>mě chhēh</i>
3. { by him	<i>tam<sup>i</sup> chluh</i>		<i>tam<sup>i</sup> chhēh</i>		<i>tam<sup>i</sup> chhēh</i>
by her	<i>tami chluh</i>		<i>tami chhēh</i>		<i>tami chhēh</i>
Plur.					
1. by us	<i>asē chluh</i>		<i>asē chhēh</i>	<i>asē chhik</i>	<i>asē chhēh</i>
3. by them	<i>timau chluh</i>		<i>timau chhēh</i>	<i>timau chhik</i>	<i>timau chhēh</i>
B.					
Sing.		<i>wuchh<sup>h</sup>-mōi</i>	<i>wuchh<sup>h</sup>-mūts</i>	<i>wuchh<sup>h</sup>-māi</i>	<i>wuchh<sup>h</sup>-māya</i>
1. by me	<i>(mē) chhum</i>		<i>(n.ē) chhēm</i>	<i>(mē) chhim</i>	<i>(mē) chhēm</i>
2. by thee	<i>(tē) chhuṃ</i>		<i>(tē) chhēy</i>	<i>(tē) chhiy</i>	<i>(tē) chhēy</i>
3. { by him	<i>(tam<sup>i</sup>) chhun</i>		<i>(tam<sup>i</sup>) chhēn</i>	<i>(tam<sup>i</sup>) chhin</i>	<i>(tam<sup>i</sup>) chhēn</i>
by her	<i>(tami) chhun</i>		<i>(tami) chhēn</i>	<i>(tami) chhin</i>	<i>(tami) chhēn</i>
Plur.					
2. by you	<i>(tōhē) chhuwa</i>		<i>(tōhē) chhēwa</i>	<i>(tōhē) chhiwa</i>	<i>(tōhē) chhēwa</i>
3. by them	<i>(timau) chhukh</i>		<i>(timau) chhēkh</i>	<i>(timau) chhikh</i>	<i>(timau) chhēkh</i>

Pluperfect, I had seen. Literally, was seen by me, etc.

		SINGULAR.		PLURAL.	
		He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
A.					
Sing.					
1. by me	mō ōs*	mē ōs*	mē ōs*	mē ōs*	mē āsa
3. { by him	tam <sup>i</sup> ōs*	tam <sup>i</sup> ōs*	tam <sup>i</sup> ōs*	tam <sup>i</sup> ōs*	tam <sup>i</sup> āsa
{ by her	tami ōs*	tami ōs*	tami ōs*	tami ōs*	tami āsa
Plur.					
1. by us	asē ōs*	asē ōs*	asē ōs*	asē ōs*	asē āsa
3. by them	timau ōs*	timau ōs*	timau ōs*	timau ōs*	timau āsa
B.					
Sing.					
1. by me	(mē) ōsum	(mē) ōs <sup>m</sup> m	(mē) ōs <sup>m</sup> m	(mē) ōs <sup>m</sup> m	(mē) āsam
2. by thee	(tē) ōsuy	(tē) ōs <sup>y</sup> y	(tē) ōs <sup>y</sup> y	(tē) ōs <sup>y</sup> y	(tē) āsay
3. { by him	(tam <sup>i</sup> ) ōsun	(tam <sup>i</sup> ) ōs <sup>n</sup> n	(tam <sup>i</sup> ) ōs <sup>n</sup> n	(tam <sup>i</sup> ) ōs <sup>n</sup> n	(tam <sup>i</sup> ) āsan
{ by her	(tami) ōsun	(tami) ōs <sup>n</sup> n	(tami) ōs <sup>n</sup> n	(tami) ōs <sup>n</sup> n	(tami) āsan
Plur.					
2. by you	(tōhē) ōs <sup>wa</sup> wa	(tōhē) ōs <sup>wa</sup> wa	(tōhē) ōs <sup>wa</sup> wa	(tōhē) ōs <sup>wa</sup> wa	(tōhē) āsawa
3. by them	(timau) ōs <sup>kh</sup> kh	(timau) ōs <sup>kh</sup> kh	(timau) ōs <sup>kh</sup> kh	(timau) ōs <sup>kh</sup> kh	(timau) āsakh



Future Perfect, I shall have seen, I may have seen, (if) I have seen, I shall have seen (if). Literally, will have been seen by me, etc.

	SINGULAR.		PLURAL.	
	He will have been seen.	She will have been seen.	They (masc.) will have been seen.	They (fem.) will have been seen.
A.				
Sing.				
1. by me	mě āsi	mě āsi	mě āsan	mě āsan
3. { by him	tamī āsi	tamī āsi	tamī āsan	tamī āsan
{ by her	tamī āsi	tamī āsi	tamī āsan	tamī āsan
Plur.				
1. by us	asē āsi	asē āsi	asē āsan	asē āsan
3. by them	timau āsi	timau āsi	timau āsan	timau āsan
B.				
Sing.				
1. by me	(mě) āsēm	(mě) āsēm	(mě) āsanam	(mě) āsanam
2. by thee	(tšē) āsiy	(tšē) āsiy	(tšē) āsanay	(tšē) āsanay
3. { by him	(tamī) āsēn	(tamī) āsēn	(tamī) āsanān	(tamī) āsanān
{ by her	(tamī) āsēn	(tamī) āsēn	(tamī) āsanān	(tamī) āsanān
Plur.				
2. by you	(tōhē) āsiwa	(tōhē) āsiwa	(tōhē) āsanawa	(tōhē) āsanawa
3. by them	(timau) āsēkh	(timau) āsēkh	(timau) āsanakh	(timau) āsanakh

## PARADIGM OF THE SECOND CONJUGATION.

The verb selected to illustrate the second conjugation is *wupun*, to burn inwardly. I give only the Past and Perfect Participles, and the tenses formed from them. The rest exactly follows the model of the first conjugation.

The tenses of this conjugation that are derived from the Past and Perfect Participles must always have their person defined by a pronominal suffix, when such is available. The suffixes are, of course, those of the nominative, not those of the agent, and as there are no suffixes for the nominative of the first person plural or of the third person singular or plural, these persons take no suffixes. The use of the full pronouns of the subject is optional except in these persons, where it is compulsory. Where it is optional, I put them between marks of parenthesis. The verb is throughout construed actively, and agrees, in these tenses, with its subject in gender, number, and person.

	Masculine.		Feminine.	
	Sing.	Plur.	Sing.	Plur.
I. Past Participle.	<i>wup*</i>	<i>wup<sup>i</sup></i>	<i>wup<sup>a</sup> wupě</i> , burnt inwardly (lately).	
II. Past Participle.	<i>wupyōv</i>	<i>wupyēy</i>	<i>wupyēyě</i> , burnt inwardly.	
III. Past Participle.	<i>wupyāv</i>	<i>wupyāy</i>	<i>wupyēyě</i> , burnt inwardly (long ago).	

Perfect Participle, burnt inwardly.

	Masculine.	Feminine.
Singular,	<i>wup*-mot*</i>	<i>wup*-mūt<sup>a</sup></i>
Plural,	<i>wup<sup>i</sup>-mat<sup>i</sup></i>	<i>wupě-mat<sup>a</sup></i>

Proximate Past, I was burnt inwardly (lately), etc.

	Masculine.	Feminine.
Sing. 1.	( <i>bōh</i> ) <i>wupus</i>	( <i>bōh</i> ) <i>wup<sup>a</sup>s</i>
2.	( <i>ts<sup>a</sup>h</i> ) <i>wupukh</i>	( <i>ts<sup>a</sup>h</i> ) <i>wup<sup>a</sup>kh</i>
3.	<i>suh wup*</i>	<i>sa wup<sup>a</sup></i>
Plur. 1.	<i>as<sup>i</sup> wup<sup>i</sup></i>	<i>as<sup>i</sup> wupě</i>
2.	( <i>tōh<sup>i</sup></i> ) <i>wup<sup>i</sup>wa</i>	( <i>tōh<sup>i</sup></i> ) <i>wupěwa</i>
3.	<i>tim wup<sup>i</sup></i>	<i>tima wupě</i>

Indefinite Past, I was burnt inwardly (at a time not defined), etc.

	Masculine.	Feminine.
Sing. 1.	( <i>bōh</i> ) <i>wupyōs</i>	( <i>bōh</i> ) <i>wupyēyēs</i>
2.	( <i>ts<sup>a</sup>h</i> ) <i>wupyōkh</i>	( <i>ts<sup>a</sup>h</i> ) <i>wupyēyēkh</i>
3.	<i>suh wupyōv</i>	<i>sa wupyēyě</i>
Plur. 1.	<i>as<sup>i</sup> wupyēy</i>	<i>as<sup>i</sup> wupyēyě</i>
2.	( <i>tōh<sup>i</sup></i> ) <i>wupyēwa</i>	( <i>tōh<sup>i</sup></i> ) <i>wupyēyewa</i>
3.	<i>tim wupyēy</i>	<i>tima wupyēyě</i>

Remote Past, I was burnt inwardly (a long time ago).

	Masculine.	Feminine.
Sing. 1.	( <i>bōh</i> ) <i>wupyās</i>	( <i>bōh</i> ) <i>wupyēyēs</i>
2.	( <i>ts<sup>a</sup>h</i> ) <i>wupyākh</i>	( <i>ts<sup>a</sup>h</i> ) <i>wupyēyēkh</i>
3.	<i>suh wupyāv</i>	<i>sa wupyēyě</i>
Plur. 1.	<i>as<sup>i</sup> wupyāy</i>	<i>as<sup>i</sup> wupyēyě</i>
2.	( <i>tōh<sup>i</sup></i> ) <i>wupyāwa</i>	( <i>tōh<sup>i</sup></i> ) <i>wupyēyewa</i>
3.	<i>tim wupyāy</i>	<i>tima wupyēyě</i>

It will be noticed that the feminine of the Remote Past is the same as the feminine of the Indefinite Past.

Perfect, I have been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	( <i>bōh</i> ) <i>chhus wup*-mot*</i>	( <i>bōh</i> ) <i>chhēs wup*-mūt<sup>a</sup></i>
2.	( <i>ts<sup>a</sup>h</i> ) <i>chhukh</i> „ „	( <i>ts<sup>a</sup>h</i> ) <i>chhēkh</i> „ „
3.	<i>suh chhuh</i> „ „	<i>sa chhēh</i> „ „
Plur. 1.	<i>as<sup>i</sup> chhih wup<sup>i</sup>-mat<sup>i</sup></i>	<i>as<sup>i</sup> chhēh wupě-mat<sup>a</sup></i>
2.	( <i>tōh<sup>i</sup></i> ) <i>chhiwa</i> „ „	( <i>tōh<sup>i</sup></i> ) <i>chhēwa</i> „ „
3.	<i>tim chhih</i> „ „	<i>tima chhēh</i> „ „

Pluperfect, I had been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) ōsus wup <sup>h</sup> -mot <sup>h</sup>	(bōh) ōs <sup>h</sup> s wup <sup>h</sup> -mūt <sup>h</sup> s
2.	(t <sup>h</sup> s <sup>h</sup> ) ōsukh „ „	(t <sup>h</sup> s <sup>h</sup> ) ōs <sup>h</sup> kh „ „
3.	suh ōs <sup>h</sup> „ „	sa ōs <sup>h</sup> „ „
Plur. 1.	as <sup>i</sup> ōs <sup>i</sup> wup <sup>i</sup> -mat <sup>i</sup>	as <sup>i</sup> āsa wupē-matsa
2.	(tōh <sup>i</sup> ) ōs <sup>i</sup> wa wup <sup>i</sup> -mat <sup>i</sup>	(tōh <sup>i</sup> ) āsawa wupē-matsa
3.	tim ōs <sup>i</sup> „ „	tima āsa „ „

Future Perfect, I shall have been burnt inwardly, I may have been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) āsa wup <sup>h</sup> -mot <sup>h</sup>	(bōh) āsa wup <sup>h</sup> -mūt <sup>h</sup> s
2.	(t <sup>h</sup> s <sup>h</sup> ) āsakh „ „	(t <sup>h</sup> s <sup>h</sup> ) āsakh „ „
3.	(suh) āsi „ „	(sa) āsi „ „
Plur. 1.	(as <sup>i</sup> ) āsaw wup <sup>i</sup> -mat <sup>i</sup>	(as <sup>i</sup> ) āsaw wupē-matsa
2.	(tōh <sup>i</sup> ) āsiw „ „	(tōh <sup>i</sup> ) āsiw „ „
3.	(tim) āsan „ „	(tima) āsan „ „

### PARADIGM OF THE THIRD CONJUGATION.

This conjugation is conjugated on the same lines as the second conjugation, except that the Past and Perfect Participles are, as explained on p. 288, different. Thus:—

	Masculine.		Feminine.
	Sing.	Plur.	Sing. and Plur.
II. Past Participle.	<i>wuphyōv</i>	<i>wuphyēy</i>	<i>wuphyēyē</i> , flown (lately).
III. Past Participle.	<i>wuphyāv</i>	<i>wuphyāy</i>	<i>wuphyēyē</i> , flown.
IV. Past Participle.	<i>wuphiyāv</i>	<i>wuphiyāy</i>	<i>wuphiyēyē</i> , flown (a long time ago).
	Perfect Participle, flown.		

	Masculine.	Feminine.
Singular.	wuphyō-mot <sup>h</sup>	wuphyē-mūt <sup>h</sup> s
Plural.	wuphyēmat <sup>i</sup>	wuphyē-matsa

Proximate Past, I flew (lately), etc.

(bōh) wuphyās, and so on, exactly like the Indefinite Past of the second conjugation, but with the meaning of a Proximate Past.

Indefinite Past, I flew (at a time not defined), etc.

(bōh) wuphyās, and so on, exactly like the Remote Past of the second conjugation, but with the meaning of an Indefinite Past.

The Remote Past is, in this conjugation, formed from the IV. Past Participle Thus:—

Remote Past, I flew a long time ago, etc.

	Masculine.	Feminine.
Sing. 1.	(bōh) wuphiyās	(bōh) wuphiyēyēs
2.	(t <sup>h</sup> s <sup>h</sup> ) wuphiyākh	(t <sup>h</sup> s <sup>h</sup> ) wuphiyēyēkh
3.	suh wuphiyāv	sa wuphiyēyē
Plur. 1.	as <sup>i</sup> wuphiyāy	as <sup>i</sup> wuphiyēyē
2.	(tōh <sup>i</sup> ) wuphiyāwa	(tōh <sup>i</sup> ) wuphiyēyēwa
3.	tim wuphiyāy	tima wuphiyēyē

Perfect, I have flown, etc.

	Masculine.	Feminine.
Sing.		
1. (bōh) <i>chhus wuphyōmot</i> <sup>a</sup>		(bōh) <i>chhēs wuphyēmūts</i> <sup>a</sup>
2. (ts <sup>a</sup> h) <i>chhukh</i> „ „		(ts <sup>a</sup> h) <i>chhēkh</i> „ „
3. <i>suh chhuh</i> „ „		<i>sa chhēh</i> „ „
Plur.		
1. <i>as<sup>i</sup> chhih wuphyēmat</i> <sup>i</sup>		<i>as<sup>i</sup> chhēh wuphyēmat<sup>a</sup></i>
2. (tōh <sup>i</sup> ) <i>chhiwa</i> „ „		(tōh <sup>i</sup> ) <i>chhēwa</i> „ „
3. <i>tim chhih</i> „ „		<i>tima chhēh</i> „ „

Pluperfect, I had flown, etc.

(bōh) *ōsus wuphyōmot*<sup>a</sup>, and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*<sup>a</sup> of the third conjugation.

Future Perfect, I shall have flown, I may have flown, etc.

(bōh) *āsa wuphyōmōt*<sup>a</sup>, and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*<sup>a</sup> of the third conjugation

**Vowel Changes in Conjugation.**—One of the reasons why the above verbs have been selected as illustrations of the three conjugations is that they all contain the letter *u*, and (*vide* p. 264) *u* is one of the few vowels that are not liable to epenthetic changes. Verbs containing this vowel are, however, few in number. The great majority of roots contain other vowels, and these are liable to change under the influence of the vowels following them in the next syllable. The rules for these changes are given above on pp. 262ff., and are rigidly applied through all three conjugations. The vowels that epenthetically affect a preceding vowel, and which appear in the conjugation of verbs are *i-mātrā*, *u-mātrā*, *ū-mātrā*, and (in the conjunctive participle) *i*. The following table shows all the forms in which these appear and the manner in which they affect a preceding vowel. Six verbs are given as examples, each containing a different vowel. As the rules already given are strictly followed, no further explanation is necessary. In the Past Conditional, only one person is shown, *viz.* the second person plural, as this is the only person which contains *i-mātrā*. The other persons are quite regular, and the vowel remains unchanged. Thus, while *mārun*, to strike, has its Past Conditional, second plural *mōr<sup>i</sup>hūw*, its first person singular is *mārahō*, like *wuchhahō*, with the *a* unchanged, as it is not followed by *i-mātrā*.

	<i>karun</i> , to do.	<i>mārun</i> , to strike.	<i>liwun</i> , to plaster.	<i>chīrun</i> , to squeeze out.	<i>phīrun</i> , to be turned (2nd conj.).	<i>ōsun</i> , to hear.
Conjunctive Part..	...	<i>mōrit<sup>i</sup>h</i>	...	...	<i>phīrit<sup>i</sup>h</i>	<i>būsit<sup>i</sup>h</i>
Frequentative Part.	...	<i>mōr<sup>i</sup> mōr<sup>i</sup></i>	...	...	<i>phīr<sup>i</sup> phīr<sup>i</sup></i>	<i>būz<sup>i</sup> būz<sup>i</sup></i>
I. Past Part.						
Sing. masc.	<i>kor<sup>a</sup></i>	<i>mōr<sup>a</sup></i>	<i>lyu<sup>a</sup></i>	<i>chyū<sup>a</sup>r</i>	<i>phyū<sup>a</sup>r</i>	<i>būz<sup>a</sup></i>
fem.	<i>kū<sup>a</sup></i>	<i>mōr<sup>a</sup></i>	...	...	<i>phīr<sup>a</sup></i>	<i>būz<sup>a</sup></i>
Plur. masc.	...	<i>mōr<sup>i</sup></i>	...	...	<i>phīr<sup>i</sup></i>	<i>būz<sup>i</sup></i>
fem.	...	...	...	...	...	...



Similarly for the Proximate Past and for the Perfect Participle of the first and second conjugations. Note also that in the feminine plural the vowel is never changed.

Imperative—

	<i>karun</i> , to do.	<i>mārun</i> , to strike.	<i>livun</i> , to plaster.	<i>chīrun</i> , to squeeze out.	<i>phērun</i> , to be turned (2nd conj.).	<i>bōzun</i> , to hear.
Sing.						
2 . . .	...	...	...	...	...	...
3 . . .	...	<i>mōrin</i>	...	...	<i>phīrin</i>	<i>būzin</i>
Plur.						
2 . . .	...	<i>mōriw</i>	...	...	<i>phīriw</i>	<i>būziw</i>
3 . . .	...	<i>mōrin</i>	...	...	<i>phīrin</i>	<i>būzin</i>
Polite Imperative—						
Sing.						
2 . . .	...	...	...	...	...	...
3 . . .	...	<i>mōri'tan</i>	...	...	<i>phīri'tan</i>	<i>būzi'tan</i>
Plur.						
2 . . .	...	<i>mōri'taw</i>	...	...	<i>phīri'taw</i>	<i>būzi'taw</i>
3 . . .	...	<i>mōri'tan</i>	...	...	<i>phīri'tan</i>	<i>būzi'tan</i>
Future Imperative	...	<i>mōri'zi</i>	...	...	<i>phīri'zi</i>	<i>būzi'zi</i>
Past Imperative	...	<i>mōri'zihē</i>	...	...	<i>phīri'zihē</i>	<i>būzi'zihē</i>
Past Conditional						
Plur. 2. . .	...	<i>mōri'hīw</i>	...	...	<i>phīri'hīw</i>	<i>būzi'hīw</i>

When a form is not given in the above list, it is to be taken as regular.

**Consonant Changes in Conjugation.**—If the root of a verb ends in one of the hard consonants *k*, *p*, *t*, *ṭ*, or *ts* this consonant becomes final in the second person singular of the Imperative, and must hence (*vide* p. 267) be aspirated. Thus, the verb *hēkun*, to be able, has its 2 sing. imperat. *hēkh*; *gupun*, to protect, has *guph*; *katun*, to spin, has *kath*; *ratun*, to seize, has *raṭh*; and *atsun*, to enter, has *atsh*. As usual, the final *h* is not written in the Persian character.

Of more importance are the changes of the final consonant of a root before *ü-mātrā*, *ē*, or *y*. These changes follow the rules laid down on pp. 266ff. The consonants that are liable to change are *k*, *kh*, *g*, *l*, *h*, *t*, *ṭh*, *ḍ*, *t*, *th*, *d*, and *n*. Moreover, if a root ends in *s*, a *y* following the *s* is dropped, and thus *ē* becomes *a* (see pp. 259, 267). These changes occur in the three Past Participles and in the Perfect Participles and tenses derived from them. Examples of the changes in the case of each kind of verb are given in the following table. As the rules given are strictly followed no further explanations are necessary. It must, however, be remembered that these changes occur only in the first and second conjugations. They do not occur in the third conjugation. Thus the verb *chamakun*, to shine, belongs to the third conjugation, and its II. Past Participle is *chamakyōv*, not *chamachyōv*, as we might otherwise expect from the analogy of *thachyōv*.

	I.—PAST PARTICIPLE.				II.—PAST PARTICIPLE.				III.—PAST PARTICIPLE.			
	Maso.		Fem.		Maso.		Fem.		Maso.		Fem.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>thakun</i> , to be weary (conj. 3)	<i>thok</i> <sup>h</sup>	<i>thak</i> <sup>h</sup>	<i>thokh</i> <sup>h</sup>	<i>thach</i> <sup>h</sup>	<i>thachyōv</i>	<i>thachyōy</i>	<i>thachyōyē</i>	<i>thachyōyē</i>	<i>thachyōv</i>	<i>thachyōy</i>	<i>thachyōyē</i>	<i>thachyōyē</i>
2. <i>thikun</i> , to write	<i>lyūkh</i> <sup>h</sup>	<i>thik</i> <sup>h</sup>	<i>thikh</i> <sup>h</sup>	<i>thich</i> <sup>h</sup>	<i>thichyōv</i>	<i>thichyōy</i>	<i>thichyōyē</i>	<i>thichyōyē</i>	<i>thichyōv</i>	<i>thichyōy</i>	<i>thichyōyē</i>	<i>thichyōyē</i>
3. <i>dagun</i> , to bound	<i>dog</i> <sup>h</sup>	<i>dag</i> <sup>h</sup>	<i>dāj</i> <sup>h</sup>	<i>daj</i> <sup>h</sup>	<i>dajyōv</i>	<i>dajyōy</i>	<i>dajyōyē</i>	<i>dajyōyē</i>	<i>dajyōv</i>	<i>dajyōy</i>	<i>dajyōyē</i>	<i>dajyōyē</i>
4. <i>tsulun</i> , to flee (conj. 2)	<i>tsol</i> <sup>h</sup>	<i>tsal</i> <sup>h</sup>	<i>tsūj</i> <sup>h</sup>	<i>tsaj</i> <sup>h</sup>	<i>tsajyōv</i>	<i>tsajyōy</i>	<i>tsajyōyē</i>	<i>tsajyōyē</i>	<i>tsajyōv</i>	<i>tsajyōy</i>	<i>tsajyōyē</i>	<i>tsajyōyē</i>
5. <i>pihun</i> , to grind	<i>pyuh</i> <sup>h</sup>	<i>pih</i> <sup>h</sup>	<i>pih</i> <sup>h</sup>	<i>piach</i> <sup>h</sup>	<i>piachyōv</i>	<i>piachyōy</i>	<i>piachyōyē</i>	<i>piachyōyē</i>	<i>piachyōv</i>	<i>piachyōy</i>	<i>piachyōyē</i>	<i>piachyōyē</i>
6. <i>phakun</i> , to be split (conj. 2)	<i>phot</i> <sup>h</sup>	<i>pha</i> <sup>h</sup>	<i>phū</i> <sup>h</sup>	<i>phach</i> <sup>h</sup>	<i>phachyōv</i>	<i>phachyōy</i>	<i>phachyōyē</i>	<i>phachyōyē</i>	<i>phachyōv</i>	<i>phachyōy</i>	<i>phachyōyē</i>	<i>phachyōyē</i>
7. <i>wufkun</i> , to twist	<i>wuf</i> <sup>h</sup>	<i>wuf</i> <sup>h</sup>	<i>wuf</i> <sup>h</sup>	<i>wuchh</i> <sup>h</sup>	<i>wuchhyōv</i>	<i>wuchhyōy</i>	<i>wuchhyōyē</i>	<i>wuchhyōyē</i>	<i>wuchhyōv</i>	<i>wuchhyōy</i>	<i>wuchhyōyē</i>	<i>wuchhyōyē</i>
8. <i>gandun</i> , to bind	<i>gon</i> <sup>h</sup>	<i>gan</i> <sup>h</sup>	<i>gūnd</i> <sup>h</sup>	<i>ganj</i> <sup>h</sup>	<i>ganjyōv</i>	<i>ganjyōy</i>	<i>ganjyōyē</i>	<i>ganjyōyē</i>	<i>ganjyōv</i>	<i>ganjyōy</i>	<i>ganjyōyē</i>	<i>ganjyōyē</i>
9. <i>katun</i> , to spin	<i>kot</i> <sup>h</sup>	<i>kat</i> <sup>h</sup>	<i>kūts</i> <sup>h</sup>	<i>katca</i>	<i>katcōv</i>	<i>katcōy</i>	<i>katcōyē</i>	<i>katcōyē</i>	<i>katcōv</i>	<i>katcōy</i>	<i>katcōyē</i>	<i>katcōyē</i>
10. <i>wōtkun</i> , to arise (conj. 2)	<i>wōtk</i> <sup>h</sup>	<i>wōtk</i> <sup>h</sup>	<i>wōtk</i> <sup>h</sup>	<i>wōtsha</i>	<i>wōtshōv</i>	<i>wōtshōy</i>	<i>wōtshōyē</i>	<i>wōtshōyē</i>	<i>wōtshōv</i>	<i>wōtshōy</i>	<i>wōtshōyē</i>	<i>wōtshōyē</i>
11. <i>ladun</i> , to build	<i>lod</i> <sup>h</sup>	<i>lad</i> <sup>h</sup>	<i>lūs</i> <sup>h</sup>	<i>lad</i> <sup>h</sup>	<i>ladōv</i>	<i>ladōy</i>	<i>ladōyē</i>	<i>ladōyē</i>	<i>ladōv</i>	<i>ladōy</i>	<i>ladōyē</i>	<i>ladōyē</i>
12. <i>ranun</i> , to cook	<i>ron</i> <sup>h</sup>	<i>ran</i> <sup>h</sup>	<i>rū</i> <sup>h</sup>	<i>rañ</i> <sup>h</sup>	<i>rañōv</i>	<i>rañōy</i>	<i>rañōyē</i>	<i>rañōyē</i>	<i>rañōv</i>	<i>rañōy</i>	<i>rañōyē</i>	<i>rañōyē</i>
13. <i>kasun</i> , to fry	<i>koc</i> <sup>h</sup>	<i>kas</i> <sup>h</sup>	<i>kū</i> <sup>h</sup>	<i>kaca</i>	<i>kacōv</i>	<i>kacōy</i>	<i>kacōyē</i>	<i>kacōyē</i>	<i>kacōv</i>	<i>kacōy</i>	<i>kacōyē</i>	<i>kacōyē</i>

The Perfect Participles of the first and second conjugations follow the changes of the I. Past Participles. Note the irregular declension of the II. and III. Past Participles of Nos. 9-13.

**Irregular Verbs.**—So far we have dealt with verbs whose roots end in consonants. There are eight verbs whose roots end in vowels, and which hence of necessity present some irregularities. These roots are the following :—

Five ending in *ě*, viz. *khě*, eat ; *chě*, drink ; *hě*, take ; *pě*, fall ; and *zě*, be born.

Three ending in *i*, viz. *di*, give ; *ni*, take ; and *yi*, come.

These all form their infinitives in *n* ; thus, *khyon*\*, to eat ; *chyon*\*, to drink ; *hyon*\*, to take ; *pyon*\*, to fall ; *zyon*\*, to be born ; *dyun*\*, to give ; *nyun*\*, to take ; and *yun*\*, to come.

Taking *khyon*\*, to eat, and *dyun*\*, to give, as examples, we find the following peculiarities. All those verbs whose roots end in *ě* follow *khyon*\*, and all those whose roots end in *i* follow *dyun*\* :—

Present Participle	<i>khěwān</i>	<i>diwān</i>
Impersonal Future		
Passive Participle	<i>khěni</i>	<i>dini</i>
Conjunctive Participle	<i>khěth</i>	<i>dith</i>
Negative Conjunctive		
Participle	<i>khěnay</i>	<i>dinay</i>
Frequentative Participle		
	<i>khě khě</i> or <i>khěth khěth</i>	<i>di di</i> or <i>dith dith</i>
Adverbial Participle	<i>khěwōn</i>	<i>diwōn</i>
Noun of Agency I	<i>khěwawun</i> *	<i>diwawun</i> *
II	<i>khěnawōl</i> *	<i>dinawōl</i> *

The Past (and Perfect) Participles of these verbs are all quite irregular, and will be dealt with below.

In the Future all these verbs insert *m* in the first person singular and plural, and *y* in the third person singular and in the second person plural. Thus :—

Sing.

1. <i>khěma</i>	<i>dima</i>
2. <i>khěkh</i>	<i>dikh</i>
3. <i>khěyi</i>	<i>diyi</i>

Plur.

1. <i>khěmaw</i>	<i>dimaw</i>
2. <i>khěyiw</i>	<i>diyiw</i>
3. <i>khěin</i>	<i>din</i>

The Present Imperative is thus conjugated :—

Sing.

2. <i>khěh</i>	<i>dih</i>
3. <i>khěyin</i>	<i>diyin</i>

Plur.

2. <i>khěyiw</i>	<i>diyiw</i>
3. <i>khěyin</i>	<i>diyin</i>

It will be seen that *h* is added to the second person singular, and that *y* is inserted in the other persons. The *h* is *kā-ě mukhtaf*, and is dropped before suffixes.

For the Polite Imperative we have :—

Sing.

- |                    |                |
|--------------------|----------------|
| 2. <i>khēta</i>    | <i>dita</i>    |
| 3. <i>khēy'tan</i> | <i>diy'tan</i> |

Plur.

- |                    |                |
|--------------------|----------------|
| 2. <i>khēy'taw</i> | <i>diy'taw</i> |
| 3. <i>khēy'tan</i> | <i>diy'tan</i> |

Future Imperative, *khēzi*, *dizi*.

Past Imperative, *khēzihē*, *dizihē*.

These verbs are not used in the Benedictive.

The Past Conditional is conjugated as follows :—

Sing.

- |                   |               |
|-------------------|---------------|
| 1. <i>khēmahō</i> | <i>dimahō</i> |
| 2. <i>khēhōkh</i> | <i>dihōkh</i> |
| 3. <i>khēyihē</i> | <i>diyihē</i> |

Plur.

- |                    |                |
|--------------------|----------------|
| 1. <i>khēmahōw</i> | <i>dimahōw</i> |
| 2. <i>khēy'hīw</i> | <i>diy'hīw</i> |
| 3. <i>khēhōn</i>   | <i>dihōn</i>   |

The terminations vary as in the regular verb.

The Past Participles are given below, and from them the Perfect Participles and the Past Participial tenses are formed in the usual way.

In Hindī there are a few verbs with irregular past participles, like *diyā* from *dēnā*, to give, but in Kāshmīrī, as in Sindhī, there are many more. In Kāshmīrī, the list includes all the eight verbs whose roots end in vowels, and many more whose roots end in consonants. The following is a list of the more important verbs with irregular past participles that belong to the first and second conjugations. Only the first and second past participles are given. The third can always be formed from the second by changing *ōv* to *āv*.

A second list gives those verbs of the third conjugation that have irregular past participles.

	I.—PAST PARTICIPLE.		II.—PAST PARTICIPLE.
	Masculine.	Feminine.	Masculine.
<i>khasun</i> , to ascend . . .	<i>khōt*</i>	<i>khūṭ*</i>	<i>khaṭōv</i>
<i>wasun</i> , to descend . . .	<i>woth*</i>	<i>wūṭh*</i>	<i>waṭhōv</i>
<i>lanh</i> , to live long . . .	<i>lāst*</i>	<i>lūṭh*</i> (pl. <i>lōṭhā</i> )	<i>lōṭhōv</i>
<i>lōsun</i> , to be weary . . .	<i>lūs*</i>	<i>lūs*</i> or <i>lūṭh*</i> (pl. <i>lōsa</i> , <i>lōṭhā</i> )	<i>lōsōv</i> , <i>lōṭhōv</i>
<i>marun</i> , to die . . .	<i>mūd*</i>	<i>mōyē</i>	<i>mōyōv</i>
<i>hyan</i> , to take . . .	<i>hyot*</i>	<i>hōṭ*</i>	<i>hōṭōv</i>



	I.—PAST PARTICIPLE.		II.—PAST PARTICIPLE.
	Masculine.	Feminine.	Masculine.
<i>dyun*</i> , to give . . . .	<i>dyut*</i>	<i>diṭṭ*</i>	<i>diṭṭov</i>
<i>nyun*</i> , to take . . . .	<i>nyāv</i>	<i>nāyē</i>	<i>nāyov</i>
<i>khyon*</i> , to eat . . . .	<i>khyāv</i>	<i>kāyē</i>	<i>kāyov</i>
<i>chyon*</i> , to drink . . . .	<i>chyāv</i>	<i>chāyē</i>	<i>chāyov</i>
<i>bēhun</i> , to sit down . . . .	<i>byāṭh*</i>	<i>biṭṭh*</i> (pl. <i>becchē</i> )	<i>bēchhyov</i>
<i>ḍēshun</i> , to see . . . .	<i>ḍyāṭh*</i>	<i>ḍēṭh*</i> (pl. <i>ḍēchhē</i> )	<i>ḍēchhyov</i>
<i>rōshun</i> , to be angry . . . .	<i>rūṭh*</i>	<i>rūṭh*</i> (pl. <i>rōchhē</i> )	<i>rōchhyov</i>
<i>mashun</i> , to forget . . . .	<i>moṭh*</i>	<i>mūṭh*</i> (pl. <i>machhē</i> )	<i>machhyov</i>
<i>k<sup>o</sup>ṭsun</i> , to be wet . . . .	<i>k<sup>o</sup>ṭ*</i>	<i>k<sup>o</sup>ṭṭ*</i>	<i>k<sup>o</sup>ṭṭov</i>
<i>hōṭsun</i> , to decay . . . .	<i>hōṭ*</i>	<i>hōṭṭ*</i>	<i>hōṭṭov</i>
<i>ḍasun</i> , to burn . . . .	<i>ḍoḍ*</i>	<i>ḍēṣ*</i>	<i>ḍasov</i>
<i>rōzun</i> , to remain . . . .	<i>rūḍ*</i>	<i>rūḍ*</i> (pl. <i>rōṣa</i> )	<i>rōzov</i>
<i>haharun</i> , to get a girl married . . . .	...	<i>haḥūr*</i> or <i>harūsh*</i> (fem.)	<i>haharyēyē</i> (fem.) or <i>harashyēyē</i>

The following verbs belong to the third conjugation :—

	II.—Past Part.	III.—Past Part.	IV.—Past Part.
<i>yun*</i> , to come . . . .	<i>āv</i>	<i>āyov</i>	<i>āyāv</i>
<i>syon*</i> , to be born . . . .	<i>āv</i>	<i>sāyov</i>	<i>sāyāv</i>
<i>nērun</i> , to go forth . . . .	<i>drāv</i>	<i>drāyov</i>	<i>drāyāv</i>
<i>aṭsun</i> , to enter . . . .	<i>ṭāv</i>	<i>ṭāyov</i>	<i>ṭāyāv</i>
<i>prasun</i> , to be born . . . .	<i>pyāv</i>	<i>pyāyov</i>	<i>pyāyāv</i>
<i>pyon*</i> , to fall . . . .	<i>pyov</i> or <i>pāv</i>	<i>pāyov</i>	<i>pāyāv</i>
<i>gaṭshun</i> , to go, to become . . . .	<i>gōv</i> or <i>gav</i>	<i>gāyov</i>	<i>gāyāv</i>

The verb *gaṭshun*, to be proper, is regular, and belongs to the second conjugation, making its I. Past Participle *gotṭh\**.

In the above verbs of the third conjugation, the feminine of the 2nd Past Participle, can be obtained by changing the *ov* of the 3rd Past Participle to *ē*. Thus, the feminine of *āv* is *āyē*.

**Passive.**—The Passive voice is formed by conjugating the verb *yun\** with the ablative of the infinitive of the main verb. Thus, from *wuchhun*, to see, we have the ablative *wuchhana*, and *wuchhana yun\** means 'to be seen' or 'to be visible.' We may compare with this the Hindi *dēkhnā-mē ānā*, to come into seeing, to become visible.

As we have seen in the case of *wuchhana yun\**, the passive often has a potential force. The ablative of the infinitive remains unchanged throughout, and the verb *yun\** alone changes in conjugation. Some verbs change their meaning in the passive. Thus, *bōzana yun\**, the passive of *bōzun*, to hear, means 'to be understood' or 'to be seen.' If we wish to say 'it is being heard,' we must use a periphrasis, and say *bōzanas andar yivān chhuh*, it comes into hearing, which is exactly equivalent to the Hindi *sunnē-mē ātā hai*. Intransitive verbs may also be used in the passive, and in this case they do not change their meaning. Thus, *zōtān chhuh*, he is shining, may also be represented by the passive *zōtana yivān chhuh*.

A few passives are irregular. The most important is *drēṭh yun\**, to be seen, to be visible, the passive of *qēshun*, to see.

**Causal Verbs.**—Most verbs form a causal by adding *anāw* to the root. Thus, *karun*, to do, *karanāwun*, to cause to do, or to cause to be done; *wuphun*, to fly, *wuphanāwun*, to cause to fly, to fly (a kite, or the like). Double causals, such as are found in Hindi and other languages of India proper, do not seem to exist in Kāshmīrī.

If a root is intransitive and is of more than one syllable, *āw* is added instead of *anāw*. Thus, *wōbarun*, to be finished, causal *wōbarāwun*, to finish. As in this example, the causal of an intransitive verb is simply transitive. This ending is used only with intransitive verbs. Transitive verbs always take the full *anāw*. Thus, *kamaio*, to earn, *kamawanāwun*, to cause to earn.

A few intransitive verbs of one syllable may optionally take *aw* instead of *anāw*, as in *kōpun*, to tremble; causal *kōpawun*, or *kōpanāwun*, to cause to tremble.

Many verbs of the third conjugation form the causal (or transitive) by adding *\*r* or *\*rāw* to the root. These two terminations are interchangeable. Before the *a*-mātrā, the usual vowel changes mentioned on pp. 262ff., and the consonantal changes parallel to those mentioned on pp. 266ff. take place. Examples are:—

*kalun*, to be dumb.

*tēzun*, to be sharp.

*tatun*, to be hot.

*lōkun*, to be small.

*shōḍun*, to be pure.

*banun*, to be.

*kal\*run* or *kal\*rāwun*, to make dumb.

*tiz\*run* or *tiz\*rāwun*, to sharpen.

*tats\*run* or *tats\*rāwun*, to heat.

*lūk\*run* or *lūk\*rāwun*, to make small.

*shōḍ\*run* or *shōḍ\*rāwun*, to purify.

*bañ\*run* or *bañ\*rāwun*, to make.

A few verbs form their causals by simply lengthening the root vowel, and others are irregular in various ways. Thus:—

*ḍalun*, to be displaced.

*lagun*, to be with.

*marun*, to die.

*raṭun*, to seize.

*tarun*, to be crossed.

*phaṭun*, to be split.

*khasun*, to ascend.

*wasun*, to descend.

*chyon\**, to drink.

*ḍālun*, to displace.

*lāgun*, to unite.

*mārun*, to kill, to strike.

*rāṭun*, to cause to be seized.

*tārun*, to cross.

*phāṭawun*, to split.

*khārun*, to raise.

*wālun*, to bring down.

*chyāwun*, to give to drink.

*hyon\**, to take.  
*khyon\**, to eat.  
*pyon\**, to fall.  
*zyon\**, to be born.  
*dyun\**, to give.  
*nyun\**, to take.  
*yun\**, to come.  
*gatshun*, to go.

*wōthun*, to rise.

*hyāwun*, to cause to take.

*khyāwun*, to give to eat.

*pāwun*, to fell.

*zōv<sup>a</sup>run*, to bring forth.

*dāwun*, to cause to give.

*nyāwun*, to cause to take.

*anun*, or *ānun*, to bring.

*pakanāwun*, to cause to go, but

*gatshanāwun*, to send.

*tulun*, to raise, but

*wōthanāwun*, to cause (so and so) to rise.

Many of these may also be regular. Especially, besides the forms given above, we also find the following :—

*chyon\**, to drink.

*hyon\**, to take.

*khyon\**, to eat.

*dyun\**, to give.

*nyun\**, to take.

*chyāwanāwun*, to give to drink.

*hēwanāwun*, to cause to take.

*khyāwanāwun*, to give to eat.

*dīwanāwun*, to cause to give.

*nīwanāwun*, to cause to take.

**Compound Verbs.**—As in India, nominal compounds, such as *karun arz*, to make a petition, are common, and need no remarks.

Compounds corresponding to the Intensives of Indian languages are formed by prefixing the conjunctive participle of the main verb to the subsidiary verb. The latter is conjugated throughout. Thus, *wasith pyon\**, to fall down (Hindī *gir paṛnā*) ; *wasith pyōv*, he fell down ; *trōwith tshunun* (*phēk dēnā*), to throw away ; *gandith dyun\** (*bādh dēnā*), to tie up.

Potential Compounds are formed by conjugating *hēkun*, to be able, with the conjunctive participle of the main verb, as in *karith hēkun*, to be able to do.

Inceptives are formed in two different ways. In the first, *lagun*, to begin, is conjugated with the ablative of the infinitive ending in *i*. Thus, *kōpani lagun*, to begin to tremble (*kāpnē lagnā*). The second method is to use the past tense of the verb *hyon\**, to take, with the nominative of the infinitive of the main verb. The latter agrees in gender and number with the subject in the nominative. Thus, *tam<sup>i</sup> hyot<sup>a</sup> lēkhun\**, he began to write ; *grūmph<sup>i</sup> hētīn nēran<sup>i</sup>*, the buds began to come out ; *mōfil* (fem.) *hēt<sup>a</sup>n barkhāst sapazūn<sup>a</sup>*, the assembly began to retire, literally, the assembly was taken to become dismissed. For further particulars, see the *Kāshmīrī Manual*.

The verbs *gatshun*, *parun*, and *lagun*, are all used with various forms of the infinitive to signify 'to be necessary,' 'to must.' The infinitive may be used either impersonally, in the nominative singular masculine, or, personally, in agreement with the subject. In these verbs the future is used in the sense of the present. Thus :—

Impersonally :—

*asē gatshi karun*, to us it is proper to do, or

Personally :—

*as<sup>i</sup> gatshaw karan<sup>i</sup>*, we must do.

*Pazun* and *lagun* are treated in an exactly similar manner. For further particulars reference should be made to the *Kāshmiri Manual*.

There are no other compound verbs in Kāshmiri. For instance, the form corresponding to the Hindi *kiyā chāhnā*, is simply *karun yitshun*, to wish to do.

**Pronominal Suffixes.**—Pronominal Suffixes are very freely used in all the Dardic languages. In the North-Western Indian languages Lahndā and Sindhi, they are attached both to nouns and verbs. In Kāshmiri they are attached only to verbs. In other Dardic languages, the rules for their application have not yet been sufficiently studied, but in Kāshmiri the rules have been carefully laid down by native grammarians, and we have full information.

These suffixes can be used for any case of a personal pronoun, and are as follows :—

Case.	First person.	Second person.	Third person.
<b>Sing.</b>			
Nom. . . . .	<i>s</i>	<i>kh</i>	none.
Acc. and Ag. . . . .	<i>m</i>	<i>th</i>	<i>n</i>
Gen. and Dat. . . . .		<i>y</i>	<i>s</i>
<b>Plur.</b>			
Nom. . . . .	none.	<i>wa</i>	none.
All other cases . . . . .			<i>kh</i>

It will be observed that there are no suffixes for the nominative singular or plural of the third person or for any cases of the plural of the first person.

There is one important rule that is universally applied. While the use of the suffixes of the first and third persons (where they exist) is entirely optional, the use of the suffixes of the second person is compulsory. In other words, whenever the pronoun of the second person (expressed or understood) occurs in a sentence, the corresponding pronominal suffix *must* be attached to the verb. Thus, while 'I saw' (lit. he was seen by me) may be expressed either by *mě wuchh\** or by (*mě*) *wuchhu-m*, 'thou sawest' can be expressed only by (*tsě*) *wuchhu-th*. We cannot say *tsě wuchh\**. Similarly, for the accusative, we have (*tsě*) *kara-th*, I shall make thee. We cannot say *tsě kara*, although we can say *tath kara*, I shall make that. Again, (*tsě*) *wana-y*, I shall say to thee, not *tsě wana*, and so on in both the singular and in the plural.

When these suffixes are added to a verbal form ending in a consonant, the vowel *a* is generally inserted, so as to aid the pronunciation. Thus, when *m*, the suffix of the first person singular accusative, is added to *wuchhan*, they will see, we get *wuchhanam* (*wuchhan-a-m*), they will see me. In the second person singular imperative, however, the vowel inserted is *u*, not *a*. Thus *wuchh*, see thou; *wuchhum*, see thou me; *wuchhun*, see thou him. The latter must be distinguished from the infinitive *wuchhun*, to see, which is the same in form. These two forms are often confused by beginners in the language.

Before these suffixes, *hā-ē mukhtaṭāṭi*, or the 'imperceptible *h*' is dropped. Thus, *chhuḥ*, he is; *chhu-m*, he is to me, *i.e.* I have a masculine person or thing; *dih*, give thou; *di-m*, give thou to me. The final *v* and *y* of the second, third and fourth past participles is similarly dropped. Thus, *wuchhyōv*, he was seen; *wuchhyō-m*, he was seen by me, I saw him; *wuchhyēy*, they were seen; *wuchhyē-m*, they were seen by me, I saw them. Irregularly, *āv+y* becomes *ōy*, he came to thee.

Before these suffixes, the termination *aw* becomes *ō*, and *iw* becomes *yū*. Thus, *wuchhaw*, we shall see; *wuchhō-n*, we shall see him; *wuchhiw*, you will see; *wuchhyū-n*, you will see him. Again, the third person singular of the future ends in *i*, as in *wuchhi*, he will see. Before the suffixes of the first and third persons this *i* becomes *ē*. Thus, *wuchhē-m*, he will see me; *wuchhē-kh*, he will see them. Before suffixes of the second person the *i* is not changed, as in *wuchhi-y*, he will see thee; *wuchhi-wa*, he will see you.

We have just used the form *wuchhi-y* (not *wuchhi-th*) for 'he will see thee,' although, in the above table, *y* is the suffix of the dative, not of the accusative, and this leads us to another important general rule, *viz.* that accusative suffixes cannot be added to the third person. We must, in this case, employ the dative suffixes instead of those for the accusative. In the plural and in the first person singular, the accusative and dative suffixes are the same; but with the suffix of the second person singular we have *wuchhi-y* (not *wuchhi-th*), he will see thee; and with the suffix of the third person singular we have *wuchhē-s* (not *wuchhē-n*), he will see him.

When the agent case of the second person singular is added to a verb substantive used as an auxiliary verb, the suffix is *y*, not *th*. Thus, *wuchhu-th*, he was seen by thee, thou sawest him; but *chhu-y* (not *chhu-th*) *wuchh\*moṭ\**, he has been seen by thee, thou hast seen him.

We have seen the suffixes of the nominative used in the conjugation of the past-participial tenses of intransitive verbs (2nd and 3rd conjugations), and those of the agent used in the conjugation of the same tenses of transitive verbs (1st conjugation), and further examples are unnecessary. Here it will suffice to say that more than one suffix can be employed at the same time, and that when the suffix *kh*, either of the nominative of the second person singular or of any case of the third person plural, precedes another pronominal suffix, it becomes *h*. Thus, *wuchhu-n*, seen-by-him; *wuchh\*-n-akh*, seen-by-him-thou; *i.e.* he saw thee; *wuchhu-th*, seen-by-thee, *wuchh\*-th-as*, seen-by-thee-I, *i.e.* thou sawest me; *wuphyō-kh*, thou-flewest; *wuphyō-h-am*, thou-flewest-for-me; *wuchhu-kh*, seen-by-them; *wuchh\*-h-as*, seen by them I, *i.e.* they saw me. There is no suffix of the nominative of the third person singular or plural, so that, strictly speaking, we cannot say, *e.g.*, 'seen-by-thee-he'; but in practice the difficulty is got over by using *n*, the suffix of the accusative singular, for 'he,' and *kh*, the suffix of the accusative plural, for 'they.' Thus, *wuchh\*-th-an*, seen-by-thee-him (for 'he'), *i.e.* thou sawest him; *wuchh\*-th-akh*, seen-by-thee-them (for 'they'), *i.e.* thou sawest them.

If the above rules are followed, the conjugation of the verb with suffixes presents no difficulty. I give as an example the third person masculine of the present tense of the verb substantive with the suffixes of the dative. In this the dative is commonly

used as a dative of possession, so that, *e.g.*, 'there-is-to-me' is the usual locution for 'I have':—

	SINGULAR.		PLURAL.	
	There is a masculine thing ( <i>chhu-k</i> ).	There is a feminine thing ( <i>chhē-k</i> ).	There are masculine things ( <i>chhi-k</i> ).	There are feminine things ( <i>chhē-k</i> ).
<b>Sing.</b>				
to me . . . .	<i>chhu-m</i>	<i>chhē-m</i>	<i>chhi-m</i>	<i>chhē-m</i>
to thee . . . .	<i>chhu-y</i>	<i>chhē-y</i>	<i>chhi-y</i>	<i>chhē-y</i>
to him, her, or it . . . .	<i>chhu-s</i>	<i>chhē-s</i>	<i>chhi-s</i>	<i>chhē-s</i>
<b>Plur.</b>				
to us . . . .	( <i>asē chhu-k</i> ).	( <i>asē chhē-k</i> )	( <i>asē chhi-k</i> )	( <i>asē chhē-k</i> )
to you . . . .	<i>chhu-wa</i>	<i>chhē-wa</i>	<i>chhi-wa</i>	<i>chhē-wa</i>
to them . . . .	<i>chhu-kh</i>	<i>chhē-kh</i>	<i>chhi-kh</i>	<i>chhē-kh</i>

**Adverbial Suffixes.**—These have been partly described when dealing with the verb substantive (see p. 284). They are suffixes, —interrogative, negative, or emphatic, —which may be added to any verb. Before them the *hā-ē* ~~is dropped~~ is dropped, but the other changes that occur before pronominal suffixes do not occur. The adverbial suffix is simply tacked on to the verbal form without causing any change.

The Interrogative suffixes are *a*, *ā*, and *ay*. The suffix *ay* is used only in the feminine and when a woman is addressed, as in *chhēs-ay karān*, am I (fem.) making? where a woman is addressing a woman. Had she been addressing a man, she would have said *chhēsa karān*.

The rules for the respective use of *a* and *ā* are somewhat complicated, and not very definite. Generally speaking, we may say that, subject to the rule regarding the employment of *ay*, *ā* must be used with the first person plural, and with the third person singular and plural. In the other persons either may be used, but, especially in the second person, *a* is the more polite. The present tense of the verb substantive with this suffix is given in full on p. 284. As an additional example, I here give the future of the verb *wuchhun*, to see, conjugated interrogatively. Owing to the presence of vowels and semi-vowels in the terminations, this tense exhibits a few irregularities:—

#### Shall I see, etc.

Singular.	Plural.
1. <i>wuchhā</i>	<i>wuchhawa</i>
2. <i>wuchhakha</i>	<i>wuchhiwa</i>
3. <i>wuchhyā</i>	<i>wuchhana</i>

A verb is rendered negative by adding *na* to the positive form. Thus, *wuchha-na*, I shall not see.

A verb is rendered emphatic by adding *ti*, which means 'even,' 'also.' Thus, *wuchha-ti*, I shall also see.

If *āsana* is added to a verb, it asks a question with doubt, as in *wuchhān ehho-āsana*, does he really see?

These suffixes may be combined. Thus *na* + *ā* becomes *nā* and forms a negative interrogative, as in *wuchha-nā*, shall I not see? So *ti* + *ā* becomes *tyā*, and we get *wuchha-tyā*, shall I also see?

They may also follow pronominal suffixes, as in *wuchh\*-n-as-tyā*, seen-by-him-I-also-query, i.e. did he see me also?

**INDECLINABLES.—Adverbs.**—Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus, *boḍ\**, great, may also be used to mean 'greatly.' The word *pōṭh\** or *pōṭhin* is often added to another word to make it an adverb of manner, as in *āsān-pōṭh\**, easily (*āsān*, easy); *poz\*-pōṭh\**, truly (*poz\**, true). It is often also added pleonastically to another adverb, as in *kēṭha* or *kēṭha-pōṭh\**, how?

The usual negative is *na*, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative *ma* or *mā* is used, as in *ma wuchh*, do not see. With the polite imperative, we have *mata* or *matā*, as in *mata wuchhā*, please do not see. With the future and the polite imperative *na* is used.

*Mā* is also used to indicate a question asked with hesitation, as in *mā chhuḥ wuchhān*, I wonder if he does really see it.

**Postpositions.**—The following is a list of the more usual postpositions :—

A. Governing the Dative :—

*andar*, in.

*hond\** (*sond\**), of (see p. 275).

*kēṭh*, in (a receptacle).

*kyut\**, for (adjectival, see p. 277).

*manz*, in.

*nish* or *nishē*, near (=Hindī *pās*).

*pēṭh*, on (= Hindī *par*).

*sān*, together with.

*sūtīn* or *sūty*, with, together with.

B. Governing the Ablative :—

*and\*ra*, from within, from among.

*kin\**, by, owing to.

*nishē*, from near (= Hindī *pās-sē*).

*pata*, after (=Hindī *pāchhē*).

*pēṭha*, from on (= Hindī *par-sē*).

*putshy*, for.

*sān*, with, together with.

*sūtīn* or *sūty*, with, by means of.

*uk\**,  
*un\**, } of (see p. 276).

It will be observed that *sān* has the same meaning whichever case it governs; but *nishē* and *sūtīn* or *sūty* have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say *guri* (abl.) *pēṭha* or *guri* (dat.) *pēṭha*, from on the horse.

**Conjunctions.**—The usual word for ‘and’ is *ta*, and for ‘also’ *ti*; but *ti* may be used to mean ‘and’ when connecting plural nouns. *Biyě* also means ‘also.’ The commonest word for ‘if’ is *ay*, generally used as a suffix, as in *chhiwa*, ye are; *chhiway*, if ye are. *Nay* is ‘if not.’

**Interjections.**—Kāshmīrī are particular in the use of interjections, and care must be employed in using the right one in addressing the right person. For further particulars, see the *Kāshmīrī Manual*.

**ORDER OF WORDS.**—This is more like that of Persian than like that of Indian languages. The verb very rarely comes at the end of a sentence, but usually occupies the same place as in English. For further particulars, see the *Kāshmīrī Manual*.

The first specimen of standard Kāshmīrī is a version of the Parable of the Prodigal Son, which was prepared for the purposes of this Survey by Mahāmahōpādhyāya Paṇḍit Mukunda Rām Śāstrī, of Śrinagar. It is in the dialect used by educated Hindūs of Śrinagar, and agrees with the foregoing grammatical sketch. It is written in the Śāradā and in the Nāgarī character. Note that, throughout, the verbs are nearly all in the remote past, as indicating events that occurred a long time ago.

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[ No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP

KĀSHMĪRĪ.

SPECIMEN I.

(ŚĀRADĀ CHARACTER.)

*(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)*

मकिभा मदनिविभा सुंभि एगला त्रुमिर्वि । उभवा  
 भल्ल मं५ ऊँभि दिदि भलिभा, कि के भलि भृ मिळा  
 मनकु दिभु यभा भृ वाति । उव यउ उंभि उिरुन्नि  
 पंउार मन रंगारिवुना । केँम्मे सुलवा यउ मळा  
 ऊँम् वैयु मेरुया रणिषा मकिभा मुग मीमभा माय-  
 दावा । उउि उंभि नकार वृमनभा पषा लगिषा पत्रु  
 मेरुया मन पत्रावा । यलि उंभि मेरुया मन पंम्  
 उषा मीमभा वृष् कइना मूगा मळा-उि ह्रम्ना मुना  
 मपमुना । उव यउ मळा गळिषा उभि मीमकिभा  
 ठमवनिभा निम तुम्, उंभि पननि गभकना णवना  
 भेग रकनि मेरुना । उउि उंभि मेरना-ळन्नि

लुगापा भल-कुमवा भुंटा घना वरना डकना  
 कैमि-डि कैला उमिमा मिम्वान । उमि पउ  
 मीनिवा वारना कि भुनिमा भलिमा किना  
 ऊँडि नैकग सुपूवा भुडिना इपु मधमना ।  
 बुला कुमा बुकि भुडिना भगना । बुला बुला  
 बुषिषा पननिमा भलिमा निम गक, उमिमा  
 वन, कि दे भलिना भु कंरु परलेऊऊ उ  
 भुँरु विरुडू पाला, बुला उवा वननमा येगु कुमा  
 न, कि भुँरु हमि व कुमा बुला माला भु पनटना  
 नैकरना भल्लु म्वापला गल्लागवाउ । उला वनि-  
 वा भुला बुकवा उ पननिमा भलिमा निमगवावा ।  
 भलि याला भुला मुरिया यिवना वकना लेल  
 भुंटा मुरिषा नलमडि गटिषा उमिमा मीं मिम्व  
 ना । उव पउ वंरु हमिषि उमा, कि दे भलिना

५ कंरु परलेज्ज उ छेत् विरुसु पाळा, वृणा  
उषा वेंष्टा उरुभा न, कि छेत् वृमिष् विम वृय वनन ।

डिना ज्रणिषा वंत् उभि-भन्नि भालि पनटना  
नेकरना, कि वृदि एल्ला गकिषा हृना किङ्  
धमापा कनिवा उ मभिमा पेरिवा मधमा  
व'णि उ पिरना पैरुग कट्टुभा । मभि म'रिवा  
ष्टमवा भला उ षमी भिववा डि-झणि छेत्  
उला वृमिष् एम् भम्भउ वृय गेवा सिन्ध,  
वेव्भउ एम् उ वृय ल'व । उव पउ ह्रुमेवा  
डिमवा उडुवा भिवना ।

उभि वऊ उभंन् झण वृमिष् एम् पिट्टपूण  
उ सुयवा । यिषा उरु गरभा निम, वयवऊ  
उ नयवऊ मद्दा वेण्ना । उव पउ उभि मुकिभा  
नेकरभा निम मुनिषा पिकना, कि कभिपंजरा

कला मृणा यति उद्भवा । उमि वनमा, कि  
 ऐव तेव कला सुभउ मृनि मलि मला सुसुल-  
 वना उमिया किनि कंरना मला उ उद्भवा ।  
 डिना ब्रमिषा मला कूमी मपमवा उ गार मस-  
 ना उकनना उमि विमि मलि त्रंग नीरिषा  
 मला मननेवना । उमि मलिमा नीरिषा वनना,  
 कि वळा रंटना वदाफना कंरु मृ मृला मेव  
 मला-डि मृला सुल्ल दिनुमा न । मृ मिउषा न  
 मला कवालि किर यमि मृडिना पनववा मि-  
 हवा मना उद्भवा करन । यमि मृला  
 मंथम गाढना मृडा वृमना करिषा पला कंरुना  
 मला वृमिव् याला एया उमषा कंरषा उममि  
 पउर मला उ उद्भवा । मलि वं उमा, के  
 एठिना मला कापा वृषा मृ मृडा सुमना यिना

कैँक' छेत् कला तिला कला छेत्तया भेरया ।  
 मापा उया कला छु-ति घेष्टा । प्रमा गकना उद्ग-  
 वा कंरना यव कनि छेत् तेष् भुम्भुत् । उम्भुत्  
 गेवा शिच, तेष्भुत् । उम्भुत् उ वृष लंत् ॥

[No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRĪ.

SPECIMEN I.

(NĀGARĪ CHARACTER.)

*(Mahāmahāpādhyāya Paṇḍit Mukund Rām Śāstri, 1896.)*

अकिस् महनिविस् अशि. ज्ह न्यचिवि । तिमौ मझ दपु कूंसि-हिहि मासिस् कि हे मासि  
 न्य दिह् दगुकु हिस् युस् न्य वाति । तव पत तमि तिहन्दि खात्र दन बांगरोबुन् । कैचौ दही  
 पत सुह् कूंसु बोद्यु सोदय् रटिय् अकिस् दूर् दौग्रस् सखर्याव् । तति तमि नाकार व्यसनस् पय्  
 खगिय् पतुन् सोदय् दन खरचान् । यखि तमि सोदय् दन खरचु तय् दौग्रस् व्यय् कयुन् द्राग् ।  
 सुह्-ति खचान् युन् सपदुन् । तव पत सुह् गकिय् तमि दौग्रकिस् बसवनिस् मिश रुद् । तमि  
 पननि गामकान् ठावन् सोर् रकनि सोजान् । तति तमि सोरन् हन्दि खराख् महा-क्षमौ सूत्य चय्  
 बरजु धिक्कान् । कैसि ति कैह् तमिस् दिचाव्-न । तमि पत चीनिस् वजान् कि न्यानिस् मासिस्  
 हिह् कूति नोकर् चयौ सूतिन् चत् सपदान् त व्ह कुस् व्यहि सूतिन् मरान् । व्यज् व्यह व्ययि  
 पननिस् मासिस् मिश गह् । तमिस् वन कि हे मासि न्य कद् परखोकुकु त थोन् विरह पाफ् ।  
 व्ह तय् वननस् योग् कुस्-न कि थोन् न्यथुव् कुस् । व्यज् चह् न्य पनन्यन् नोकरन् मझ अखाह्  
 गङ्गुरावत् । तिह् वनिस् सुह् व्यहाव् त पननिस् मासिस् मिश गयाव् । मासि याज् सुह् दूरिय्  
 यिवान् बुकुन् खोख सूत्य दूरिय् नासमति रटिय् तमिस् मीठि दिचान् । तव पत वन् न्यचिवि तस्  
 कि हे मासि न्य कद् परखोकुकु त थोन् विरह पाफ् । व्ह तय् योग् रुदुस्-न कि थोन् न्यथुव्  
 विम विष वनन । तिह् बुजिय् वन् तमि-सन्दि मासि पनन्यन् नोकरन् कि त्वहि अषद् गकिय्  
 जान्-झुज् प्रजाख् कडिव् त अमिस् पैरिव् । अयस् वाजु त खोरन् पैकार् कुनूस् । अशि सारिय्  
 खमव् खात् त खमी शिवव् । तिक्कासि न्योन् दिह् न्यथुव् ओसु मृदुमत् विष गौव जिन्द ।  
 रोवमन् ओसु त विष कव् । तव पत खोव् तिमौ व्यसव् चिवुन् ॥

तमि वन तयन् रुद् न्यथुव् ओसु खेत्य पठ् त आचाव् । यिय् रुद् गरस् मिश वायनुकु  
 त नयनुकु प्रय् बोझान् । तव पत तमि अकिस् नोकरस् मिश अनिय् युकुन् कि कमि खात्र रुह्

अज्ञं चिति व्यसव् । तमि वनुस् कि योनो बोधु कुह् आमंतु । यानि मालि सुह् खख् लवुन्  
तमिष् किनि कदन् साख् त वसव् । तिह् वूजिय सुह् कूदौ सपजाव् त गर अरुन् चिहान्-न ।  
तमि विजि मालि न्यवर् नीरिय सुह् मनगोवुन् । तमि मालिष् फीरिय वनुन् कि मुह् यीत्यन्  
वरिहान् कर्ह् म्य् योजू सेवा जाह्-ति योजू आग्या फिहम्-न । म्य सुतुय्-न जाह् झावलि-हिर  
यमि सूतिन् पनन्यौ मिषौ सान् व्यसव् करहा । यमि योजू संपदा गाजन् सूत्य व्यसन् करिय खर्च  
कर्ह्न् सुह् न्ययुव् योज् आय् तामय् कर्ह्य तसन्दि खात्र साख् त व्यसव् । मालि वनु तस् हे  
टाठि च्ह कुख् न्यय् म्य सूत्य आसान् । चिह्-कैहाह् म्योन कुह् तिह् कुह् योनय् सोदय् ।  
अख्तुय् कुह् य-ति योग्य खग गहुन् व्यसव् कदन् यव-कनि योनो बोधु मूदुमंतु ओम् गौव्  
जिन्द । रोवुमंतु ओम् तबिय लवु ॥

[No. 7.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRĪ.

## SPECIMEN I.

(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)

## TRANSLITERATION AND TRANSLATION.

Akis-mahanivis	ōs <sup>i</sup>	z <sup>h</sup>	nēchiv <sup>i</sup> .	Timau-manza	dop <sup>a</sup>
To-one-man	were	two	sons.	Them-from-in	it-was-said
kū <sup>s</sup> i-hih <sup>i</sup>	mōlis	ki,	'hē māli,	mē	dih
by-the-younger	to-the-fainer	that,	'O father,	to-me	give-thou
his <sup>a</sup>	yus	mē	wāti.'	Tawa-pata	tam <sup>i</sup>
the-share	which	to-me	will-arrive.'	From-that-after	by-him
khōt <sup>a</sup> ra	dana	bōg <sup>a</sup> rōwun.	Kētsau-dōhau-pata	suh	kū <sup>s</sup>
for-the-sake	wealth	was-divided-by-him.	From-some-days-after	that	younger
bōy <sup>a</sup>	sōru-y	ratith	akis-dūr-dishēs	sakharyāv.	Tati
brother	all	having-taken	to-one-far-country	set-forth.	There
nākāra-vēsanās-path		lagith	panun <sup>a</sup>	sōru-y	dana
for-evil-profligacy-after		having-become-attached	his-own	all	wealth
khar <sup>a</sup> chān.	Yēli	tam <sup>i</sup>	sōru-y	dana	khō <sup>a</sup> ch <sup>a</sup>
was-spent-by-him.	When	by-him	all	wealth	was-spent
wōth <sup>a</sup>	kāthyun <sup>a</sup>	drāg.	Suh-ti	hētsān	dyūn <sup>a</sup>
arose	a-hard	famine.	He-also	was-taken-by-him (i.e. began)	miserable
sapadun.	Tawa-pata	suh	gatshith	tami-dishēkis-basawanis-nishē	
to-become.	From-that-after	he	having-gone	to-of-that-country-an-inhabitant-near	
rūd <sup>a</sup> .	Tam <sup>i</sup>	panani-gāmakēn-ṭhāwan	sōr	rachhani	
remained.	By-him	to-of-his-own-village-the-fields	swine	for-guarding	
sōzān.	Tati	tam <sup>i</sup>	sōran-handi-khōrāk-mahā-hēmau-sūty		
he-was-sent-by-him.	There	by-him	by-the-swine's-food-bean-pods-with		
yēḍ	barūn <sup>a</sup>	yitshān.	Kāisi-ti	kēh	tamis
belly	to-fill	it-was-wished-by-him.	By-anyone-even	anything	to-him
ditsāv-na.	Tami-pata,	tsīnith,	wañān	ki,	
was-given-not.	From-that-after,	having-recognized,	it-was-said-by-him	that,	
'myōnis-mōlis	chhih	kūt <sup>i</sup>	nōkar	tsōchyau-sūtin	trapt
'to-my-father	are	how-many	servants	loaves-with	satiated
ta	bōh	chhus	bōchhi-sūtin	marān.	Wōñ
and	I	am	hunger-with	dying.	Now
					bōh
					wōthith
					having-appeared



pananis-mōlis-nishē gatsha. Tamis wana ki, "hē māli, mē  
*to-my-own-father-near will-go. To-him I-will-say that, "O father, by-me*  
 kor<sup>a</sup> paralōkuk<sup>a</sup> ta chyōn<sup>a</sup> virudda pāph. Bōh tath wananas  
*was-done of-heaven and of-thee opposed sin. I that for-saying*  
 yōgy chhus-na ki chyōn<sup>a</sup> nēchyuv<sup>a</sup> chhus. Wōñ ts<sup>a</sup>h mē  
*worthy am-not that thy son I-am. Now thou me*  
 pananēn-nōkaran-manza akhāh ganz<sup>a</sup>rāvta." ' Tih wanith suh  
*thine-own-servants-from-among one please-count." ' That having-said he*  
 wōtshāv ta pananis-mōlis-nishē gayāv. Mōl<sup>i</sup> yāñ suh  
*arose and to-his-own-father-near went. By-the-father as-soon-as he*  
 dūri-y yiwān wuchhun lōla-sūty dūrith nālamati  
*at-distance-even coming was-seen-by-him affection-with having-run with-embrace*  
 ratith tamis mīth<sup>i</sup> ditsōn. Tawa-pata won<sup>a</sup>  
*having-seized to-him kisses were-given-by-him. From-that-after was-said*  
 nēchiv<sup>i</sup> tas ki, 'hē māli, mē kor<sup>a</sup> paralōkuk<sup>a</sup> ta chyōn<sup>a</sup>  
*by-the-son to-him that, "O father, by-me was-done of-heaven and of-thee*  
 virudda pāph. Bōh tath-yōgy rūdus-na ki chyōn<sup>a</sup> nēchyuv<sup>a</sup>  
*opposed sin. I for-that-worthy remained-not that thy son*  
 yima-biyē-wanana.' Tih būzith won<sup>a</sup> tam<sup>i</sup>-sand<sup>i</sup>-mōl<sup>i</sup>  
*I-shall-again-be-called.' That having-heard it-was-said by-his-father*  
 pananēn-nōkaran ki, 'tōh<sup>i</sup> jald gatshith jān-hyuh<sup>a</sup> pōshākh kadiw  
*to-his-own-servants that, "you quickly having-gone good-very garment bring-out*  
 ta amis pairiw. Athas wōj<sup>ā</sup> ta khōran paizār  
*and to-this-one clothe. To-the-hand a-ring and to-the-feet shoes*  
 tshunyūs. As<sup>i</sup> sōriy khēmaw, sāl ta khōshi siwaw.  
*put-ye-on-him. We all may-eat, feast and happiness let-us-celebrate.*  
 Tikyāzi myōn<sup>a</sup> yih nēchyuv<sup>a</sup> ōs<sup>a</sup> mūd<sup>a</sup>mot<sup>a</sup>, biyē gauv zinda;  
*Because my this son was dead, again became alive;*  
 rōw<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>, ta biyē lob<sup>a</sup>.' Tawa-pata hētsōv timau  
*lost was, and again was-got.' From-that-after was-begun by-them*  
 wōtsav siwun.  
*festival to-celebrate.*

Tami-wakta tasond<sup>a</sup> zyuth<sup>a</sup> nēchyuv<sup>a</sup> ōs<sup>a</sup> khētē-pēth, ta āyāv.  
*At-that-time his old son was the-field-on, and came.*  
 Yith rūd<sup>a</sup> garas-nishē; wāyanuk<sup>a</sup> ta natsanuk<sup>a</sup>  
*Having-come he-remained to-the-house-near; of-music and of-dancing*  
 shēbd bōzān. Tawa-pata tam<sup>i</sup> akis-nōkaras  
*the-sound was-heard-by-him. From-that-after by-him to-one-servant (acc.)*  
 nishē anith pryutshun ki, 'kami-khōtra chhuh  
*near (adverb) having-brought it-was-asked-by-him that, "what-for-the-sake-of is*

az yiti wōtsav ?' Tam<sup>i</sup> wonun ki, 'chyōn<sup>a</sup> bōy<sup>a</sup>  
 today here feasting ?' By-him it-was-said-to-him that, 'thy brother  
 chhuh āmot<sup>a</sup>. Chyōn<sup>i</sup>-mōl<sup>i</sup> suh sōsth lobun,  
 is come. By-thy-father he in-good-case was-got-by-him,  
 tami-y-kin<sup>i</sup> korun sāl ta wōtsav.' Tih būzith  
 that-even-on-account-of was-made-by-him feast and festival.' That having-heard  
 suh krūdi sapazāv ta gara atsun yitshān-na.  
 he angry became and the-house to-enter it-was-wished-by-him-not.  
 Tami-vizi mōl<sup>i</sup> nēbar nīrith suh mana-  
 At-that-time by-the-father outside having-emerged he was-remonstrated-  
 nōwun. Tam<sup>i</sup> mōlis phirith wonun  
 with-by-him. By-him to-the-father having-retuned (i.e. in answer) it-was-said-by-him  
 ki, 'wuchh yitēn-warihēn kūr<sup>a</sup> mē chyōn<sup>a</sup> sēwā; zāh-ti  
 that, 'see, for-so-many-years was-done by-me thy service; ever-even  
 chyōn<sup>a</sup> āgyā phir<sup>a</sup>m-na. Mē dyututh-na zāh  
 thy command was-reversed-by-me-not. To-me was-given-by-thee-not ever  
 tshāw<sup>a</sup>l<sup>i</sup>-chhira, yēmi-sūtin pananyau-mitrau-sān wōtsav karahō.  
 a-goat's-kid, which-by-means-of mine-own-friends-with festival I-should-have-made.  
 Yēm<sup>i</sup> chyōn<sup>a</sup> sampadā gāñēn-sūty vēsan karith khar<sup>a</sup>ch-kūr<sup>a</sup>n,  
 By-whom thy property harlots-with profligacy having-done was-spent-by-him,  
 suh nēchyuv<sup>a</sup>, yāñ ōy, tāmāth koruth  
 that son, even-when he-came-to-thee, even-then was-made-by-thee  
 tasandi-khōt<sup>a</sup>ra sāl ta wōtsav.' Mōl<sup>i</sup> won<sup>a</sup> tas,  
 of-him-for-the-sake feast and festival.' By-the-father it-was-said to-him,  
 'hē tāthi, ts<sup>a</sup>h chhukh nēth mē-sūty āsān. Yih-kētshāh myōn<sup>a</sup>.  
 'O beloved, thou art ever me-with being. Whatever mine  
 chhuh, tih chhuh chyōnu-y sōru-y. Akh<sup>a</sup>tuy chhuh tsē-ti  
 is, that is thine-only all. Nay-rather it-is for-thee-also  
 yōgy khōsh gatshun, wōtsav karun, yēwa-kani chyōn<sup>a</sup> bōy<sup>a</sup>  
 proper happy to-become, feasting to-make, because thy brother  
 mūd<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>, gauv zinda; rōw<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>, ta biyē lob<sup>a</sup>.  
 dead was, became alive; lost was, and again was-got.'

The following specimen is a version of the Parable of the Prodigal Son taken from the last edition of the translation of the New Testament issued by the British and Foreign Bible Society. It is written in the Persian character, and is in the form of the language used by Musalmāns. It contains numerous words borrowed from Persian or Arabic. In transliterating these, I have omitted the usual diacritical marks that distinguish, e.g., *šād* from *sān*, and so on, as these letters are not pronounced as in Persian or Arabic, but are pronounced like the nearest corresponding Kāshmīrī letters, as explained on p. 259 *ante*.

The following points should also be noted :—

In the Persian character, *matra*-vowels are commonly omitted. These have been supplied in the transliteration. Also, the writing of full vowels is often not what we should expect. In such cases I have not transliterated literally, but have written, in the transliteration, the vowels required by the system of spelling followed in this Survey.

Musalmāns often pronounce vowels as short that according to the foregoing grammatical sketch should be long. Such are *akhaḥ*, for *akhāḥ*, one; *kāḥ*, for *kāḥ*, anyone; *kēḥ*, for *kēḥ*, anything; *kyāḥ*, for *kyāḥ*, what?; and *zah*, for *zāḥ*, ever. I have followed this in the transliteration, as it indicates a real variety of pronunciation.

Final surd consonants are not aspirated. Attention has been drawn to this on p. 267 *ante*. Thus, we have *bōg'rit*, for *bōg'rith*, having divided; *kar-it*, for *kar-ith*, having done; *pōshāk*, for *pōshāk*, a garment; and so on. Here again, in the transliteration, I follow the Persian character.

On p. 258 *ante*, it is stated that *cha* is often pronounced *chē*, i.e. *chya*. In other words, *ch* is pronounced as if *y* followed it. In the present specimen we have the reverse of this, *chy* being written *ch*, in *chōn*, for *chyōn*, thy. As this spelling does not affect the pronunciation, I have written *chyōn* in the transliteration, although there is no *y* written in the Persian character.

Unlike the Hindū version, the verbs in this version are nearly all in the Proximate, not in the Remote, Past.

[ No. 8.]

DARDIC SUB-FAMILY.

DARD GROUP.

KASHMIRI.

## SPECIMEN II.

(Lahore, 1899.)

اِکس شخصَس آس زه نچو - تمو اندره دپ لکت ده مالس اي ماله مالک  
 حصه ده مه واده ده مه ته تم ديت دمن مال باگرت - لکت نچو کر سوري جمع گرت  
 کينچو دهو پنه آکه دوره ملکت سفر ته تته گرن پنن مال بد راهيه اندر خرچ - يله  
 سوري خرچ گرن تته ملکتس اندر دهو سخت دراگ ته سه لکي محتاج سپنه - توه  
 پنه گو تیکس اِکس باشندس دش ته تم سوز سور رچه پنن لاگنين اندر - ته  
 تس اوس آرزو زه تمو دلو سیت بره ته يديم سور چه کھوان ته کنه اوس ته تس  
 کنه دوان - لیکن هوشس اندر ديت دپن ميس ميس چه کاتين موزون بنده  
 خاطره کافي ته فاضل چت ته به چس بچه مران - به کچه و تیت پننيس ميس دش  
 ته تس دپه اي ماله مه کر آسمانک ته چون گناه - ته ون چس ته يته لایق زه بيه ييم چون نچو  
 ونه - مه کر ته پننو موزو اندره آکه هيه - ته و تیت او پننيس ميس دش ته ونه  
 اوس سه دوري ته تسندس ميس اوس و چت رحم ته دورت کر تس فالت مت  
 ته ميته دتس - ته نچو و تس اي ماله مه کر آسمانک ته چون گناه ون چس ته  
 يته لایق زه بيه ييم چون نچو ونه - لیکن مال دپ نوکرن دت هيه پشاک کتو  
 ته امس لاگو فال ته اتس و آج ته گھرن پيزار - ته رجه مت و چه ماريون ته کيت  
 کرو خوشي - نکيا زه به ميون نچو اوس مومت ته ون سهن زنده روومت اوس  
 ته ون لب - ته تم لک خوشي کره \*

تہ تم سندہ بڈ بچو اوس لاگنیہ الحمر - یلہ گرس نلہ، ورت نچنچ تہ گونچ آواز  
 بوزن - آکس نوکرس پوچھن تہ دت یہ کیہ چہ - تم دپس چون بوی چہ امت  
 تہ چان مالی چہ رچمت وچہ دبح گومت آوی خاطرہ زہ سہ لہن صحیح تہ سلامت -  
 لیکن خفہ سپنت لچھن تہ زہ اندر آچہ - قوہ پتہ محو سہ سند مال نیر لورت - تہ  
 مایس ورن جواب دت وچہ بیٹو وریو پتہ چس بہ چان خدمت کران تہ زہ  
 پکس تہ چانہ حکمہ برخلاف قوہ دیت تہ زہ بہ اک چا و ل بچہ زہ پسن دوسن  
 سیت گرہ خوشی - مکر یلہ یہ بچو آوی یم چون مال کالین پتہ دت وچہ گومت  
 ام سندہ خاطرہ ویتہ ہیہ وچہ دبح - تہ تم دپ نس ای بچو چہ چک ہمیشہ بہ  
 سیت تہ یہ کینچہ میون چہ تہ چہ چون - لیکن خوشی کرن تہ خوش سپن اوس لازم  
 تکیازہ چون یہ بوی اوس مودمت تہ ون سپن زندہ رومت اوس تہ ون آو ایتہ \*

[No. 8.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ (MUSALMĀN).

## SPECIMEN II.

(Lahore, 1899.)

## TRANSLITERATION AND TRANSLATION.

Akis-shēkhsas ōs<sup>i</sup> z<sup>h</sup> nēchiv<sup>i</sup>. Timau-and<sup>a</sup>ra dop<sup>a</sup> lōk<sup>a</sup>ṭi<sup>i</sup>-hih<sup>i</sup>  
*To-one-person were two sons. Them-from-among it-was-said by-the-younger*  
 mōlis, ‘ai māli, māluk<sup>a</sup> hissa yih mē wāti,  
*to-the-father, ‘O father, of-the-property the-share which to-me will-arrive,*  
 tih dih mē.’ Ta tam<sup>i</sup> dyut<sup>a</sup> timan māl bōg<sup>a</sup>rit.  
*that give to-me.’ And by-him was-given to-them property having-divided.*  
 Lōk<sup>a</sup>ṭi<sup>i</sup>-nēchiv<sup>i</sup> kor<sup>a</sup>, sōru-y jama karit, kētsau-dōhau-pata  
*By-the-younger-son was-made, all collected having-made, some-days-after*  
 aki-dūri-mulkuk<sup>a</sup> saf<sup>a</sup>r, ta tati korun panun<sup>a</sup> māl  
*of-a-distant-land journey, and there was-made-by-him his-own property*  
 bad-rāhiyē-andar kharj. Yēli sōru-y kharj korun,  
*bad-conduct-in expenditure. When all expenditure was-made-by-him,*  
 tath-mulkas-andar pēv sakht drāg, ta suh log<sup>a</sup> muhtāj  
*that-country-in there-fell a-severe famine, and he began poverty-stricken*  
 sapanani. Tawa-pata gav tatikis-akis-bāshindas-nish ta tam<sup>i</sup>  
*to-become. That-after he-went of-that-country-a-dweller-near and by-him*  
 sūz<sup>a</sup> sōr rachhani panañēn-lāganayēn-andar; ta tas ōs<sup>a</sup>  
*he-was-sent swine for-guarding his-own-fields-in; and to-him was*  
 ārzū zi timau-dēlau-sūt<sup>i</sup> bariha yēḍ yim sōr  
*longing that those-husks-with he-might-have-filled the-belly which the-swine*  
 chhih khēwān, ta kāh ōs<sup>a</sup>-na tas kēh diwān. Līkin hōshēs-  
*are eating, and anyone was-not to-him anything giving. But sense-*  
 andar yit dopun, ‘myōnis-mōlis chhēh kātihēn-mazūran-  
*in having-come it-was-said-by-him, ‘to-my-father is how-many-servants-*  
 handi-khōt<sup>a</sup>ra kāfi ta fāzil tsōt<sup>a</sup>, ta bōh chhus bōchhi  
*of-for-the-sake sufficient and superfluous bread, and I am from-hunger*  
 marān. Bōh gatsha wōthit pananis-mōlis-nish, ta tas dapa,  
*dying. I will-go having-arisen my-own-father-near, and to-him I-will-say,*  
 ‘ai māli, mē kor<sup>a</sup> āsmānuk<sup>a</sup> ta chyōn<sup>a</sup> gunāh; ta wuñ chhus-na  
 ‘O father, by-me was-done of-the-sky and of-thee sin; and now I-am-not

yith-löyik      zi      biyě      yiyēm-chyōn<sup>n</sup>-nēchyuv<sup>n</sup>-wanana.      Mě      karta  
*of-this-worthy      that      again      it-may-be-to-me-thy-son-said.      Me      please-make*

pananēv-mazūrau-and<sup>a</sup>ra      akhah      hyuh<sup>n</sup>.''      Ta      wōthit      āv  
*thine-own-servants-from-among      one      like.''      And      having-arisen      he-came*

pananis-mōlis-nish,      ta      wuni      ōs<sup>n</sup>      suh      dūri-y,      ta      tasandis-mōlis  
*his-own-father-near,      and      still      was      he      at-distance-even,      and      to-his-father*

āv      tas      wuchhit      rahm,      ta      dūrit      kor<sup>n</sup>nas  
*came      him      having-seen      compassion,      and      having-run      was-done-by-him-to him*

nālamot<sup>n</sup>,      ta      mīth<sup>i</sup>      dit<sup>n</sup>nas.      Ta      nēchiv<sup>i</sup>      wonus,  
*embracing,      and      kisses      were-given-by-him-to-him.      And      by-the-son      it-was-said-to-him,*

'ai      māli,      mē      kor<sup>n</sup>      āsmānuk<sup>n</sup>      ta      chyōn<sup>n</sup>      gunāh,      wuñ      chhus-na  
*'O father,      by-me      was-done      of-the-sky      and      of-thee      sin,      now      I-am-not*

yith-löyik      zi      biyě      yiyēm-chyōn<sup>n</sup>-nēchyuv<sup>n</sup>-wanana.'      Līkin      mōl<sup>i</sup>  
*of-this-worthy      that      again      it-may-be-to-me-thy-son-said.'      But      by-the-father*

dop<sup>n</sup>      naukaran,      'rōt<sup>n</sup>-hyuh<sup>n</sup>      pōshāk      kadiw,      ta      amis  
*it-was-said      to-the-servants,      'good-very      garment      bring-ye-forth,      and      to-this-one*

lōgiw      nōl<sup>i</sup>;      ta      athas      wōj<sup>n</sup>,      ta      khuran      paizār;      ta  
*apply-ye      on-the-neck;      and      to-the-hand      a-ring,      and      to-the-feet      shoes;      and*

rochh<sup>n</sup>mot<sup>n</sup>      wotsh<sup>n</sup>      mōryūn;      ta      khēt      karaw      khōshī.  
*the-cared-for      calf      kill-ye-it;      and      having-eaten      we-will-make      happiness.*

Tikyāzi      yih      myōn<sup>n</sup>      nēchyuv<sup>n</sup>      ōs<sup>n</sup>      mūmot<sup>n</sup>,      ta      wuñ      sapon<sup>n</sup>      zinda;  
*Because-that      this      my      son      was      dead,      and      now      became      alive;*

rōw<sup>n</sup>mot<sup>n</sup>      ōs<sup>n</sup>,      ta      wuñ      lob<sup>n</sup>.'      Ta      tim      lag<sup>i</sup>      khōshī      karani.  
*lost      was,      and      now      was-got.'      And      they      began      happiness      to-make.*

Ta      tam<sup>i</sup>-sond<sup>n</sup>      bod<sup>n</sup>      nēchyuv<sup>n</sup>      ōs<sup>n</sup>      lāganayē-andar.      Yēli      garas-nakha  
*And      his      elder      son      was      the-field-in.      When      the-house-near*

wōt<sup>n</sup>,      natsanūch<sup>n</sup>      ta      gēwanūch<sup>n</sup>      āwāz      būz<sup>n</sup>.      Akis-  
*he-arrived,      of-dancing      and      of-singing      the-sound      was-heard-by-him.      To-one*

naukaras      prutshun      nād      dit,      'yih      kyah      chhuh?'      Tam<sup>i</sup>  
*servant      it-was-asked-by-him      call      having-given,      'this      what      is?'      By-him*

dopus,      'chyōn<sup>n</sup>      bōy<sup>n</sup>      chhuh      āmot<sup>n</sup>,      ta      chyōn<sup>i</sup>-mōl<sup>i</sup>      chhuh  
*it-was-said-to-him,      'thy      brother      is      come,      and      by-thy-father      is*

rochh<sup>n</sup>mot<sup>n</sup>      wotsh<sup>n</sup>      zabah      kor<sup>n</sup>mot<sup>n</sup>,      awa-y-khōt<sup>n</sup>ra      zi      suh  
*the-cared-for      calf      slaughter      made,      of-this-verily-for-the-sake      that      he*

lobun      sahīh      ta      salāmat.'      Līkin      khafa      sapanit  
*was-got-by-him      safe      and      sound.'      But      angry      having-become*

yutshun-na      zi      andar      atgi.      Tawa-pata      manow<sup>n</sup>  
*it-was-wished-by-him-not      that      within      he-will-enter.      That-after      was-remonstrated-with*

suh      tasand<sup>i</sup>-mōl<sup>i</sup>      nēbar      nīrit.      Ta      mōlis      wonun  
*he      by-his-father      outside      having-emerged.      And      to-the-father      it-was-said-by-him*

jawāb dit, ' wuchh, yitēv-waryau-pēṭha chhus-bōh chōñ<sup>a</sup> khidmat  
*answer having-given, ' see, so-many-years-from I-am thy service*  
 karān, ta zah pokus-na chyāni-hukma-barkhilāf, tōti  
*doing, and ever I-went-not thy-command-against, nevertheless*  
 dyutut-na zah mē ak tshāw<sup>a</sup>l<sup>i</sup>-bacha zi pananēn-dōstan-sūt<sup>i</sup>  
*was-given-by-thee-not ever to-me one goat-young-one that my-own-friends-with*  
 karaha khōshī. Magar yēli yih nēchyuv<sup>a</sup> ōy,  
*I-might-have-made happiness. But when this son came-to-thee,*  
 yēm<sup>i</sup> chyōn<sup>a</sup> māl gāñēn-path dōdōw<sup>a</sup>, tsē korut  
*by-whom thy wealth harlots-after was-wasted, by-thee was-made-by-thee*  
 am<sup>i</sup>-sandi-khōt<sup>a</sup>ra vyoth<sup>a</sup>-hyuh<sup>a</sup> wotsh<sup>a</sup> zabah.<sup>i</sup> Ta tam<sup>i</sup> dop<sup>a</sup>  
*him-of-for-the-sake the-fat-very calf slaughtered. And by-him it-was-said*  
 tas, ' ai nēchivi, ts<sup>a</sup>h chhuk hamēshē mē-sūt<sup>i</sup>, ta yih-kētshah myōn<sup>a</sup>  
*to-him, ' O son, thou art always me-with, and whatever mine*  
 chhuh, tih chhuh chyōn<sup>a</sup>. Līkin khōshī karūñ<sup>a</sup> ta khōsh sapanun  
*is, that is thine. But happiness to-make and happy to-become*  
 ōs<sup>a</sup> lözim, tikyāzi chyōn<sup>a</sup> yih bōy<sup>a</sup> ōs<sup>a</sup> mūd<sup>a</sup>mot<sup>a</sup>, ta wuñ  
*was necessary, because-that thy this brother was dead, and now*  
 sapon<sup>a</sup> zinda; rōw<sup>a</sup>mot<sup>a</sup> ōs<sup>a</sup>, ta wuñ āv athi.<sup>i</sup>  
*became alive; lost was, and now came to-hand.*

The next specimen of Kāshmiri is an extract from the *Rāmāvatāracharita* of  
 Dēvākara Prakāśa Bhaṭṭa. It is a good example of the Hindū style of the language.



[ No. 9.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMIRĪ.

## SPECIMEN III.

*(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)*

BRAHMĀ DESCRIBES THE ORIGIN OF LAŢKĀ.

द॑पुख् ब्रह्मा॑जुवन् यलि ना गरुड् ज्ञाव् ।  
 ल॑ज्जुस् ब्वह् गव् ब्वथिथ् कश्चपस्-मिग्निन् आव् ॥ ५८८ ॥  
 द॑पुन् मालिस् च्ह् क॑लाह् ख्यन् ट्कान् दिम् ।  
 द॑पुस् त॑मि ख्यन् च्ह् मद्-हस्तु विथ अख् ज्ञाम् ॥ ५८९ ॥  
 व्य॑हथ् कुह् यदि छिह् तिम् तव-निग्र दगन् जौठि ।  
 कर॑नि ल॑गि यवद् स्यठाह् गरुडन् तिथिथ् जौठि ॥ ६०० ॥  
 तिथ॑ यलि वाव् हिङ् ज्ञागिथ् मक्किथ् प्योख् ।  
 पं॑जन् दन् तल् तुलिन् का॑ग्नि स्यथ् गोख् ॥ ६०१ ॥  
 नि॑येन् त॑त् पारिजा॑तुकु ओसु यति कुसु ।  
 बु॑द्धि त॑मि मोसमन् क्याह् चापञ्चार॑ तुसु ॥ ६०२ ॥  
 दु॑क्षास्मि-प्यठ् तिम् स्यथ् याञ् यवून् जंग् ।  
 म्व॑थर-सू॒तिन् कुलिस् ब्वथु॑ चू॒ला अख् जंग् ॥ ६०३ ॥  
 र॑टुन् जंग् तौ॑ति-सू॒त्य् बुद्धि॑तव् तस॑न्दि म्वन् ।  
 र॑व्यस् अ॒द्रे वसि॑थ् बू॒तराथ् गय॑ म्वन् ॥ ६०४ ॥  
 अ॒नुन् पा॑ञ्जिस्-अ॒न्दर् दारि॑थ् दितुन् जंग् ।  
 ह॑स्तनि ल॑ज् बूम् त आ॑काश विथ गंग् ॥ ६०५ ॥  
 ल॑ंगुकु म्वड् बू॒ट पा॑तालस्-सू॒तिन् सुव् ।  
 ल॑ज्यन् अ॒रहाथ् ल॑गु विथु॑ सौ॒प॒नुस॑ जुव् ॥ ६०६ ॥  
 ल॑दुख् गर ई॒श्वरस् यलि॑ गय स॑ंसा ।  
 ल॑ंगुकु क॑नू आव् ल॑गि अथ् नाव् ल॑ंका ॥ ६०७ ॥

[ No. 9.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KASHMIRI.

## SPECIMEN III.

*(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)*

BRAHMĀ DESCRIBES THE ORIGIN OF LAŪKĀ.

## TRANSLITERATION AND TRANSLATION.

Metre, Irregular Hazaj, ◡ — — — | ◡ — — — | ◡ — — ||.

Dopukh      Brahmājuwan, 'yēli      nā      Garuḍ      zāv,  
*It-was-said-to-them by-Brahmā-jī, 'when indeed Garuḍa was-born,*  
 lūj<sup>us</sup>      böchha,      gav      wōthith,      Kashēpas-nishin  
*Was-attached-to-him hunger, he-went having-arisen, to-Kāśyapa-near*  
 āv.  
*he-came.*

598

dopun      mōlis,      " ts<sup>h</sup>      kēṭshāh      khyon<sup>a</sup>      t<sup>a</sup>kān  
*It-was-said-by-him to-the-father, " thou some food speedily*  
 dim."  
*give-to-me."*

dopus      tam<sup>i</sup>,      " khēn      ts<sup>h</sup>      mad-host<sup>a</sup>      biyē      akh  
*It-was-said-to-him by-him, " eat-it thou a-mad-elephant also a*  
 krum.  
*tortoise.*

599

trēhath      kruh      thad<sup>i</sup>      chhih      tim,      tawa-nishē      dögan      zīth<sup>i</sup>.  
*Three-hundred kōs tall are they, that-than twofold long.*  
 karani      lāg<sup>i</sup>      yōd      sēthāh."  
*To-make they-began fighting exceedingly."*      Garudan      tithay  
*By-Garuḍa there-verily*  
 dīth<sup>i</sup>.  
*they-were-seen.*

600

tithay      yēli      wāv-hyuh<sup>a</sup>      zōgith      gatshith  
*There-verily when the-wind-like having-watched having-gone*  
 pyōkh.  
*he-fell-on-them.*

panjan dōn tal tulin, ākōsh<sup>i</sup> hēth,  
*Clares two under they-were-raised-by-him, in-the-sky having-taken,*  
 gōkh.  
*he-went-with-them.* 601

niyēn tot<sup>a</sup> pārīzātuk<sup>a</sup> ōs<sup>a</sup> yēti kul<sup>a</sup>.  
*They-were-carried-by-him thither of-the-Pārījāta was where the-tree.*  
 wuchhiv, tam<sup>i</sup> mōsaman kyāh trāpajyār tul<sup>a</sup>. 602  
*Behold-ye, by-that infant what mighty-zeal was-raised.*

duzōlis-pēth tim hēth yāñ  
*To-the-fork-of-two-branches-on them having-taken as-soon-as*  
 thūv<sup>a</sup>n zang,  
*was-placed-by-him the-leg,*  
 gōbēra-sūtin kulis wōth<sup>a</sup> tsūsta akh lang. 603  
*The-weight-owing-to (of-)the-tree arose by-breaking one branch.*

roṭun lang tōti-sūty, wuchhitav tasand<sup>i</sup> gōn.  
*Was-seized-by-him the-branch his-beak-with, behold-ye his virtues.*  
 ratēs yōdnai, wasith būtarāth gayē bōn. 604  
*He-may-seize-it if-not, having-descended the-earth it-went below.*

onun pōñis-andar dōrith dyutun  
*It-was-brought-by-him to-the-water-within having-flung was-given-by-him*  
 lang.  
*the-branch.*

halani lūj<sup>a</sup> būm ta ākāsh biyē gang. 605  
*To-tremble began the-earth and sky also the-milky-way.*

languk<sup>a</sup> gōḍ byūth<sup>a</sup> pātālas-sūtin suv,  
*Of-the-branch the-root sat to-hell-with along-with,*  
 lanjēn ar-hākh log<sup>a</sup> yuth<sup>a</sup>  
*(Of-)the-lesser-branches the-mass-of-twigs was-attached as*  
 sōponus zuv. 606  
*there-became-of-it an-island.*

lodukh gara Yīshōras yēli gayē  
*Was-built-by-them the-house to-Siva when there-became*  
 hēmsā.  
*an-ardent-desire.*

languk<sup>a</sup> kūn<sup>a</sup> āv, lagi ath nāv  
*Of-the-branch the-foundation came, will-be-applied to-it the-name*  
 "Lankā."  
 "Lankā." 607

## FREE TRANSLATION OF THE FOREGOING

*The portion of the poem immediately preceding this extract describes how Śiva, at Pārvatī's request, determined to have a house built. He employed the demigods Dhanishṭha Kumāra and Viśvakarman to construct it. They wandered about the universe, seeking for a suitable site, and at length were struck by the beauty of the island of Laṅkā. They asked the god Brahmā how so exquisite a spot came into existence, and the extract is his reply.*

*According to Hindū mythology, Garuḍa was a famous bird,—a kind of roc,—and was the son of Kaśyapa. In the first book of the Sanskrit Mahābhārata (ll. 1352ff.) we are told how Garuḍa, while quite young, is instructed by his father to eat the fighting elephant and tortoise in order to gain superhuman strength. As described in this extract, he catches them and breaks a branch of a tree with their weight; but, in the Mahābhārata, he disposes of the latter by dropping it on to a distant mountain, and not into the sea. There is no mention of Laṅkā, such as we find in the Kāshmīrī poem. The Pārijāta was one of the five trees of Paradise. It is not mentioned in connexion with this story in the Mahābhārata, where only a great Banyan tree is referred to. According to the Sanskrit Rāmāyaṇa (VII, iii), Viśvakarman built Laṅkā not for Śiva, but for the Rākshasas.*

Brahmā said to them, 'Garuḍa had only just been born when he was seized by hunger. He arose and went to his father Kaśyapa and said, "speedily give me somewhat to eat." His father replied, "eat thou the mad elephant and the tortoise. They are three hundred kōs high, and twice as much long. (600) They have begun to fight a mighty battle." There, where they were, did Garuḍa see them. Like the wind he fell upon them unawares. He took them up in his talons and flew into the air; and thither went he with them where grew the Pārijāta tree. Behold what mighty zeal that infant did display! He carried them to a fork in the tree, and, as he put down his foot, under their weight one of the boughs broke off. He caught it in his beak,—behold what virtues he possessed! If he had not caught it, it would have fallen down to the earth below. (695) He carried it to the water and into it he flung the bough. At its fall the earth began to tremble, the sky, and even the Milky Way. The root-end of the bough sank down and down as far as Hell, and the matted mass of the twigs of the smaller branches thus became an island.' When (therefore) Śiva showed his ardent desire, (there) they built the house; and, because its foundation was a bough (*lang*), its name will be called 'Laṅkā.'

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The fourth specimen is an extract from the *Yūsuf Zulaikhā* of Mahmūd Gāmī. It is a good example of the Musalmān style of Kāshmīrī. It will be observed that there is a tendency to shorten final vowels as in *kah* for *kāh*, eleven (verse 82), and *kyah* for *kyāh*, what (85). Also final surd consonants are not aspirated, as in *shōngit* for *shōngith*, asleep (79); *wanak* for *wanakh*, thou shalt say (83), and many others.

The transliteration from the Persian character is strict, and does not show the correct Kāshmīrī pronunciation. Thus, خواب , a dream, is transliterated *khvāb* (80, 81), although the Kāshmīrī pronunciation is *khāb*.

[No. 10.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

## SPECIMEN IV.

*(From the Yūsuf Zulaikhā of Maḥmūd Gāmī.)*

- ۷۷ توت کآنپاء کو یعقوبس - اوس مشتاق نس کن ئی بس \*
- ۷۸ اوس لمان مہکراپ بہن - یوسہ کران گل یا-ہن \*
- ۷۹ اوس بابس نشن شکت - ائہ کھر مآثرہ سیتن رنکت \*
- ۸۰ ہیعن اسن خواہس اندر - یئہ زون آسہ آبس اندر \*
- ۸۱ گورہ بیدار پو چہنس مآلی - خواب بہن کرتم حآلی \*
- ۸۲ زون آفتاب بیہ قارک کہ - آیہ سمت دیتم سجدہ \*
- ۸۳ چہہ یئہنہ باین ولک - لئہ یوسلہ مہ نشہ چہنک \*
- ۸۴ یام بوز وورہ دلیہ بہ خواب - کیپی غمکین ستہاہ بیتاب \*
- ۸۵ نس کیہ کروس کم ہآگ مارون - چہنہ یعقوبس شغلقت سون \*
- ۸۶ آیہ مآاس صبحن سمت - عرض سلام کر دس نمت \*
- ۸۷ ہاہہ مآ یوسلہ چہہ ودان - قارسلہ معنا خدا \*
- ۸۸ خوب صورت چہہ خوش نگاہ - سیت ہمون سیرس ہگاہ \*

[ No. 10.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KĀSHMIRĪ.

## SPECIMEN IV.

*(From the Yūsuf Zulaikḥā of Maḥmūd Gāmī.)*

## TRANSLITERATION AND TRANSLATION.

Metre, Irregular *Ramal*, — ∪ — — | — ∪ — — ||Tōṭ<sup>2</sup> (for tōṭh<sup>2</sup>) kötyāḥ gav Ya'qūbas!*Beloved how-much he-became to-Jacob!*

ōs<sup>2</sup> mushtāq tas-kun tay bas. 77.  
*he-was yearning him-towards and-very-very-much.*

ōs<sup>2</sup> namān mahrāb-ē buman,  
*he-was bowing-himself (to-)the-arch-of eyebrows,*  
 bōsa karān gul-ē yāsaman. 78.  
*kisses making (to-)the-flower-of jasmine.*

ōs<sup>2</sup> bābas-nishin shōngit  
*he-was to-the-father-near asleep*  
 atha khōr mōnzi-sūtīn rangit. 79.  
*hands feet henna-with coloured.*

hyotun asun khwābas-andar  
*it-was-begun-by-him to-laugh to-the-dream-in*  
 yitha zūn āsi ābas-andar. 80.  
*as the-moon will-be to-water-in.*

gawa (for gav) bēdār; prutsh<sup>2</sup>nas mōli (for mōl<sup>1</sup>),  
*he-became awake; it-was-asked-by-him-to-him by-the-father,*  
 'khwāb panun<sup>2</sup> kartam hōlī.' 81.  
*'the-dream thine-own make-please-to-me present.'*

'zūn āftāb biyē tārak kah  
*'the-moon the-sun also the-stars eleven*  
 āyē (for āy) samit dyut<sup>2</sup>ham sijdah.' 82.  
*came having-assembled was-given-by-them-to-me obeisance.'*

'tshōpa, yuth<sup>2</sup>-na bāyēn wanak,  
*'silence, that-not to-the-brothers thou-wilt-tell,*  
 na-ta, Yūsufa, mē-nishē tshēnak.' 83.  
*otherwise, O-Joseph, me-from thou-wilt-be-torn.'*

- yām būz<sup>1</sup> wōra-bāyyau yih khwāb,  
*as-soon-as was-heard by-the-step-brothers this dream,*  
 gayēy ghamgīn sēthāh bētāb. 84.  
*they-became sorrowful exceedingly agitated.*
- 'tas kyah karōs ? kam<sup>1</sup>-pōth<sup>1</sup> mārōn ?  
*'to-him what shall-we-do-to-him ? by-what-method shall-we-kill-him ?*  
 chhuna Ya'qūbas shafqab sōn<sup>1</sup>. 85.  
*there-is-not to-Jacob favour of-us.'*
- āyē (for āy) mōlis ṣubḥan samit,  
*they-came to-the-father in-the-morning having-assembled,*  
 'arz-ē salām kūr<sup>1</sup>has namit. 86.  
*an-address-of salutation was-made-by-them-to-him having-bowed-themselves.*
- 'bāba sōbō, Yūsuf chhuh wadān,  
*'father Sir-O, Joseph is lamenting,*  
 fa-arsilhu ma'anā gḥadan.<sup>1</sup> 87.  
*therefore-send-him with-us tomorrow.*
- khūḥṣurat chhuh khwush-nigāh.  
*beautiful he-is of-pleasing-aspect.*  
 sūty hēmōn sairāṣ pagāh.<sup>1</sup> 88.  
*in-company we-will-take-him for-an-excursion tomorrow.'*

### FREE TRANSLATION OF THE FOREGOING.

(After Rebecca's death) how dear did (Joseph) become to Jacob ! Ever did he yearn towards him more and more. Over the arch of his eyebrows would he bend, and kiss (the face that was like unto) the flower of jessamine.

Joseph was (once) sleeping by his father—his hands and feet all rosy with henna—and in his dream he laughed, as the sheen of the moon (quivereth) in the water. When he awoke his father asked him what his dream had been. '(I dreamt) that the moon, the sun, and the eleven stars assembled themselves together and did obeisance to me.' 'Silence ! Joseph, nor tell thou this unto thy brethren. Otherwise, wilt thou be torn from me.'

No sooner did the step-brothers hear this dream than they were filled with chagrin, and were beyond measure distraught. 'What shall we do unto him ? how shall we kill him ? No longer doth Jacob show favour unto us.'

<sup>1</sup> This half-line is Arabic. The whole passage is an adaptation of the Qur'ān, Sūra, xii.



At morn came they together unto their father, and bowed themselves before him with words of reverence. 'Father,' said they, 'Joseph doth lament. Therefore on the morrow send thou him with us. Fair of form is he, and of pleasing aspect. With us on an expedition will we take him on the morrow's morn.'

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## KASHṬAWĀRĪ.

The valley of Kasṭawār, *vulgo* Kishtwar, lies on the upper Chināb, to the south-east of the valley of Kashmīr. Immediately to its south lies Bhadrawāh, the language of which is a form of Western Pahārī (see Volume IX, Part iv, pp. 881ff.). To its west lies the hill country separating Jammu from Kashmīr, in which various broken forms of Kāshmirī are spoken gradually merging into the Chibhālī and Punchhī forms of Lahndā (*vide* pp. 503ff. of Part i of this volume). To the east and north-east lies the Zanskar, the language of which is a form of Western Tibetan. The language of Kasṭawār is known as Kasṭawārī, and in the Census of 1911 was shown as spoken by 7,464 people. It is a dialect of Kāshmirī but is much corrupted by the Pahārī and Lahndā spoken to its south and south-east. On the other hand it retains one or two Dardic forms (such as the word *thu*, he is) which have disappeared from Standard Kāshmirī. Moreover, in old Kāshmirī poetry we occasionally find forms, such as a present participle in *an*, instead of *ān*, that no longer exist in Standard Kāshmirī, but which have survived in Kasṭawārī.

The following account of Kasṭawārī is partly based on Specimens received from the Kashmīr Darbār, and partly on Specimens kindly given to me by the Rev. T. Grahame Bailey. The latter Specimens have also been printed in his work entitled *The Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. As given here, I have followed the originals given to me rather than this printed version, which differs in a few unimportant particulars. To the printed version Mr. Bailey has prefixed a short grammatical sketch which I have also utilized. The Specimens are thus three in number, *viz.* two (Nos. I and III) provided by Mr. Bailey, and No. II provided by the Kashmīr Darbār. The List of Words and Sentences printed on pp. 488ff. is based partly on a list provided by Mr. Bailey and partly on one furnished by the Darbār.

Specimens Nos. I and II are versions of the Parable of the Prodigal Son. Mr. Bailey's (No. I) is recorded phonetically in the Roman character. He has recorded each word as he heard it, and not according to the supposed orthodox spelling. Specimen No. II was supplied in the Kasṭawārī character, with a transliteration.

The Kasṭawārī character is a variety of the Ṭākṛī character used in the hills of the Northern Panjāb. As elsewhere, its vowel system is most incomplete. There are few signs for the medial vowels, and as a rule long medial vowels and sometimes even short medial vowels are represented by the initial forms. It is as if we were, in writing the Nāgarī character, to represent the word *bāt* by बआत instead of बात. There are, it is true, forms for medial *ā*, medial *ī*, medial *u*, and medial *ō*, but these are used almost at random, and, particularly, the sign for medial *ō* can be used for almost any vowel. Moreover, the initial forms are often used instead of them. Accordingly, in transliterating the second specimen, I indicate the use of an initial vowel form by an apostrophe, as if, in the Nāgarī character, I were to transliterate बात by *bāt*, and बआत by *b'āt*. The transliteration is first made absolutely *litteratim*, and under each group of letters I put a second line showing the particular Kasṭawārī word which the group is intended to represent. In this I have been aided by the transliteration provided by the

Kashmīr Darbār. In order to assist the student the original in the Kasṭawārī character, and the corresponding transliteration and translation are printed on pages facing each other, and agree line for line. I have thus been able, in the grammatical sketch which follows, to quote the particular line in which each word quoted from the second specimen occurs,—thus, II, 3, *i.e.* in the third line of the second specimen. This could not be done for the first and third specimens, which are merely indicated by ‘I’ and ‘III,’ respectively. Arabic numbers, not preceded by a Roman II, indicate the entries in the List of Words and Sentences.

The following table shows the Kasṭawārī alphabet. The letters are taken from Specimen II or from the Kashmīr Darbār List of Words. No example was found in these of the letter *jha*, of which I am therefore unable to give the form.

## Kashtawāri Alphabet.

a, ā	ᳵ᳚	ka	ᳵ	ta	ᳵ
i, ī, ē	ᳶ	kha	ᳶ᳚	tha	ᳶ᳚
u, ū, o, au	᳷	ga	᳷	da	᳷
ai	ᳵᳶ	gha	᳷᳚	dha	᳷᳚
ie	.....	cha	᳷᳚	na	᳷
ka	ᳵ	chha	ᳵ	pa	᳷
kā	ᳵ᳚ ᳵ᳚	ja	᳷	pha	᳷
ki, kī	ᳵ᳚	za	᳷	ba	᳷
ku	ᳵ	jha	᳷	bha	᳷
kū	ᳵ᳚	ᳶ	ᳵ	ma	᳷
kō	ᳵ᳚	ᳶ᳚	ᳵ	ya	᳷
kau	ᳵ᳚	ᳶ᳚	ᳵ	ra	᳷
kam	ᳵ	ᳶ᳚	ᳵ	la	᳷
		ᳶ᳚	ᳵ	va	᳷
		ᳶ᳚	ᳵ	sha	ᳵ
		ᳶ᳚	ᳵ	sa	᳷
		ᳶ᳚	ᳵ	ha	ᳵ

In writing Kashṭawārī, it will be observed that the consonantal spelling is also very capricious. Special difficulties seem to have been experienced in writing the fricatives *tṣ* and *tṣh*. They are usually represented by *ch* and *chh*, as in Kāshmīrī, but sometimes they are written *s* or even *z*. Thus, we have *sa'alō* written for *tṣhāwali* (II, 69), a goat; *gasa* written for *gatṣha*, I will go (II, 26); and *za'a*, for *tṣē*, by thee (II, 74).

**PRONUNCIATION.—Vowels** in Kashṭawārī are sometimes shortened. Thus, while the list of words and the second specimen always have *māhn\** for 'man,' the first and third have *mahn\**. So the Kāshmīrī *dīsh*, a country, becomes *dish* in the first specimen.

Although, as we shall see, epenthesis is not carried out with the strictness observable in Kāshmīrī, we sometimes find vowels, especially *a*, liable to change under the influence of neighbouring vowels, even where they would not change in Kāshmīrī. Thus, while II, 79, has *samazun*, to become, the first specimen in the corresponding passage has *samuzun*, in which the second *a* has become *u* under the influence of the *u* in the next syllable. Similarly *mulku-sun*, for *mulka-sun*, of the country (III). Again in one place in I *lag\** or *log\** has actually become *lōgū*, in *zabun lōgū*, he began to say (I will eat husks), although elsewhere in the same word in the same specimen the *a* is preserved.

Again the Kāshmīrī *sandi* (abl. of *sond\**, of) is *sini* in Kashṭawārī, in which the *a* has become *i* under the influence of the following *i*.

In Kāshmīrī *i* and *ē* are frequently interchanged. So also in the first specimen we have both *isini khātara* (thou causedst the fatted calf to be killed) for the sake of this one's sake; and *tisinē khātira* (he killed the fatted calf) for his sake. In *khātira* and *khātara* we also see an optional interchange of unaccented *a* and *i*, and the same appears in *kyāzi* or *kyāza*, why? (94; cf. II, 49, 80). Even an accented *i*, following *y*, may become *a*. Thus we have both *yēth* and *yath* corresponding to the Kāshmīrī *yith*, for this. This was evidently first an instance of the change of *i* to *ē*, so that *yith* became *yēth*. In Kāshmīrī we know that *yēth* is really *yath* (see p. 259), so that the change of *yēth* to *yath* in Kashṭawārī is easy. Another example of the change of *ē* to *a* is *hōshas*, (he came) to sense, corresponding to the Kāshmīrī *hōshēs*. In fact the Kāshmīrī *ē* appears under several forms. It follows Kāshmīrī in *warhēn* (for *warhyan*), for so many years (II, 66), but in the corresponding passage in I it becomes *iēn*, in *warhiēn*. We shall see numerous examples in datives plural of the 2nd and 3rd declension which in Kāshmīrī end in *ēn*. Here we have, ad libitum, *in*, *ēn*, or *iēn*.

The vowel *ō* becomes *a* in *wathi*, having arisen, of the first specimen, while in II, 26, we have (as in Kāshmīrī) *wōthi* (Kāshmīrī *wōthith*).

In Kāshmīrī whenever a word begins with *ṣ* or *ṣh*, a *y* is prefixed. Thus, the Arabic word *insāf*, justice, becomes *yinsāf* in Kāshmīrī. We also often hear a medial *ṣ* or *ṣh* pronounced as if a faint *y* precedes it. Thus, *kēṣhāh*, something, is often heard as *kēṣhāh*, and *khēma*, I shall eat, is often heard as *khēma*. This prothesis of *y* before *ṣ* or *ṣh* is still more common in Kashṭawārī. In the second specimen, according to the usual Kāshmīrī fashion, it is not indicated in writing; but in the first and third

specimens and in the List of Words and Sentences in which each word has been recorded by Mr. Bailey as he heard it, it is common, though by no means universal.

Thus, in sentence 231 we have *tyisun* for *tisun*, his, and *tyěsiñi* for *tisiñi* (fem. sing. dat.), in which latter *ě* has also been substituted for *i*. So we have in the first specimen *dyim* for *dim*, give to me; *pa.ranyis* (for *pananis*) *zamīnas-manz*, (sent him) into his own land. Again, while we have *tyisun baḍḍ\* shur\**, his elder son, we also have *tisun mhāl\* kanāra nyit*, his father having come outside. Similarly there is no prothesis of *y* in other cases, such as *tisině-khātira*, for his sake. So we have both *tis* and *tyis*, and (III) *tyěs*, to him. It is unnecessary to give further examples. Suffice it to say that medial *i* or *ě* as often as not pronounced *yi* or *yě*. With this we may connect the change of *in* to *iēn* noted above. The *iēn* is really little more than a variant spelling of *yēn*.

As in Kāshmirī, words often end in *i-mātrā* and *u-mātrā*, but these are used most capriciously.

A final *ü-mātrā* does not seem to occur, *i-mātrā* being everywhere used instead.

Mr. Bailey has given me some interesting information regarding the method adopted by him in recording these vowels in Specimens I and III and in the List of Words. He says, 'the fact that one may hear, say, *rachhmutu* and *juānmutu* does not seem to justify one in writing *mūdmutu* if the word is usually pronounced *mūdmut*, and, similarly with other letters, one does not seem justified in attempting (at any rate with our present knowledge of the dialect) to aim at uniformity of spelling where there is not uniformity of speech . . . . In these specimens the vowels written above the line seem to come with almost a jerk, usually following a very long vowel. Thus, take *miōn\**. Here the *ō* is very long and the \* comes with a slight jerk. The same applies even after a short vowel. Thus, in *shur\** the \* sounds almost as if the speaker could not avoid saying it, as if it were a necessary sequence of the *r*. It thus differs from *shuru*.'

Taking *i-mātrā* first, we may quote the following examples of its use:—*ghur<sup>i</sup>*, a mare (139), or horses (140); *harn<sup>i</sup>*, a she-deer (154); *hōn<sup>i</sup>*, dogs (148); *hōñ<sup>i</sup>*, a bitch (147); *kōr<sup>i</sup>*, a girl (112); *miān<sup>i</sup>* (where we should expect *miānis*) (225); *panan<sup>i</sup> dōlat*, his own wealth (I); *rish<sup>i</sup>*, bulls (144); *shur<sup>i</sup>*, sons (223, and II, 1); *tshēl<sup>i</sup>*, a she-goat (151); *tshēr<sup>i</sup>*, goats (152).

But this *i-mātrā* sometimes becomes an ordinary *i*, as in *mhāl<sup>i</sup>*, fathers (106); *māhni*, men (124); *āisi*, they were (eating) (I); and is sometimes even lengthened to *ī*, as in *shurī*, sons (I; cf. *shur<sup>i</sup>* of II, 1); *hundī*, kisses (I).

For *u-mātrā* we may quote *baḍḍ\** (231, I, III) or *baḍ\** (II, 13, 53), great; *bhāy\**, a brother (II, 58, 80); *ghur\**, a horse (138); *lag\**, began, etc. (II, 14, 16); *māhn\**, a man (II, 56); *mhāl\**, the father (came outside) (I; but *mhāl*, 233, and *mhālu*, 47, 101); *miāun\**, my (II, 77, but *miāun* in I); *rish\**, a bull (142); *shur\**, a son (I); *tsāun\**, thy (220; II, 78; but *tsāun*, I); *tsyōr\**, a goat (150).

But this final *u-mātrā* is often dropped, as in the following, some of which also occur above with the *u-mātrā*:—*miāun mhāl*, my father (233); *myul*, he was got (I); *samuz*, he became (III).

Or it may become a full *u*, as in *māhnu*, a man (II, 9, but *mahn\**, II, 56); *mhāl\** or *mhālu*, a father (47, 101; but *mhāl*, 233); *bhāyu*, a brother (49; but *bhāy\**, II, 58, 80); *raṭhu*, he remained (I); *zulmmiāru*, an oppressor (III).

Or it may be lengthened to *ū*. This is always the case in the word *āsū*, he was, whereas *thu*, he is, is always written with the *u* short. Again we have *zabun lōgū*, he began to say (I will eat husks), whereas in II, 14, 16, we have *lagu*, and in I, *andar gatshun lag\* na*, he did not begin to go inside.

Or it may become *ō* or even *wa*, as in *ḍand\** or *ḍandō*, the back (43), *wats\**, *watsu*, or *watswa*, a calf (I); *zēou* or *ziō*, the tongue (41).

The forms taken by the perfect participle are very instructive. The full forms of the words quoted below are *mūd\*mut\**, *myul\*mut\**, *raḥh\*mut\**, *rāw\*mut\**, and *samz\*mut\**, but the forms actually occurring are *mūdmut* (I, and II, 81), *mūd\*mut* (II, 49), dead; *myulmut*, got (II, 83); *raḥhmutu* and *raḥhmut\**, kept (i.e. fatted) (I); *rāw\*mut*, lost (II, 82); and *samzumut*, become (III).

Epenthesis of vowels occurs in Kashtawārī as in Kāshmirī, but, judging from the specimens, its occurrence is here most capricious. We shall take in order the chief epenthetic vowels of Kāshmirī and observe what happens under similar circumstances in Kashtawārī.

In Kāshmirī when *a* is followed by *i*-mātrā, and in certain cases (e.g. in the sing. dat. of the third declension) by *i*, the *a* is not changed, but the *i*-mātrā or *i* is sounded immediately after the *a* as well as in its proper place. Thus, *baḍ\**, great (nom. plur.), is pronounced *ba'ḍ\** (see p. 263). Similarly *karis*, to a bracelet, is pronounced *ka'ris*. We find traces of this in Kashtawārī, where the dative singular of *akh*, one, is written *aikis* in the first specimen, but *akis* in II, 15. Elsewhere, even in I the *a* remains unchanged, as in *pananis*, to his own, or (II, 60) *baḍ\**, great (nom. sing. fem.).

In Kāshmirī, when *a* is followed by *u*-mātrā it becomes *o* (p. 263), as *kor\** (for *kar\**), he was made. The *o* remains even when the *u*-mātrā becomes *u* owing to the addition of a suffix, as in *korun*, he was made by him. In Kashtawārī, the same change sometimes occurs as in *korun* (II, 9). At other times the *a* becomes *ō*, as in *kōrun* (I, 'when he had wasted everything'), and at other times it becomes *ō*, as in *zabun lōgū*, he began to say (I will fill my belly) (I), in which the *u*-mātrā has been changed to *ū*. Most commonly, however, in I, III, and the List of Words, the *a* is unchanged as in *karun* (III, and 225); *marun lagu*, I began to die (I); *raṭhu* (for *raṭh\**), he remained (near a person of that place) (I); *zabun*, he said (I).

We have already seen that *i*-mātrā is used where Kāshmirī has *ū*-mātrā, so that the change of *a* when followed by the latter does not concern us here.

In Kāshmirī, when *ā* is followed by *i*-mātrā or by *i*, it becomes *ō*, as in *mōl\**, fathers (see p. 263), *mōriuo*, strike ye (see p. 305). In the specimens, there is only one instance of a change resembling this, in which *ā*, followed by *i*, becomes *ā*, not *ō*. It is the word *thōyiū*, place ye (227), corresponding to the Kāshmirī *thōriuo*.

In other cases the *ā* remains unchanged, as in *āsias* (I) or *āsīs* (II, 1), they were to him (Kāshmirī *ōsis*); *hākim* (III), a ruler; *khātira*, for the sake of (I); *tgānis mhāl\*-sin*, of thy father (Kāshmirī *chyōnis mōl'-sandis*) (223); *wānawālis*, to a shop-keeper (241).

In Kāshmirī, when *ā* is followed by *u*-mātrā or by *u* it becomes *ō*, pronounced something like the *a* in 'all' (see pp. 263-4). We see traces of this in *sōrūi*, all (I, but *sārūi* in II, 8) corresponding to the Kāshmirī *sōruy*. Another attempt to represent this sound is shown in *āusū* (Kāshmirī *ōs\**), (the elder son) was (in the field) (I), when II, 53, has *āsū*; and in *māurum* (Kāshmirī *mōrum*), I struck (185). As seen above, however, the *ā* often remains unchanged, and so also in *bhāy\** (II, 58, 80) or *bhōi* (I; 49), a brother; *mārun*, (thy father) killed (the fatted calf) (I); *ujārun* (I), *ujāroun* (II, 11), or *udāroun* (II, 74), he wasted.

In Kāshmirī, when *i* is followed by *u*-mātrā or by *u*, it becomes *yu*, as in *dyut\** (for *dit\**), given (see p. 263). The same usually occurs in Kashtawārī, as in *dyutun*, he gave (answer) (I); *dyututh*, thou gavest (II, 70; but *dyituth* in I); *myul* (for *mil\**), he was found (I). As in the *dyituth* just mentioned, I also has *phirum*, I (never) turned (thy word), although, as we have seen, it has *dyutum*.

In Kāshmirī, when *ē* is followed by *i*-mātrā it becomes *ī*, and when it is followed by *u*-mātrā it becomes *yū* (see p. 263). We have in Kashtawārī one example of what happens to *ē* in such circumstance in the base *tshēr-*, a goat. Its nominative singular is *tshyōr\** (150), and its nominative plural is *tshēr'*, not *tshyūr\** and *tshēr'*.

In Kāshmirī when *ō* is followed by *i*-mātrā or by *u*-mātrā or by *u*, it becomes *ū*, as in *hūn\**, plural *hūn'*, from the base *hōn-*, a dog (see p. 263). In Kashtawārī, *ō* in such circumstances remains unchanged. Thus, *hōn\**, a dog (146), pl. *hōn'* (148); *hōn'*, a bitch (147); *kōr'*, a daughter (110); *mē tšōtūm*, I struck (185). We have, however, *krūdhi*, angry (I and III), for an original *krōdhi*.

From the above it will be seen that while epenthetic vowel changes do occur in Kashtawārī they are subject to no fixed law.

**Consonants.**—In Kāshmirī a final surd consonant is aspirated (see p. 267). This rarely occurs in Kashtawārī. Thus in I we have *dōlat* (not *dōlath*), wealth; *lāik* (not *lāikh*), worthy; *pōshāk* (not *pōshākh*), a garment; *ankhuch* (not *ankhuchh*), a ring, and so on. There are, however, a few examples of this aspiration, and we may quote *hētakh*, they began (to make merry); *dyituth*, thou gavest; *mārāwuth*, thou causedst to be killed; and *thukh*, or *thuk*, thou art.

Dardic languages, as a rule, do not possess the sonant aspirates *gh*, *jh*, *dh*, *dh*, or *bh*. They are, however, common in Kashtawārī and are evidently borrowed from Western Pahārī. Thus, we have *gh* in *ghar*, a house (67), and *ghur\**, a horse (68); *dh* in *krūdhi*, angry (I and III), and *dhām*, a feast (II, 60); and *bh* in *bhāy\**, a brother (49); *bhain*, a sister (50), and *bhōchhi*, of hunger (II, 25). We even have initial or medial *m* becoming *mh* in *mhāl\**, a father (Kāshmirī *mōl\**) (*passim*); *mhast*, much (224); *samhuzun*, to become (II, 14), but *samazi* (II, 62); and *timhau* for *timau*, among them (II, 5).

Dardic languages show a tendency to hardening soft consonants. We have a good example of this in the word *ankhuch* (I) or *ankuchī* (II, 46), a ring, which is for an original *anguji*.

Attention must be drawn to the lax way in which, as in the case of other Dardic languages, the distinction between cerebrals and dentals is observed. For



instance we have *badāwun* instead of *baḍāwun* (III); *thukriēn dōsan manz*, in a few days, in I, but *thukrin* in II, 6. In II, 26, we have *wōthi*, having arisen, but *wōṭhi* in II, 33; and in II, 67, *zāt*, ever, but in II, 69, *zāṭ*. In II, 37, the word for 'embrace' is written *nala maṭa'u*, but pronounced *nālamut*.

Kashṭawārī possesses a cerebral *r*, which does not exist in Kāshmīrī. It is probably borrowed from Lahndā or from Western Pahārī. It is interchangeable with *ḷ*, as in *urāwun* (II, 11) or *uḷāwun* (II, 74), he squandered. A few examples, out of many, are *shur*\*, a son (55); *kōr*\*, a daughter (56); *ghur*\*, a horse (68); *dōrun*\*, to run (83); *niōr*\*, near (87). The interchange of dentals and cerebrals is again illustrated by *tshyōr*\*, a he-goat (150), with a cerebral *r*, but *tshēḷ*, a she-goat (151), with a dental *ḷ*.

The dental *r*, as in other Dardic languages, is sometimes elided. Thus we have *brōnth* or *bōnth*, before (90); and *nyit*, having emerged (I), corresponding to the Kāshmīrī *nīrith*.

There is one instance of the interchange of *w* and *m* in *manāmun*, he remonstrated with him (II, 64), for *manāwun*.

The **epenthetic changes of consonants** that are so prominent a feature in Kāshmīrī also occur occasionally in Kashṭawārī. Thus (cf. p. 267), we have the change of *t* to *ch* in *tsachiēn*, he tore them (fem.) (III), from *tsatun*, to tear. In Kāshmīrī *ḷ* becomes *j* before *y* or *ē* but not before *ū-mātrā* (see p. 267). Thus, *boḍ*\*, great, has a feminine *būḍ*\*, with a dative singular *bajē*. In Kashṭawārī, this change is extended by analogy to the feminine nominative, so that we have *baj* (II, 60, 75), corresponding to the Kāshmīrī *būḍ*.\*

In Kāshmīrī *t* under certain circumstances becomes *ts*, and *n* becomes *ñ* (p. 267), so, we have in Kashṭawārī *kyutā* (223) (Kāshmīrī *kyut*\*), how much, feminine *kitsā* (221) (Kāshmīrī *kits*\*). So *panun*\*, own, fem. *panaṇi*; *tsānn*\*, thy, fem. *tsāñ*.\*

In Kāshmīrī *h* is liable to become *sh*, or, more accurately, is liable to revert to an original *sh*. Thus the feminine of *hyuh*\*, like, is *hish*\*. In Kashṭawārī the *sh* appears also in the masculine, as in *mē pananiēn mazūran-hish banāyim*, make me like thine own servants (I).

### DECLENSION.—Nouns.—

Corresponding to the Kāshmīrī first declension, we have:—

	Sing.	Plur.
Nom.	<i>ghar</i>	<i>ghar</i> .
Dat.	<i>gharas</i>	<i>gharan</i> .
Ag.	<i>gharan</i> }	<i>gharau</i> .
Abl.	<i>ghara</i> }	

*Rōpai*, a rupee, makes its plur. nom. *rōpiē*.

Examples of this declension are:—

Sing. nom.-acc.—*baḍḍ*\* *kāl pēōu*, a great famine fell (I).

*yi rōpai dyi tis*, give this rupee to him (234).

*panun yaḍ bhara*, I will fill my own belly (I, II, 20). Note that *yaḍ* is here masculine. In Kāshmīrī it is feminine.

*ḍaṇḍ*, *ḍaṇḍ\**, or *ḍaṇḍō*, the back (43). Judging from the two latter forms this word is also of the second declension. The dative singular *ḍaṇḍas*, given below, belongs to the first declension.

Dat.-acc.—*pananis dilas-sāthi zabun*, he said with (*i.e.* in) his heart (I).

*tēsinyis ḍaṇḍas thōyiū zīn*, put ye the saddle to (*i.e.* on) his back (227).

*tath dishas-manz kāl pēōu*, a famine fell in that land (I).

*gharas-manz thu safēd ghurī-sun zīn*, in the house is the saddle of the white horse (226, so 223, 233).

*gharas-niōr āō*, he came near the house (I, so II, 54).

*hathas aṅkhuch lāgyus*, put ye a ring on his hand (I).

*su hōshas-manz āō*, he came into sense (I).

*zāt tsāni hukmas adal badal na hanthus*, I never walked contrary to thy command (II, 68).

*tini pananyis zamīnas manz sūr tsunāwani sōzun*, he sent him into his land to feed swine (I).

In *jawāb-manz* (II, 65), for *jawābas-manz*, in answer, the termination of the dative has been omitted.

*su thu dhāri-hinis mōkhas-pān māl tsunāwan*, he is grazing cattle on the top of the hill (229).

*tath mulkas-manz baḍu drāg pēōu*, in that country a great famine fell (II, 12).

*tin karun yath mulkas zamīnas kachchk*, he measured the land for (*i.e.* of) this country (III).

*aikis naukaras sad dyit*, having called a servant (I).

*Rām Chandar Sāhabas-sāthi mhast minnat zārī karin*, he made much entreaty and lamentation with (*i.e.* to) Rām Chandar Sāhib (III).

*tath jāē-hinis aikis shakhsas-labi raṭhu*, he stayed with a person of that country (I).

Ag.—*āsēāu Nawāb Sāhaban Tahsildār rachhmutu*, he was appointed Tahsildar by the Nawāb Sāhib (III).

Abl.—*khuha-manza khuāl pāñ*, draw water from the well (237).

Plur. nom.-acc.—*lūk sārī tyēs-pān krūdhī samazēi*, all the people became angry with him (III).

*miāni mhāli-singī kityā mazūr thī*, how many labourers there are of my father (I).

*tathun mōl thu dhāi rōpiē*, the price of that is two rupees and a half (232).

*tyis hē tsa tīma rōpiē*, take those rupees from him (235).

*tini sūr tsunāwani sōzun*, he sent him to feed swine (I).

*baḍiēn mahniēn zamīn ziyāda āsiāi*, there were more lands to great men (III).

Dat.-acc.—*thukriēn dōsan-manz*, in a few days (I).

*tisin hathan ankuchī, biya khōran paḍiōru*, a ring for his hand, and a shoe for his feet (II, 46).

*panun māl māṛa kāman-manz uṛāwun*, he wasted his substance in evil deeds (II, 10).

*māṛa kāran-pata māl. uṛārun*, he wasted his substance (following) after evil deeds (I).

*mē pananiēn mazūran-hish banāyim*, make me as one of thy servants (I).

*miānis mhālis-nishē wāra mazūran wāra manjī thī*, near my father to many servants there is much bread (II, 23).

*panēn mazūran-manz*, amongst thine own servants (II, 32).

*mhālin pananiēn naukaran zabun*, the father said to his servants (I).

*kityān warhiēn* (nom. sg. *warhy*, 1st decl.) *tsāñ' khēzmat karyim*, for how many years did I do thy service (I).

*yitin warhēn*, for so many years (II, 66).

*āsēāu—rachhmutu pātsan warhiēn*, he was appointed for five years (III).

*bōh pananiēn yāran-sāthi khushī karaḥa*, I might have done rejoicing with my own friends (I).

*panēn yāran-manz*, among my own friends (II, 71).

Ag.—*tyēs-pān lūkau zamindārau khuālikh bāsalāt*, a complaint was raised against him by the people generally and by farmers (III).

Corresponding to the Kāshmīrī second declension, we have the following. It must be remembered that a final *\** is often dropped, and also is often written *u* or even *ō* or *wa*, and that a final *'* is often written *i* or *ī*. Also that *in* is often written *ēn*, *yīn*, or *iēn*. In the paradigm I shall only give *\**, *'*, and *in* respectively, leaving the other forms to be inferred. Note also that the agent singular ends in *in*, not in *'* as in Kāshmīrī.

	Sing.	Plur.
Nom.	<i>mhāl*</i> , a father	<i>mhāl'.</i>
Dat.	<i>mhālis</i>	<i>mhālin.</i>
Ag.	<i>mhālin</i> }	<i>mhāliāu.</i>
Abl.	<i>mhāli</i> }	

As examples of the vocative, we may quote *ai mhāli*, O father (I, and II, 3), and *ai shurīa* (I) and *ai shur\** (II, 76), O son.

As other examples of the nominative plural, we can quote from the List of Words (138ff.):—

Nom. Sing.	Nom. Plur.
<i>ghur*</i> , a horse	<i>ghur'.</i>
<i>rish*</i> , a bull	<i>rish'.</i>
<i>hōn*</i> , a dog	<i>hōn'.</i>
<i>tshyōr*</i> , a goat	<i>tsheōr'.</i>

Note that while *hōn\** shows no epenthesis, we see it in *tsheōr\**.

Other examples are:—

Sing. nom.-acc.—*tsāun\* bhāy\* āmut thu*, thy brother is come (II, 58, cf. 80).

*akhā mahn\* hakārū*, having called a man (II, 56).

*miāun mhāl*, my father (233).

*tisun mhāl\* kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

*tyisun baḍḍ\* shuṛ\* wajjan-manz āusu*, his elder son was in the fields (I).

*tṣāni mhālin tisinē khātira rachhmutu watsu mārūn*, thy father hath killed the fatted calf for him (I) ; but :—

*rachhmutu watswa yōṛ aniū*, bring ye the fatted calf (I).

Dat.-acc.—*su thu ghuris-pān bēz*, he is seated on a horse (230).

*kulyis-tal*, under the tree (230).

*aikis mahnīs zēh shuṛi āsias*, to a certain man were two sons (I).

*akis baḍis māhnīs-nishin lag\* gōu*, he went and joined himself to a certain man (II, 15).

*lōkrin shuṛiēn pananis mhālis zabun*, the younger son said to his father (I, and so elsewhere, in both I and II, *passim*).

*mē tsōṭum tēsinyis shuṛis mhast*, I have well beaten his son (228).

*gāmakis kāsī wānawālis-hata*, from a shopkeeper of the village (241).

*ak zanis zēh shuṛi āsis*, to a certain man were two sons (II, 1).

Ag.—*lōkrin shuṛiēn pananis mhālis zabun*, the younger son said to his father (I, cf. II, 2).

*lōkrin shuṛin akis dūras mulka-sun safar korun*, the younger son made a journey to a far country (II, 7).

*mhālin pananiēn naukaran zabun*, the father said to his servants (I, cf. II, 43).

*su hazza dūr āsū*, *mhālin lawun*, he was yet far off, (when) his father perceived him (I).

*shuṛin tis zabun*, the son said to him (II, 38).

*miān\* pētr\*-sinyi shuṛiēn karun tēsīni bhēnyi-sāthi biāh*, the son of my uncle has made a marriage with his sister (225).

Abl.—*nālamafi raṭun*, he seized him with an embrace (I).

Plur. nom.-acc.—*hundī ditinus*, he gave him kisses (I).

*ak zanis zēh shuṛi āsis*, to a certain man were two sons (II, 1).

*aikis mahnīs zēh shuṛi āsias*, to a certain man were two sons (I).

Dat.-acc.—*mhālin panēn māhnin zabun*, the father said to his men (II, 44).

*lāchāran mahniēn badāwun*, *baḍiēn mahniēn zamīn ziyāda āsiāi*, *thukri banāyin*, for helpless men he increased (the measurement of their land) (and) for great men, who had more lands, he diminished them (III).

Corresponding to the third declension of Kāshmīrī, consisting of feminine nouns in ' or \* we have the following. As in the case of nouns of the second declension ' is often written *i* or *ī* and *in* is often written *yin* or *iēn*. In the paradigm I only give ' and *in* respectively, leaving the other forms to be inferred (110ff.) :—

	Sing.	Plur.
Nom.	<i>kōṛ'</i> , a daughter	<i>kōṛi</i> .
Dat.	<i>kōṛi</i>	<i>kōṛin</i> .
Ag.-abl.	<i>kōṛi</i>	<i>kōṛiau</i> .

Other examples of the nominative plural are (139ff.) :—

Nom. Sing.	Nom. Plur.
<i>ghurī</i> , a mare	<i>ghurī</i> .
<i>hōñ</i> , a bitch	<i>hōñi</i> .

Other examples are :—

Sg. nom.-acc.—*dārhi panani puchiēn*, he plucked out his own beard (III).

Dat.-acc.—*surti-manz yith zabun*, having come into sense he said (II, 22).

Plur. nom.-acc.—*zachi tsachiēn*, rags were torn by him (III).

Dat.-acc.—*tsāun\* māl gāñēn-manz udāwun*, he scattered thy property among harlots (II, 73).

Corresponding to the fourth declension of Kāshmīrī, we have the following examples :—

	Sing.	Plur.
Nom.	<i>kath</i>	<i>katha</i> .
Dat.	<i>kathi</i>	<i>kathan</i> .
Ag.-abl.	<i>kathi, katha</i>	<i>kathau</i> .

The above paradigm is based on the following examples. No example is available for the ag.-abl. plur., but *kathau* is probably right :—

Sg. nom.-acc.—*bhain*, a sister (50); dat. *bhēnyi-kata*, than the sister (231); *bhēnyi-sāthi*, with the sister (225).

*gāu*, a cow (143); pl. nom. *gāē* (145).

Dat.-acc.—*baḍ\* shur\* wajji-manz āsū*, the elder son was in the field (II, 53).

Abl.—*bōh bhuchi marun lagus*, I began to die (I).

*bōh bhōchhi maran thus*, I am dying of hunger (II, 25).

*panani dōlata-manza miāun hissa dyim*; *tē tin dōlat bantī dīsin*, give me my share of thy property; and he divided the property (I).

*ai katha* (sing. nom. *kath*)-*pāna lūk sārī tyēs-pān krūdhi samazēi*, from on (i.e. with regard to) this matter all the people became angry with him (III).

Note that the ablative ends in *a* (*dōlata, katha*) or in *i* (*bhuchi*).

Plur. nom.-acc.—*yima shima sūr khēwan āisi*, what husks the swine were eating (I).

Dat.-acc.—*tsāun māl kanjran-sāthi udāi dyutūn*, he wasted thy property on harlots (I).

*razan-sāthi gandis*, bind him with ropes (236).

*baḍ\* shur\* wajjan-manz āsū*, the elder son was in the fields (I).

*tin tis panēn wajjan-manz sōzun*, he sent him into his fields (II, 17).

The genitive of all four declensions will be dealt with under the head of adjectives.

**Postpositions.**—Postpositions are used as in Kāshmīrī. It is noteworthy that the postpositions *kata* and *nish*, both meaning 'from,' govern the dative, and not, as we might expect from the analogy of Kāshmīrī, the ablative.

The following is a list of the postpositions occurring in the specimens, with the cases they govern :—

- hata*, from (dat.).  
*khātara*, *khātira*, for the sake of (abl. or abl. of gen.).  
*labi*, near, to (=Hindī *pās*) (dat.).  
*manz*, in, among, into (dat.).  
*manza*, from in, from among (abl.).  
*niōr*, near (dat.).  
*nish*, from (dat.).  
*nisha*, *nishē*, *nishin*, near (=Hindī *pās*) (dat.).  
*pān*, upon (=Hindī *par*) (dat.).  
*pāna*, from upon (=Hindī *par-sē*) (abl.).  
*patā*, after (dat.).  
*sāthi*, with, in company with (dat.).  
*sāthi*, with, by means of (dat.).

The following are examples of the use of these postpositions :—

- tsē kas-hata su mōl hyututh*, from whom did you buy that (240) ?  
*gāmakis kāsī wānawālis-hata*, from a shop-keeper of the village (241).  
*tsāni mhālin tisinē khātira rachhmutu watsu mārūn, aiyi khātara tin su juān lawun*, thy father hath for his sake killed the fatted calf, for the sake of this that (i.e. because) he hath perceived him (to be) well (I).  
*isini khātara rachhmūt\* wats\* mārāwuth*, for his sake thou causedst the fatted calf to be killed (I).  
*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained near (i.e. with) a person of that place (I).  
*wathi pananis mhālis-labi āō*, having arisen, he came near (i.e. to) his father (I).  
*tath dishas-manz kāl pēōu*, a famine fell in that country (I).  
*thukriēn dōsan-manz*, in a few days (the youngerson went off to a far country) (I).  
*tsāun\* māl gāñēn-manz uḍāwun*, he wasted thy property among harlots (II, 73).  
*gharas-manz thu safēd ghuri-sun zīn*, in the house is the saddle of the white horse (226; so 223, 233).  
*su hōshas-manz āō*, he came into sense (I).  
*baḍḍ\* shuṛ\* wajjan-manz āusū*, the elder son was in the fields (I).  
*tin tis panēn wajjan-manz sōzun*, he sent him into his fields (II, 17).  
*panēn yāran-manz khushī kara*, I may make rejoicing with my friends (II, 71).  
*tini pananyis zamīnas-manz sōzun*, he sent him into his own lands (I).  
In *jawāb-manz*, in answer (II, 65), the termination of the dative has been dropped.  
*panani dōlata-manza miḍun hissa dyim*, give me my share from in (i.e. out of) thy property (I).  
*timau-manza lōkrin mhālis zabun*, from among them the younger said to the father (II, 2).  
*khūha-manza khuāl pāñ*, draw water from in (i.e. out of) the well (237).  
*yēi gharī gharas niōr āō*, when he came near to the house (I; cf. II, 54).  
*mhālis-nish*, from the father (104).

*tū sadā mē-nishē thuk*, thou art always near (*i.e.* with) me (II, 76).

*bōh wathi pananis mhālis-nisha gatsha*, I, having arisen, will go near (*i.e.* to) my father (I; cf. II, 26).

*miānis mhālis-nishē wāra mazūran wāra manjī thī*, near my father (*i.e.* in my father's house) many servants have much bread (II, 23).

*akis badis māhnis-nishin lag\* gōu*, he went and stayed near (*i.e.* with) a great man (II, 16).

*ai katha-pāna lūk sārī tyēs-pān krūdhi samazēi*, from upon (*i.e.* in regard to) this matter all the people became angry upon (*i.e.* with) him (III).

*thukrin dōsan-pata*, after a few days (II, 6).

*māra karan-pata māl ujārun*, he wasted the property after (*i.e.* in) evil deeds (I).

*tin pananis dīlas-sāthi zabun*, he said with (*i.e.* in) his heart (I).

*tsāun māl kanjran-sāthi udāi dyutun*, he wasted thy substance with harlots (I).

*tū hamēsha mē-sāthi thukh*, thou art ever with me (I).

*bōh pananiēn yāran-sāthi khushī karaka*, I might have made merry with my friends (I).

*yiman-sāthi panun yaḍ bhara*, with these I will fill my belly (I).

*razan-sāthi gandis*, bind him with ropes (236).

**Adjectives**, as a rule, follow the custom of standard Kāshmirī. Those that do not end in *u-mātrā* (such as *dūr*, distant; *hish*, like; *juān*, good; *māra*, bad; *zabar*, good) are not declined when in agreement with a substantive in a case other than the nominative singular. Thus:—

*dūr dishas safar kōrun*, he went to a far country (I).

*māra karan-pata māl ujārun*, he wasted the property in bad actions (I).

*panun māl māra kāman-manz urāwoun*, he wasted his property in bad actions (II, 10).

*zabar māhnu*, a good man (119); *zabar māhni*, good men (124).

Sometimes, however, the adjective is declined,—the masculine in this case following the first declension of nouns. Thus we have:—

*akis dūras mulka-sun safar korun*, he made a journey of a distant country (II, 8).

*lāchāran mahniēn badāwoun*, for helpless men he increased (the measurement of the land) (III).

As in Kāshmirī adjectives ending in *u-mātrā* agree with the noun they qualify in gender, number, and case. It must be remembered that *u-mātrā* is often elided, so that the adjective apparently ends in a consonant. This, however, does not affect the rule. Even when the *u-mātrā* is elided the adjective is treated as if it ended in *u-mātrā*. Thus the pronominal adjective *miāun\**, my, is just as often written *miāun*, but it is always declined as if it were *miāun\**, and never as if it were really *miāun*.

In Kāshmīrī the feminine termination corresponding to the masculine *u-mātrā* is *ū-mātrā*. In Kasṭawārī it is *i-mātrā*, which, as often as not, is pronounced as a full *i*, as in the third declension of substantives. Thus, the feminine of *lōkṛ\**, small, is *lōkar<sup>i</sup>* (*lōkarī*). In fact, as in the second and third declensions, \* is often written *u* or even *ō* or *wa*, <sup>i</sup> is often written *i* or *ī*, and *in* is often written *ēn*, *yīn*, or *iēn*. In the following paradigm I shall give only \*, <sup>i</sup>, and *in*, respectively, but most of the other spellings will be found in the examples.

Under the rules for epenthesis certain consonants are liable to change in the feminine (see p. 266), and in some cases, when they do not change in the nominative feminine, they change in the other cases. Thus, the feminine of the Kāshmīrī *boḍ\**, great, is *būḍ<sup>i</sup>*, the dative singular of which is *bajē*. In Kasṭawārī these changes appear most capriciously, sometimes they occur, and sometimes they do not.

Adjectives ending in *n\** (which in Kāshmīrī becomes *ñ\** in the feminine) appear to make their feminines pretty consistently in *ñ<sup>i</sup>*. Thus, *miāun\**, my, has its feminine *miāñ<sup>i</sup>*; *tsāun\**, thy, feminine *tsāñ<sup>i</sup>*; *panun\**, own, feminine *panañ<sup>i</sup>*. In the case of the Kasṭawārī word *baḍ\**, great, the *ḍ* is changed to *j*, even in the case of the nominative feminine, which is *baj<sup>i</sup>*. This is evidently due to the analogy of the other feminine cases. We thus get the following declension of *baḍ\** or *baḍḍ\**, great.

	Masc.	Fem.
Sing.		
Nom.	<i>baḍ*</i>	<i>baj<sup>i</sup></i> .
Dat.	<i>baḍis</i> , <i>baḍi</i>	<i>baji</i> .
Ag.	<i>baḍin</i> , <i>baḍi</i>	<i>baji</i> .
Abl.	<i>baḍi</i>	<i>baji</i> .
Plur.		
Nom.	<i>baḍ<sup>i</sup></i>	<i>baji</i> .
Dat.	<i>baḍin</i>	<i>bajin</i> .
Ag.-abl.	<i>baḍiau</i>	<i>bajiau</i> .

Note that, in the masculine singular, the ablative can optionally be used for any oblique case.

There are one or two irregular adjectives. The pronominal adjective *panun\**, own, optionally drops the second *n* in all cases except the nominative singular. Thus, *panis* for *pananis*; *pani* for *panani*, and so on. The word for 'all' (compare the Kāshmīrī *sōruy*, see p. 269), invariably adds an emphatic *ī*. Thus the masc. sing. nom. is *sārūī*, abl. *sārīwī* (for *sārī* + *ī*); plur. nom. *sārī* (for *sārī* + *ī*).

As examples of the use of these declinable adjectives we may quote:—

Masc. sing. nom.—*tath dīshas-manz baḍḍ\* kāl peōu* (I) or *tath mulkas-manz baḍ<sup>i</sup> drāg peōu* (II, 12), in that country a great famine fell.

*tyisun baḍḍ\* shur<sup>i</sup> wajjan-manz āusū* (I) or *tisun baḍ<sup>i</sup> shur<sup>i</sup> wajji-manz āsū* (II, 53), his great (*i.e.* elder) son was in the field(s).

*yēi gharī sōrūī barbād kōrun* (I) or *yēli sārūī kharach kōrun* (II, 11), when he had wasted (expended) all.



Dat.-acc.—*akis badis māhnis-nishin lag\* gōu*, he went and stayed with a great man (II, 15).

*miānis mhālis-nishē wāra mazūran wāra manjī thī*, near my father (i.e. in my father's house) many servants have much bread (II, 23).

*lōkrin shuriēn pananis mhālis zabun*, the younger son said to his father (I). So *pananis mhālis*, (I will go) to my father (I), and (he came) to his father (I).

*miāun mhāl thu tath lōkuri gharas-manz rihwan*, my father lives in that small house (233).

*pani mhālis-nishē gatsha*, I will go to my father (II, 26, cf. 34).

*zāt tsāni hukmas adal-badal na hanthus*, I never walked contrary to thy command (II, 67).

Note *miān'* for *miānis* or *miāni* (225).

Ag.—*lōkrin shuriēn pananis mhālis zabun*, the younger son said to his father (I).

*lōkrin shurin safar korun*, the younger son made a journey (II, 7).

*tsāni mhālin baj' dhām karmats' thī*, thy father hath made a great feast (II, 59).

*tsāni mhālin rachhmutu wātsu mārūn*, thy father killed the fatted calf (I).

Plur. nom.—*lūk sārī tyēs-pān krudhī samazēi*, all the people became angry with him (III).

*thukri banāyin*, he made them small (III).

Dat.-acc.—*badien mahniēn*, for great men (III).

*pananiēn mazūran-hish banāyim*, make me like one of thy servants (I).

*mhālin panēn māhnin zabun*, the father said to his men (II, 43).

*thukriēn dōsan-manz*, in a few days (I).

*thukrin dōsan-pata*, after a few days (II, 6).

Fem. sing. nom.—*tsāni mhālin baj' dhām karmats' thī*, thy father hath made a great feast (II, 59, cf. 75).

*kityān warhiēn tsān' khēzmat karyim*, for how many years I did thy service (I).

*yitin warhēn mē tsān' tahl karan thus*, for so many years I am doing thy service (II, 66).

Dat.—*karun panañi marzi-sāthi zamīnas kachchh*, he measured the country according to his own pleasure (III).

Plur. dat.—*tin tis pañēn wajjan-manz sōzun*, he sent him into his fields (II, 16).

**The Genitive Case.**—As in Standard Kāshmirī the genitive is an adjective and is declined as such. The postpositions of the genitive are *hun\**, *sun\**, and *uk\**, corresponding to the Kāshmirī *hond\**, *sond\**, and *uk\** respectively. These are used almost exactly as in Kāshmirī. *Hun\** is used with feminine nouns and with masculine plural nouns. *Sun\** is used with masculine singular nouns. Both these govern the dative, as in Kāshmirī, and as in that language the *s* of *sun\** is really the termination of the dative, so that *āsmāna-sun\** of heaven is really *āsmānas-'un\**, for *āsmānas-hun\** (see p. 225). Unlike Standard Kāshmirī *sun\** is used not only with animate, but also with inanimate nouns, so that we have *āsmāna-sun\**, when Kāshmirī would have *āsmānuk\**;

*māla-sun\**, of the property, where Kāshmīrī would have *māluk\**; and *mulka-sun\**, of the country, where Kāshmīrī would have *mulkuk\**.

The postposition *uk\** is, as in Kāshmīrī, confined to inanimate masculine singular nouns, as in *gāmuk\**, of the village; *mulkuk\**, of the country. We thus see that either *sun\** or *uk\** may be used with such an inanimate noun as *mulk*, a country.

All these postpositions are declined, so that we have for *sun\** :—

	Masc.	Fem.
Sing.		
Nom.	<i>sun*</i>	<i>siñ', sī.</i>
Dat.	<i>sinis, sini</i>	<i>siñi.</i>
Ag.	<i>sinin, sini</i>	<i>siñi.</i>
Abl.	<i>sini</i>	<i>siñi.</i>
Plur.		
Nom.	<i>sin'</i>	<i>siñi.</i>
Dat.	<i>sinin, sin</i>	<i>siñin.</i>
Ag.-abl.	<i>siniau</i>	<i>siñau.</i>

*Sun\** is sometimes written *sund\** (102).

As usual there are numerous variants of these forms. The *s* of *sun\** is very commonly dropped, so that we get *sun*. Similarly final *i* and *i* are often dropped, so that *sin* may represent *sin'* or *sini*. Again *y* is often inserted before *i*, so that, e.g., *sinis* and *sini* become *sinysis* and *sinyi* respectively. Again, sometimes *ē* and sometimes *ī* is written for *i* or *i*, and *iēn* or *īn* for *in*, so that *sin'* and *sini* may become *sinē* or *sinī*, and *sinin* may become *sinien* or *sinēn*. All this is exactly as in the case of nouns of the second and third declensions.

*Hun\** is declined exactly like *sun\**, substituting *h* for *s*.

*Uk\** is declined as follows, it being remembered that changes of spelling may occur as in the case of *sun\**.

	Masc.	Fem.
Sing.		
Nom.	<i>uk* (uk)</i>	<i>ach'.</i>
Dat.	<i>akis, aki</i>	<i>achi.</i>
Ag.	<i>akin, aki</i>	<i>achi.</i>
Abl.	<i>aki</i>	<i>achi.</i>
Plur.		
Nom.	<i>ak'</i>	<i>achi.</i>
Dat.	<i>akin</i>	<i>achin.</i>
Ag.-abl.	<i>akiau</i>	<i>achiau.</i>

Sometimes the genitive postpositions are omitted as in (II, 54) *gēwanēn*, for *gēwanēn-hun\**, of singing, and (II, 55) *natsanēn*, for *natsanēn-hun\**, of dancing.

The following are examples of the use of the genitive :—

*Sun\**.—masc. sing. nom.—*āsmāna-sun gunāh karmut thum*, I have done sin of (i.e. against) heaven (II, 28).

*gharas-manz thu safēd ghurī-sun zīn*, in the house is the saddle of the white horse (226).

*māla-sun hissa mē dim*, give me the share of the property (II, 3).

*mulku-sun* (for *mulka-sun\**) *su thu mēhram*, he is acquainted of (i.e. with) the country (III).

*dūras mulka-sun safar*, a journey of (i.e. to) a far country (II, 9).

*Sāhaba-sun gunāh kōrum*, I did sin of (i.e. against) God (I).

Dat.-acc.—*tē-sinyis dandās thōyū zīn*, put ye the saddle to (i.e. on) his back (227).

*mē tsōtum tē-sinyis shurīs*, I have beaten his son (228).

*i-sin hathas ankhuch lāgyus*, put ye a ring on his hand (I).

*tsanis mhāl'-sin gharas-manz*, in thy father's house (223).

Ag.—*ti-sin mhālin su manāmun*, his father remonstrated with him (II, 63).

*miān' pētr'-sinyi shurīēn karun biāh*, the son of my uncle made a marriage (225).

Abl.—*tsāni mhālin ti-sinē khātira rachhmutu watsū mārūn*, thy father killed the fatted calf for the sake of him (I).

*i-sini khātara rachhmūt\* wats\* mārūwuth*, thou causedst the fatted calf to be slain for him (I).

Plur. nom.-acc.—*miāni mhāli-sinyi kityā mazūr thī*, how many labourers there are of my father (I).

Dat.-acc.—*ti-sin hathan ankuchī*, a ring for his hands (II, 46).

Fem. sing. nom.-acc.—*ghurī-sī ummar*, the age of the horse (221).

Dat.-acc.—*tyē-sīni bhēnyi-hata baḍḍ\**, taller than his sister (231).

*Hun\**.—masc. sing. dat.—*dhāri-hinis mōkhas-pān*, on the top of the hill (229).

*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained near a person of that place (I).

For further examples of *sun\** and *hun\**, see the List of Words, 102, etc.

*Uk\**.—masc. sing. nom.—*natṣunuk wāz lawun*, the sound of dancing was perceived by him (I).

Dat.-acc.—*gāmakis kāsī wānawālis-hata*, from a shopkeeper of the village (241).

*tath mulkakīs akīs baḍīs māhnīs-nishin lag\* gōu*, he went and joined himself to a great man of that country (II, 15).

Fem. sing. nom.—*yōṛ yinach marzī karan thu*, he is making a desire of (i.e. for) coming here (III).

Adjectives in agreement with genitives in *sun\** or *hun\** are put in the dative, as in *dūras mulka-sun safar*, a journey of a far country (II, 9).

No examples are available of any adjective agreeing with a genitive in *uk\**.

**Comparison.**—This is made as in Kāshmirī. The usual postpositions are *hata* and *nishi*. Thus :—

*-nishi zabar*, better than (133).

*sāriwī-nishi zabar*, better than all, best (134).

*bhēnyi-hata baḍḍ\**, taller than the sister (231).

*sāriwī-nishi juān pōshāk kaḍi aniū*, bring ye forth the best robe (I).

Another mode of forming the superlative is shown in :—

*asalas-nishē asal*, good than good, *i.e.* best (II, 44).

**Numerals.**—These are given in the List of Words and Sentences (pp. 488ff.).

The word for 'one' is *ak* which is either indeclinable as in *ak zanis zēh shuṛī āsis*, to one man were two sons (II, 1), or else is declined as if from a nominative *ok\** or *ak\**, its dative being *akis* or *aikis*. Thus :—

*akis dūras mulka-sun safar*, a journey to a far country (II, 8).

*akis baḍis māhnis-nishin*, near a great man (II, 15).

*aikis mahnis zēh shuṛī āsis*, to one man were two sons (I).

*aikis naukaras sad dyit*, having given a call to one (*i.e.* a) servant (I).

With the suffix of the indefinite article *ak* becomes, as in Kāshmīrī, *akhā*, and simply means 'a,' as in *akhā māhn\* hakārū*, having called a man (II, 56).

The word for 'five' is given as *pants* in the List of Words, but the dative is given as *pātsan* in :—

*yēti āsēāu rachhmutu pātsan warhiēn*, he was placed here for five years (III).

**PRONOUNS.**—These closely follow Kāshmīrī, and will be dealt with in the order employed in describing the pronouns of that language.

**Personal Pronouns.**—The first two Personal Pronouns are declined as follows :—

	I.	Thou.
Sing.		
Nom.	<i>bōh, mē<sup>1</sup></i>	<i>tū, tsa.</i>
Dat., ag. and abl.	<i>mē</i>	<i>tsē.</i>
Plur.		
Nom.	<i>as<sup>i</sup>, as</i>	<i>tus.</i>
Dat., ag. and abl.	<i>asi, asī</i>	<i>tusi, tusī.</i>

It will be observed that final *i* is liable to be dropped, and that final *i* is liable to be lengthened. The *tū* of the second person connects Kashtawārī with Western Pahārī, while *tsa* connects it with Kāshmīrī.

Instead of the genitives, the possessive pronouns *miāun\**, my ; *asun\**, our ; *tsāun\**, thy ; and *tusun\**, your, are employed. As usual the final *u-mātrā* is frequently dropped. These are adjectives, and are regularly declined, with all the vowel changes noted under the head of adjectives, and shown in the declension of *baḍ\**, great (see p. 356), the feminines being *miāñ<sup>i</sup>* ; (?) *asñ<sup>i</sup>*, *asī<sup>i</sup>* ; *tsāñ<sup>i</sup>* ; and (?) *tusiñ<sup>i</sup>*, *tusi<sup>i</sup>*, respectively. I have no authority for the plural genitives, and the forms given are based on the feminine of the genitive postposition *sun\** (p. 358).

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*bōh wathi pananis mhālis-nisha gatsha*, I, having arisen, will go to my father (I).

*bōh bhōchhi maran thus*, I am dying of hunger (II, 25).

*bōh hanthus az mhast dūr*, I walked a long way today (224).

<sup>1</sup> See below.

In one passage in the second specimen,—viz. *mě tsāñ' tahl karan thus*, I am doing thy service (II, 66),—the nominative of this pronoun is *mě*, which is probably borrowed from the Lahndā *mā*.

Dat.-acc.—*mě pananiēn mazūran-hish banāyim*, make me like thine own labourers (I; so II, 31).

*mě zāt pūt dyituth na*, thou never gavest to me a goat (I).

*māla-sun hissa yu mě wātim, mě dim*, give to me the share of the property which will come to me (II, 3).

*tū hamēsha mě-sāthi thukh*, thou art ever with me (I; so, *mě-nishē*, II, 76).

Ag.—*mě gunāh kōrum*, I did sin (I; so II, 27).

*mě tsōtum tēsinyis shur'is mhast*, I beat his son much (228).

Plur. nom.—*as' khēmau*, we shall eat (II, 48).

*as khyēmau*, id. (I).

*as Nawāb Sāhabas-labi faryād gatshau*, we will go as complainants to the Nawāb Sāhib (III).

Dat.—*su hākim as' gatshi na*, that ruler is not proper for us (III).

Sing. gen. (masc. sing. nom.)—*miāun' zi shur' mūdmut āsū*, this my son was dead (II, 49).

*yi-kēn miāun' thu*, whatever is mine (II, 77).

*miāun yi shur' mūdmut āsū*, this my son was dead (I).

*i-kēntsa miāun thu*, whatever is mine (I).

*panani dōlata-manza miāun hissa dyim*, out of thy wealth give me my share (I).

(Dat.-acc.)—*miānis mhālis-nishē wāra mazūran wāra manji thī*, in my father's house many servants have much bread (II, 23).

*miāni'* (for *miāni*, *miānis*) *pētr'-sinyi shur'ien*, by the son of my uncle (225).

*miāni mhāli-sinyi kitya mazūr thī*, how many labourers there are of my father (I).

Second Person.—Sing. nom.—*tū hamēsha mě-sāthi thukh*, thou art ever with me (I; so II, 76).

*tyis hē tsa tima rōpiē*, take thou those rupees from him (235).

Dat.-acc.—*kasun shur' thu tsē-pata yūan*, whose boy comes behind thee (239)?

Ag.—*tsē zāt ak tshāwali-pūt mě dyututh na*, thou never gavest me a kid (II, 69).

*tsē baj' dhām karith*, thou madest a great feast (II, 74).

*tsē kas-hata su mōl hyututh*, from whom didst thou buy that (240)?

Sing. gen. (masc. sing. nom.)—*tsāun' zab' zāt phirum na*, I never disobeyed thy word (I).

*tsāun' nām kyā thūi*, what is thy name (220)?

*phiri tsāun' shur' zabāwa*, I again may be called thy son (II, 30).

*tsāun' bhāy'*, thy brother (II, 58, 80).

*tsāun<sup>i</sup> zi shur<sup>\*</sup>*, this thy son (II, 72).

*yis-kēn miāun<sup>\*</sup> thu, su tsāun<sup>\*</sup> thu*, whatever is mine, that is thine (II, 77).

*ath-lāik raṭhus na tsāun shur<sup>\*</sup> zaba*, I am not worthy (that) I may say (that I am) thy son (I).

*tsāun bhōv<sup>i</sup> āuṛi*, thy brother came (I).

*yēi-ghar<sup>i</sup> tsāun yi shur<sup>\*</sup> āō*, when this thy son came (I).

(Dat.-acc.)—*tsānis mhāl<sup>i</sup>-sin gharas-manz kityā shur<sup>i</sup> thī*, how many sons are there in thy father's house (223) ?

*zāt tsāni hukmas adal-badal na hanṭhus*, I never walked contrary to thy command (II, 67).

(Ag.)—*tsāni mhālin rachhmutu watsu mārun*, thy father killed the fatted calf (I).

*tsāni mhālin baj<sup>i</sup> dhām karmats<sup>i</sup> thī*, thy father hath made a great feast (II, 59).

(Fem. sing. nom.)—*kityān warhiēn tsān<sup>i</sup> khēzmat karyim*, for how many years did I do thy service (I) ?

*yitin warhēn mē tsān<sup>i</sup> ṭahl karan thus*, for so many years I am doing thy service (II, 66).

As in Kāshmīrī, the Demonstrative, Relative, Interrogative, and Indefinite pronouns have, in the singular, separate forms for animate and inanimate objects. There are feminine forms for the animate pronouns, but only a few examples occur in the specimens.

**Demonstrative Pronouns.**—As in Kāshmīrī, these are used also as pronouns of the third person. The following forms occur in the Specimens. Forms for which I have no authority, and which are based on analogies found elsewhere, are enclosed in marks of parenthesis :—

‘This.’

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>i, yi, si</i>	<i>i, yi, si</i>	( <i>im, yim, f. ima, yima ; si</i> )
Dat.	<i>is, yis</i>	( <i>yith</i> ), <i>yēth, yath</i>	<i>iman, yiman</i>
Gen.	<i>i-sun<sup>*</sup>, yi-sun<sup>*</sup></i>	( <i>yīhun<sup>*</sup></i> )	<i>iman-hun<sup>*</sup>, yiman-hun<sup>*</sup></i> .
Ag.	( <i>in, yin</i> )	( <i>in, yin</i> )	} <i>timau, yimau.</i>
Abl.	( <i>is, yis</i> )	( <i>yēṭ</i> )	

There is an emphatic dative inanimate singular in *ai katha-pāna*, on this very matter (III), and a corresponding emphatic ablative in *aiyi-khātara tin su juān lawun*, for this

very reason (that) he perceived him safe and sound (I). The form *zi* may be compared with the Dras Shinā *zhō* (see p. 193), and the Bashgali Kāfir *izē*, both meaning 'he.'

The following are examples of the use of this pronoun :—

Sing. nom. acc.—*miāun yi shur\* mūdmut āsū*, this my son was dead (I).

*yēi yharē tsāun yi shur\* āō*, when this thy son came (I).

*miāun\* zi shur\* mūd\*mut āsū*, this my son was dead (II, 49).

*tsāun\* zi shur\**, this thy son (II, 73).

*tsāun\* zi bhāy\**, this thy brother (II, 80).

Inan.—*yi kyā samuz*, what is this (I) ?

*yi rōpai dyi tis*, give this rupee to him (234).

Dat. an.—*is ghurī-sī ummar kitā thē*, how much is the age of this horse (221) ?

*sāriwī-nishi juān pōshāk kadī aniū tē yis lāgyus*, bring ye forth the best robe, and put ye it on this one (I).

Inan.—*su thu yēth kulyis-tal ghurīs-pān bēz*, he is seated on a horse under this tree (230).

*yath-lāik thus na*, I am not worthy of this (II, 30).

*yath kilas-manz kaid samuz*, he became imprisoned in this fort (III).

*tin karun yath mulkas panañi marzī-sāthi zamīnas kachchh*, he made the land-measurement for this country according to his own wishes (III).

*yath mulku* (for *mulka*)-*sun su thu mēhram samzumut*, he has become acquainted of (i.e. with) this country (III).

Gen.—*isin hathas ankhuch lāgyus*, put ye on to this one's hand a ring (I).

*isini khātara rachhmut\* wats\* mārāwuth*, thou causedst the fatted calf to be killed for this one's sake (I).

Plur. masc. nom.—*zi kyā thī*, what are these (II, 57) ?

Dat.—*yiman-sāthi panun yaḍ bhara*, with these I will fill my belly (I).

In Kāshmīrī there is a defective pronoun, of which the inanimate dative singular is *ath*, meaning 'that within sight.' It occurs once in the Specimens in the phrase *ath-lāik raṭhus na*, I remained not worthy of that (I).

Corresponding to the Kāshmīrī *suh*, he ; *tih*, that (not within sight), we have the following :—

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>su</i> , (fem. <i>sā</i> )	<i>su</i> , ( <i>tī</i> )	<i>tim</i> , (fem. <i>tima</i> )
Dat.	<i>tis</i> , <i>tyis</i> , <i>tyes</i>	<i>tath</i>	<i>timan</i>
Gen.	<i>tī-sun*</i> , <i>tyisun*</i> , <i>tēsun*</i> , <i>tyēsun*</i>	<i>tathun*</i>	<i>timan-hun*</i>
Ag.	<i>tin</i> , <i>tini</i>	.....	} <i>timau</i>
Abl.	<i>tyis</i>	( <i>tāt</i> )	

Corresponding to the emphatic *ai* of *yī*, we have *taii* in *taii-pata yath mulku-sun su thu mēhram samzumut*, for that very (reason that) he is become acquainted with this country (III). *Tisau* is 'to him also,' see below.

Examples of the use of this pronoun are :—

Sing. nom. acc.—*su lāchār gōu*, he became helpless (I).

*su salāmat thu*, he is safe and sound (II, 81).

*su thu māl tsunāwan*, he is grazing cattle (229).

Inan.—*yis-kēn miāun\* thu, su tsāun\* thu*, whatever is mine, that is thine (II, 77).

Dat.-acc.—*tis tare āwus*, compassion came to him (I).

*mhālin tis zabun*, the father said to him (I).

*tin tyis zabun*, 'tsāun bhōi āwī,' he said to him, 'thy brother is come' (I).

*tyis tsōtis jān*, beat him well (236).

*lūk sārī tyēs-pān krūdhī samazēi*, all the people became angry upon (i.e. with) him (III).

*tisau zabas*, I will also say to him (II, 27).

*tath dishas-manz baḍḍ\* kāl pēōu*, in that country a great famine fell (I).

*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained with a person of that place (I).

*tath mulkas-manz baḍu drāg pēōu*, in that country a great famine fell (II, 12).

*tath* (Kāshmīrī would have *tami*) *mulkakis akis baḍis māhnis-nishin*, near a great man of that country (II, 14).

*miāun mhāl thu tath lōkuri gharas-manz rihwan*, my father lives in that small house (233).

Gen.—This follows the declension of *sun\** on p. 358, as in :—

*tisun mhāl\* kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

*tisun baḍ\* shur\* wajji-manz āsū* (II, 53), but

*tyisun baḍḍ\* shur\* wajjan-manz āsū* (I), his elder son was in the field (fields).

*tyisun bhōi thu tyēsiñi bhēnyi-hata baḍḍ\**, his brother is taller than his sister (231).

*tēsinyis dandās thōyiū zīn*, put ye the saddle upon his back (227).

*mē tsōṭum tēsinyis shurīs mhast*, I beat his son well (228).

*shur\* tyēsun marī gōs*, his son died (III).

*tisin mhālin su manāmun*, his father remonstrated with him (II, 63).

*tisnē* (for *tisini*) *khātira rachhmutu watsu mārun*, he killed the fattened calf for his sake (I).

*tisin hathan ankuchī*, a ring for his hands (II, 46).

*tēsiñi bhēnyi sāthi*, with his sister (225).

*tyēsiñi bhēnyi-hata baḍḍ\**, taller than his sister (231).



*tathun mōl thu ḡhāi rōpiē*, the price of that is two and a half rupees (232).

Ag.—*tin pananis dīlas sāthi zabun*, he said in his heart (I).

*tin māl timhau bāthi ditnuk*, he divided the property among them (II, 5).

*tini pananyis zamīnas-manz sōzun*, he sent (him) into his land (I).

Abl.—*tyis hē tsa tima rōpiē*, take those rupees from him (235).

Plur. nom. masc.—*tim khushī karañ lagʹ*, they began to do rejoicing (II, 52).

*tyis hē tsa tima* (probably incorrect for *tim*) *rōpiē*, take those rupees from him (235).

Dat.-acc.—*tin timan pananʹ dōlat banṭi ditsin*, he divided his wealth to them (I).

*timan dēl-tisha* (?) *panun yaḡ bhara*, I may fill my belly with those husks (II, 19).

Gen.—*timan-hun*, their (30).

Ag.-abl.—*timau-manza lōkrin mhālis zabun*, from among them the younger said to the father (II, 2).

In II, 5, we have *timhau* or *timhō* translated ‘among them.’ This is for *timau*, with the change of *m* to *mh* noted above (p. 348).

**Relative Pronoun.**—The following forms occur in the Specimens or are given by Mr. Bailey:—

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>i, yi, yu</i>	<i>yi, yu</i>	<i>yim, f. yima</i>
Dat.	<i>yis</i>	<i>yath</i>	<i>yiman</i>
Gen.	<i>yisun*</i>	<i>(yathun)</i>	<i>yiman-hun*</i>
Ag.	<i>yin</i>	<i>(yin)</i>	<i>yimau</i>
Abl.	<i>(yis)</i>	<i>yēi</i>	

Examples from the Specimens are:—

Sing. nom. inan.—*māla-sun hissa yu mē wātīm*, the share of the property which will come to me (II, 4).

Ag.—*tsāun yi shurʹ āō, yin tsāun māl kanjran-sāthi uḡāi dyutun* (I), or *tsāunʹ zī shurʹ āō, yin tsāunʹ māl gāñēn-manz uḡāwun* (II, 72), this thy son came, who wasted thy substance among harlots.

Abl.—*yēi ghaṛi sōrūi barbād kōrun*, at what hour (i.e. when) he had wasted everything,—and so many times in I.

Plur. nom. masc.—*ṭīman dēl-tīsha* (?), *yu sūr khēwan thī*, with those husks which the swine are eating (II, 19).

Fem.—*yima shima sūr khēwan āisi*, the husks which the swine were eating (I).

The **Interrogative** pronoun can be thus declined, so far as materials are available:—

	SING.		PLUR.
	Animate.	Inanimate.	
Nom.	<i>kō</i> (92)	<i>kyā</i>	( <i>kam</i> , f. <i>kama</i> )
Dat.	<i>kas</i>	( <i>kaṭh</i> )	( <i>kaman</i> )
Gen.	<i>kasun*</i>	?	} ( <i>kaman</i> )
Ag.	?	?	
Abl.	?	.....	.....

Examples are:—

Sing. nom. masc.—*yi kyā samuz* (I), what is this? or *zi kyā thī* (II, 57), what are these?

*tsāun\* nām kyā thūi*, what is thy name (220)?

Dat.-acc.—*tsē kas-hata su mōl hyututh*, from whom didst thou buy that (240)?

Gen.—*kasun shur\* thu tsē-pata yūan*, whose boy comes behind thee (239)?

The **Indefinite Pronoun** is *kū*, anyone, someone. Its oblique case is *kāsi*, as in *gāmakis kāsi wānawālis-hata*, from some shopkeeper of the village (241). The corresponding inanimate form for 'anything,' 'something' is *kēn* or *kēntsa*.

As an example of *kū* we may quote:—

*tis kū diwan āsū na* (I) or *kū tis nō diwan āsus* (II, 21), no one was giving to him.

**Reflexive Pronoun.**—No example occurs of the reflexive pronoun meaning 'self.' The pronominal adjective *panun\**, 'own,' is, on the other hand, very common in the Specimens. Its feminine is *panañ\**, written *panan\** in the first specimen. As the word *yad*, belly, is feminine in Kāshmīri, we should expect to find *panañ\* yad* for 'his own belly,' but both the first and second specimens give *panun yad*, as if *yad* was masculine. *Panun\** is an adjective and its declension is referred to on p. 356. As usual the final *u-mātrā* of *panun* is commonly dropped, and in the process of declension we often find *yi* written for *i*, as in *pananyis* for *pananis*, and *iēn* or *ēn* written for *in*, as in *pananiēn* for *pananin*. Moreover, in the second specimen, the second *n* is often dropped,

so that we find *pani* instead of *panani*. The word is declined as follows, the optional written forms being omitted from the paradigm :—

		Masculine.	Feminine.
Sing.	Nom. . . .	<i>panun*</i>	<i>panañi</i> ( <i>panani</i> in 1st Spec.)
	Dat. . . .	<i>pananis</i>	<i>panañi</i>
	Ag. . . .	<i>pananin</i>	} <i>panañi</i>
	Abl. . . .	<i>panani, pani</i>	
Plur.	Nom. . . .	<i>panani</i>	<i>panañi</i>
	Dat. . . .	<i>pananin, panin</i>	<i>panañin</i>
	Ag.-abl. . . .	<i>pananiau</i>	<i>panañiau</i>

As examples of the use of this word we have :—

Masc. sing. nom.—*panun yaḍ bhara*, I will fill my own belly (see above) (I, II, 20).

*panun māl maṛa kāman-manz uṛāoun*, he wasted his property in evil deeds (II, 10).

Dat.-acc.—*tin pananis dilas-sāthi zabun*, he said in his own heart (I).

*wathi pananis mhālis-labi āō*, having arisen, he came to his own father (I).

*tini pananyis zamīnas-manz sōzun*, he sent him into his own land (I).

*wōthi pani mhālis-nishē gaṭṭha*, having arisen, I will go to my father (II, 26; so II, 34).

Plur. dat.—*mē pananiēn mazūran-hish ḍanāyim*, make me like thy servants (I).

*mhālin pananiēn naukaran zabun*, the father said to his servants (I).

*bōh pananiēn yāran-sāthi khushī karaha*, I might have done rejoicing with my friends (I).

*mē panēn mazūran-manz akis manish thaini*, make me one man among thy servants (II, 32).

*mhālin panēn māhnin zabun*, the father said to his men (II, 43).

Fem. sing. nom.—*tin timan panan<sup>i</sup>* (for *panañ<sup>i</sup>*) *dōlat bantī ditsin*, he divided his own property to them (I).

*dār<sup>h</sup> panan<sup>i</sup>* (for *panañ<sup>i</sup>*) *puchiēn*, he plucked out his own beard (III).

Abl.—*panani* (for *panañ<sup>i</sup>*) *dōlata-manza miāun hissa dyim*, give me my share from in thine own property (I).

Plur. dat.—*tin tis pañēn wajjan-manz sōzun*, he sent him into his own fields (II, 16).

### Other Pronominal forms noted are :—

*i-kēntsa*, whatever, in *i-kēntsa miāun thu, tsāun thu*, whatever is mine is thine (I).

*yis-kēn*, whatever, in *yis-kēn miāun<sup>\*</sup> thu, su tsāun<sup>\*</sup> thu*, id. (II, 77).

‘How much?’, (pl.) ‘how many?’ is *kyutā*, f. *kitsā*; m. pl. nom. *kityā*, dat. *kityān*. In these the *ā* is really an interrogative or indefinite suffix added to *kyut<sup>a</sup>*, *kits<sup>a</sup>*, and *kit<sup>i</sup>*. Examples are :—

*yēti-hata Kashīrī-tāi kyutā thu*, how much (distance) is it from here to Kashmir (222)?

*is ghurī-si ummar kitsā thē*, how much is the age of this horse (221)?

*miāni mhālī-sinyi kityā mazūr thī*, how many servants are there of my father (I)!

*tsānis mhālī-sin gharas-manz kityā shur<sup>i</sup> thī*, how many sons are there in thy father’s house (223)?

*kityān warhiēn tsāni khēzmat karyim*, for how many years did I do thy service (I)!

Another word for ‘how much?’ and for ‘how many?’ is *kitrud* (222, 223).

*yūt*, so much, or (pl.) so many, occurs only in the examples in the dative plural, in :—

*yitin warhēn mē tsāni tahl karan thus*, for so many years I am doing thy service (II, 66). Its feminine is probably *yīts<sup>i</sup>*, and its masculine plural probably *yīt<sup>i</sup>*.

### Pronominal Adverbs are :—

*tēli*, then (II, 33).

*yēli*, when (II, 11, 54, 72).

*tēti*, there (II, 10), *tētē* (I, there wasted his substance).

*yēti*, here (I, I here am dying, and 222, III).

*kyāzi, kyāza*, why? (94), because (II, 49).

## CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Present.—I am, etc.

	Masc.		Fem.	
Sing.				
1		<i>thus</i>		?
2		<i>thuk, thukh</i>		?
3		<i>thu</i>		<i>thi, thē</i>
Plur.				
1		<i>thi</i>		?
2		<i>thōua</i>		?
3		<i>thi</i>		?

This tense, like the Kāshmirī *chhuh*, he is, is adjectival, and has masculine and feminine forms. The only feminine form available in the Specimens is that for the third person singular. As regards the use of *thu* instead of *chhuh*, we may compare the *thū* of the dialects of the Indus Kohistān (Gārwi, Maiyā, etc., pp. 510, 524), the Western Pahārī *āthi*, he is (not); and the Sindhī *thian*, to become.

The Past is thus conjugated in the Masculine. No forms of the feminine are available.

I was, etc.

		Masc.
Sing.		
1		<i>āsne, āsneus</i>
2		<i>āsuk, āsuk, āsukh, āsukh</i>
3		<i>āsū, āsū, āsēdu</i>
Plur.		
1		<i>āsī</i>
2		<i>āsāua, āsēua</i>
3		<i>āsai, āsai, āsī, āsī</i>

Examples of the use of the Verb Substantive are as follows :—

*yath-lāik thus na*, I am not worthy of this (II, 30).

*tū hamēsha mē sāthi thukh*, thou art ever with me (I).

*tū sadā mē nishē thuk*, id. (II, 76).

*i-kēntga mōun thu, tēāun thu*, whatever is mine is thine (I).

With a pronominal suffix of the second person singular dative we have :—

*tsāun*° *nām kyā thū*, thy name what is-to-thee, *i.e.* what is thy name (220) ?

For the feminine third person singular, we have :—

*miānis m̄hālis-nishē wāra mazūran wāra manjī thī*, in my father's house many servants have much bread (II, 23).

*tsāni m̄hālin bajī dhām karmatsī thī*, thy father hath made a great feast (II, 59).

*is ghurī-sī ummar kitsā thē*, what is the age of this horse (221) ?

For the masculine third person plural, we have :—

*zi kyā thī*, what are these (II, 57) ?

*tsānis m̄hālī-sin gharas-manz kityā shurī thī*, how many sons are there in thy father's house (223) ?

For the Past, we have :—

*miāun yi shur*° *mūdmut āsū*, this my son was dead (I).

*su āsū haza dūr*, he was yet distant (II, 35).

*rāmut āsū*, he was lost (I).

*baḍḍā*° *shur*° *wajjan-manz āsū*, the elder son was in the fields (I).

*yēti āsēāu Nawāb Sāhaban Labbhū Rām Tahsildār rachhmutu*, Labbhū Rām was posted here as Tahsildār by the Nawāb Sāhib (III).

*yima shima sūr khēwan āisi*, what husks the swine were eating (I).

*baḍiēn mahniēn zamīn ziyāda āsiāi*, more lands were to great men (III).

With the pronominal suffix of the third person singular dative, we have :—

*zēh shurī āsias*, two sons were to him (I).

*zēh shurī āsis*, *id.* (II, 1).

There is one instance of the third person feminine singular with the same pronominal suffix in *kākhya āsis*, a wish was to him (II, 18).

## B.—The Active Verb

The conjugation of the Kashtawārī verb closely follows Kāshmīrī.

As in Kāshmīrī, there are three conjugations. The first consists of all transitive verbs, and all impersonal verbs; the second of those intransitive verbs which employ the first past participle in the formation of the past tenses; and the third of those intransitive verbs which employ the second past participle in the formation of the past tenses.

There is only one example of an impersonal verb in the Specimens. It is the verb *riwun*, to lament. In the third specimen we have its past *ryūwan* (for *ryuwun*), it was lamented by him, *i.e.* he lamented.

The following verbs of the second conjugation appear in the Specimens :—

*bēhun*, to sit.

*gatshun*, to be proper.

*hanthun*, to walk.

*lagun*, to become attached, to begin.

*milun*, to be got (also third conjugation).

*marun*, to die.

*rihun*, to remain.

*samazun*, *samhazun*, or *sapazun*, to become.

Only four verbs of the third conjugation appear in the Specimens. These are :—

*gatshun*, to go, to become.

*milun*, to be got (also second conjugation).

*pēun*, to fall.

*yiun*, to come.

Epenthetic changes of vowels occur very capriciously in the Specimens. In the same word sometimes they appear, and sometimes they do not. Thus, we have *karun* (III), *kōrun* (I), and *korun* (II, 9), all meaning 'he made.' We therefore do not here discuss the matter further. The whole subject is dealt with at length in the section on pronunciation (*ante*, p. 347).

The **Infinitive** ends in *un*\*, of which the final *u*-mātrā is commonly (as in Kāshmīrī) omitted. Thus, *tsōṭun*\* or *tsōṭun*, to strike. Its ablative singular masculine is, as in Kāshmīrī, used as an infinitive of purpose and ends in *ani*. Its feminine, also used as in Kāshmīrī, ends in *añi* or *añ*. The nominative is, as usual, employed as a verbal noun. It is often used with the verb *lagun*, to form an inceptive compound. Examples of the use of the infinitive are :—

*khushī karañi* (fem.) *tē khush samuzun* (masc.) *gatshiki*, to do rejoicing and to become happy is proper for thee (I).

*khushī karañi* (fem.) *biya khush samazun* (masc.) *wājib āsū*, to do rejoicing and to become happy was proper (II, 79).

So *khushī karanī* (for *karañi*) *hētsakh* (I), and *tīm khushī karañ lagī* (II, 52), they began to do rejoicing.

*dhōl wāyun lawun*, the playing of a drum was perceived by him (I).

*andar gatshun lagu na. Tisun mhāl bōzāwun lagus*, he did not begin to go inside. (Then) his father began to persuade him (I).

*bōh yēti bhuchi marun lagus*, here I begin to die (I).

*su zabun lōgū*, he began to say ('I will fill my belly with the husks') (I).

*tini sūr tsunāwani sōzun*, he sent (him) to feed swine (I; so II, 17).

For the genitive singular, we have :—

*natsunuk wāz lawun*, the sound of dancing was perceived by him (I).

*yōṛ yinachi marzi* (fem.) *karan thu*, he is making a desire of coming here (III).

In the two following examples of the genitive plural, the postposition of the genitive has been omitted :—

*gēwanēn biya natsanēn shōr bōzin*, the sounds of singings and of dancings were heard by him (II, 54).

The **Present Participle** is formed by adding *an* to the root, as in *tsōṭan*, striking. Examples will be given under the heads of the present and imperfect tenses. In Kāshmīrī, at the present day, this participle ends in *ān*, not *an*; but *an* is used in the old language and also in modern poetry.

An irregular present participle is *yūan*, coming, from *yiun*, to come.

**Past Participles.**—There are in the Specimens many examples of a participle corresponding to the first past participle of Kāshmīrī, and there are a few forms corresponding to the second past participle. There are no forms corresponding to the third and fourth past participles.

**First Past Participle.**—As in Kāshmīrī this is formed by adding *u-mātrā* to the root, as in *tsōtʰ*, struck. As usual, the *u-mātrā* may be dropped, or may be represented by *u*, *ū*, or *ō*, so that instead of *tsōtʰ*, we may have forms corresponding to *tsōtu*, *tsōtū*, or *tsōtō*. The masculine plural ends in *i-mātrā*, as in *tsōtʰ*, and, again, we may have forms corresponding to *tsōti* or *tsōtī*. The feminine ends in *i-mātrā* as in *tsōtʰ*, plural *tsōchi*.

The epenthetic changes of vowels and consonants which are common in Kāshmīrī appear very capriciously in Kashṭawārī. The consonantal changes will be noted lower down. As for vowel changes, see the section regarding vowels (*ante*, p. 347).

There are irregular first past participles. The following have been noted :—

*dium*, to give  
*hēun*, to take  
*marun*, to die  
*rihun*, to remain

1st Past Part.  
*dyutʰ* (fem. *ditsʰ*).  
*hyutʰ* (fem. *hētsʰ*).  
*mūdʰ*.  
*raṭhʰ*.

As another example of an epenthetic change of a consonant, we may quote *tsaci* (fem. plur.), torn, from *tsaṭun*, to tear.

There is one example of this first past participle used as a participle, and not to form a past tense, in the word *zabʰ* in :—

*tsaunʰ zabʰ zāt phirun na*, I never turned aside thy said (thing), *i.e.* I never disobeyed thy word (I).

Other examples of the first past participle will be found under the head of the first past tense.

**Second Past Participle.**—In Kāshmīrī this is formed by adding *yōv* to the root, as in *wuchhyōv*, from *wuchhun*, to see. Judging from the only example of the singular that occurs in the Specimens, the termination is probably *ōv*, with a masc. plur. *ēi*. The forms that occur are the following :—

The second perfect participle of *milun*, to be got, is *milōmut* (II, 51), from which we infer that the second past participle is *milōv*.

For the masculine plural, we have *samazēi* (III).

Irregular second past participles are :—

*gaṭshun*, to go  
*pēun*, to fall  
*yūn*, to come

2nd Past Part.  
*gōu*.  
*pēōu*.  
*āō*.

Examples of the second past participle will be found under the head of the second past tense.

The Perfect Participle is formed by adding *mutʰ* to the first or second past participle, as in *tsōtʰmutʰ*, struck. As usual, the final *u-mātrā* is often dropped, both at the end of the past participle, and at the end of *mutʰ*, or may be represented by *u* so that we get several varying forms.



The feminine ends in *mats*. Examples of the first and second perfect participles are :—

	1st or 2nd Perf. Part.
<i>gaṭṣhun</i> , to go, to become	<i>gōmut</i> (219) (irreg.).
<i>yiun</i> , to come	<i>āmūt</i> (II, 59) (irreg.).
<i>milun</i> , to be got	<i>myūlmūt</i> (II, 83).
<i>marun</i> , to die	<i>mūd<sup>*</sup>mūt</i> (II, 49) (irreg. ; but <i>mūd<sup>m</sup>mūt</i> in I, and II, 81).
<i>rachhun</i> , to keep	<i>rachhmūt<sup>u</sup></i> , and <i>rachhmūt<sup>*</sup></i> , kept, i.e. fatted (I).
<i>rāwun</i> , to lose	<i>rāw<sup>*</sup>mūt</i> (II, 51, 82).
<i>samazun</i> , to become	<i>rāmūt</i> , (I).
	<i>samzumūt</i> (III).

For feminine, we have :—

<i>karun</i> , to make	<i>karmatsi</i> (II, 60).
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For the second perfect participle we have further, *milōmūt*, got (II, 51), which shows that here *milun* is treated as belonging to the third conjugation, but *myūlmūt* (II, 83) shows that it also belongs to the second conjugation.

In Kāshmirī, the conjunctive participle is sometimes used instead of the perfect participle as in *suh chhuh bihiṭh*, instead of *suh chhuh byūṭh<sup>\*</sup>moṭ<sup>\*</sup>*, he is seated. The same thing occurs in Kashṭawārī, where we have (230) *sa thu bēi*, he is seated. Here *bēi* is the conjunctive participle.

**Conjunctive Participle.**—The usual conjunctive participle ends in *i* or *ṭ*, as in *tsōṭi*, having struck. This is specially common in intensive compound verbs. This form does not occur in Kāshmirī, but is common in Pahārī and Lahndā. Examples are :—

- panan<sup>i</sup> dōlat banṭi ditsin*, he divided out his wealth (I).  
*tin māl timhau bāṭhi ditnuk*, he divided out his property among them (II, 5).  
*kityā mazūr thī yad bhari khēwan*, how many labourers, having filled the belly,  
 are eating (I).  
*sōrūṭ jama kari*, having collected everything (I).  
*shuṛ<sup>\*</sup> tyēsun marī gōs*, his son died (III).  
*khafā samazi*, having become angry (II, 62).  
*yin tsūun māl kanjran-sāthi udāi dyutun*, (thy son) who squandered thy property  
 on harlots (I).  
*bōh wathi panan<sup>i</sup> mhālis nisha gaṭsha*, I, having arisen, will go to my father (I),  
 similarly *wōthi* in II, 26.

The word *karī* may be added to this participle, as in Lahndā and Pahārī. Thus :—

- lōkrin shuṛin sārū khē jōri-karī akis duras mulka-aun safar korun*, the younger  
 son, having collected everything, went to a far country (II, 7).

Another form of the Conjunctive Participle ends in *ith* or *it*, corresponding to the Kāshmirī form with the termination *ith*. Thus, *tsōṭith* or *tsōṭit*, having struck.

Examples are :—

*surti-manz yith*, having come into (his) sense (II, 22).

*tisin mhālin guth yith su manāmun*, his father, having come outside, remonstrated with him (II, 63).

*aikis naukaras sad dyit guārun*, having called a servant, he asked him (I).

*tisun mhāl\* kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

A third form of the conjunctive participle ends in *īta*, as in *tsōṭīta*, having struck. Examples are :—

*tis tars āwus, dōṛīta nālamati raṭun*, to him compassion came, having run, he seized him in an embrace (I).

*tis wuchhīta, tis mhālis tars āwus, biya dōṛīta tis nālamut\* korus*, having seen him, to his father compassion came, and, having run, he embraced him (II, 35).

Finally in II, 56, *hakārū*, if it is a correct form, is a conjunctive participle meaning 'having called.'

We thus get the following list of the non-finite parts of the verb *tsōṭun*, to strike :—

Infinitive.—*tsōṭun\** or *tsōṭun*, to strike; sing. abl. *tsōṭani*; fem. sg. nom. *tsōṭañ\** or *tsōṭañ*.

Present Participle.—*tsōṭan*, striking.

1st Past Participle.—*tsōṭ\** (*tsōṭu*, *tsōṭū*, *tsōṭō*), struck.

2nd Past Participle.—*tsōṭhov* (?), struck.

1st Perfect Participle.—*tsōṭ\*mut\** (*tsōṭmutu*, *tsōṭmut*), been struck.

2nd Perfect Participle (3rd conjugation).—*mīlōmut*, been got.

Conjunctive Participle,—

(1) *tsōṭi*, *tsōṭī*, having struck.

(2) *tsōṭi-karī*, having struck.

(3) *tsōṭith*, *tsōṭit*, having struck.

(4) *tsōṭīta*, having struck.

(5) (?) *tsōṭū*, having struck.

Coming to the finite parts of the verb, the imperative is thus conjugated in the second person :—

Sing.  
*tsōṭ*, strike thou

Plur.  
*tsōṭiū*, strike ye.

There are no materials from which it is possible to state the form of the 3rd person. Examples of this tense are as follows :—

*yi rōpai dyi tis*, give this rupee to him (234).

*mē bōnṭh hanṭh*, walk before me (238).

*tyis hē tsa tima rōpiē*, take those rupees from him (235).

*khūha-manza khwāl pāñ*, draw water from the well (237).

*wuchchh, kityān warhiēn tsāñi khēzmat karyim*, see! for how many years I did thy service (I). In the corresponding passage in II, 65, an interjection *ō* has been added, and we get *wuchhō*.

*sāriwī-nishi juān pōshāk kaḍi āniū*, having taken out the best robe bring ye it (I; so II, 45).

*tēsinyis danḍas thōyiū zīn*, put ye the saddle on his back (227).

The **Future Indicative**, also used as a **Present Subjunctive**, is thus conjugated:—

‘I shall strike,’ ‘I may strike,’ etc.

Sing.	Plur.
1. <i>tsōṭa</i>	<i>tsōṭau.</i>
2. <i>tsōṭakh</i>	<i>tsōṭiū.</i>
3. <i>tsōṭi</i>	<i>tsōṭan.</i>

It will be noted that, allowing for variations of spelling, it is the same as in **Kāshmīrī**. Examples of its use are as follows:—

*yiman-sāthi panun yad bhara*, with these I will fill my own belly (I; so II, 20).

*wōthi pani mhālis-nishē gatsha*, having arisen, I will go to my father (II, 26; so I).

*ki panēn yāran-manz khushī kara*, that I may make rejoicing among my friends (II, 70).

*ath-lāik raṭhus na tsāun shur\* zaba*, I remained not worthy of this (that) I may say (that I am) thy son (I).

*yath-lāik thus na ki phīri tsāun\* shur\* zabāwa*, I am not worthy of this that again I may be called (*zabāwa* is passive) thy son (II, 30).

*na tsāhun zi andar gatshi*, he did not wish that he may go within (II, 62).

*su hākīm asi gatshi na*, that ruler will not be (*i.e.* is not) proper for us (III).

*as Nawāb Sāhabas-labi faryād gatshau*, we will go as complainants to the Nawāb Sāhib (III).

*as khēman*, we shall eat (II, 48).

*as khyēman, khushī karau*, we shall eat, we shall make rejoicing (I).

For the **Past Conditional** there is only one certain example *karaha*, I might have made, in the first person singular. As it stands it is the same as in **Kāshmīrī**. The full passage is *bōh pananiēn yāran-sāthi khushī karaha*, I might have made rejoicing with my friends (I).

In *khush samuzun gatshihi*, it would have been proper to rejoice (I), the form *gatshihi* is that of the 3rd singular Past Conditional, but the sense required is ‘it is proper,’ not ‘it would have been proper.’

As in Kāshmīrī the **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. The participle is unchanged throughout. It is thus conjugated in the masculine :—

‘I strike,’ ‘I am striking,’ etc.

Sing.	Plur.
1. <i>thus tsōṭan</i>	<i>thī tsōṭan.</i>
2. <i>thukh tsōṭan</i>	<i>thēava tsōṭan.</i>
3. <i>thu tsōṭan</i>	<i>thī tsōṭan.</i>

Similarly for ‘I go’ we have *thus gatshan*, etc. (205-210).

The Auxiliary verb may precede or follow the participle. For the feminine, the feminine of the auxiliary verb is used, but no examples are available. The participle does not change.

The following are examples of this tense :—

*mē tsāñi tahl karan thus*, I am doing thy service (II, 66).

*bōh bhōchhi marān thus*, I am dying of hunger (II, 25).

*yōṛ yinach marzī karan thu*, he is making a desire of coming hither (III).

*miāun mhāl thu tath lōkurī gharas-manz rihwan*, my father lives in that small house (233).

*su thu māl tsunāwan*, he is grazing cattle (229).

*kasun shur\* thu tsē pata yūan*, whose boy comes behind thee (239).

*kityā mazūr thī yaḍ bhari khēwan*, how many labourers, having filled their belly, are eating (I).

*timan dēl-tisha yu sūr khēwan thī*, ‘with those husks which the swine are eating (II, 19).

The **Imperfect** is similarly made by conjugating the past tense of the verb substantive with the present participle. Thus, *bōh āsus tsōṭan*, I was striking. It is unnecessary to give a complete paradigm. The following examples occur in the Specimens :—

*tis kū diwan āsū na*, no one was giving to him (I).

*yima shima sūr khēwan āisi*, the husks which the swine were eating (I).

**PAST TENSES.—First Conjugation.**—The tenses formed from the past and perfect participles closely follow Standard Kāshmīrī (*vide* p. 292, *ante*). There are the same three methods of conjugation, *viz.* (1) with the subject fully expressed, and no pronominal suffix added to the participle; (2) with the subject indicated only by a pronominal suffix; and (3) with the subject fully expressed in the agent case and also by a pronominal suffix. As in the case of Kāshmīrī, I therefore give two paradigms for each tense, the first (A) exemplifying the first method and the second (B) exemplifying the second and third methods, the pronominal subject being enclosed in brackets in order to show that it is not used in the second method, but only in the third.

As in Kāshmīrī, the first person plural can only be indicated in the first method, the second person only in the second and third methods (*vide ante*, p. 292).

Past, 'I struck,' literally, 'struck by me,' etc.

	SINGULAR.		PLURAL.	
	He was struck.	She was struck.	They (masc.) were struck.	They (fem.) were struck.
Sing.		A.		
1. by me	mě tsōf*	mě tsōf <sup>i</sup>	mě tsōf <sup>i</sup>	mě tsōch <sup>i</sup>
3. by him	tin tsōf*	tin tsōf <sup>i</sup>	tin tsōf <sup>i</sup>	tin tsōch <sup>i</sup>
Plur.				
1. by us	asi tsōf*	asi tsōf <sup>i</sup>	asi tsōf <sup>i</sup>	asi tsōch <sup>i</sup>
2. by them	timau tsōf*	timau tsōf <sup>i</sup>	timau tsōf <sup>i</sup>	timau tsōch <sup>i</sup>
Sing.		B.		
1. by me	(mě) tsōf <sup>um</sup>	(mě) tsōf <sup>im</sup>	(mě) tsōf <sup>im</sup>	(mě) tsōch <sup>im</sup>
2. by thee	(tsē) tsōf <sup>ut<sup>h</sup></sup>	(tsē) tsōf <sup>it<sup>h</sup></sup>	(tsē) tsōf <sup>it<sup>h</sup></sup>	(tsē) tsōch <sup>it<sup>h</sup></sup>
3. by him	(tin) tsōf <sup>un</sup>	(tin) tsōf <sup>in</sup>	(tin) tsōf <sup>in</sup>	(tin) tsōch <sup>in</sup>
Plur.				
2. by you	(tusi) tsōf <sup>ēau</sup>	(tusi) tsōf <sup>iau</sup>	(tusi) tsōf <sup>iau</sup>	(tusi) tsōch <sup>iau</sup>
3. by them	(timau) tsōf <sup>uk<sup>h</sup></sup>	(timau) tsōf <sup>ik<sup>h</sup></sup>	(timau) tsōf <sup>ik<sup>h</sup></sup>	(timau) tsōch <sup>ik<sup>h</sup></sup>

Of course the final *u*-mātrā of *tsōf\** and the final *i*-mātrā of *tsōf<sup>i</sup>* are often dropped. Or instead of *u*-mātrā, we may have *u*, *ū*, or *ō*, and instead of *i*-mātrā, *i* or *ī*. Also, instead of *tsōf<sup>im</sup>*, we may have *tsōf<sup>iyim</sup>* or *tsōfiēm*, etc., and so throughout.

There is only one example of the A method in the Specimens. It is:—  
*tin zab\**, he said (II, 58).

There are many examples of the B method. The forms *karun*, *kōrun*, and *korun* are good examples of the careless way in which the rules of epenthesis are applied:—

Singular First person.—*mě gunāh kōrum* (I) or *mě gunāh korum* (II, 41),  
I did sin.

*tsāun\* zab\* zāt phirum na*, I never turned thy command (I).

*mě tsōf<sup>um</sup> tsēinyis shur<sup>i</sup> mhas<sup>t</sup>*, I beat his son well (228).

*tsān<sup>i</sup> khēzmat* (fem.) *karyim*, I did thy service (I).

Second person.—*mě zāt pūt dyituth na* (I) or *zāt ak tsāwasi-pūt mě dyututh na* (II, 70), thou never gavest me a kid.

*tsē kas-hata su mōl hyututh*, from whom didst thou buy that (240)?

*rachhmūt\* wats\* mārāouth*, thou causedst the fatted calf to be slain (I).

*baj' dhām* (fem.) *karith*, thou madest a great feast (II, 75).

Third person. — *lāchāran mahniēn badāwun*, for helpless men he increased (the land measurement) (III).

*tin pananis mhālis jawāb dyutun*, he gave answer to his father (I).

*~yin tsāun māl kanjran-sāthi udāi dyutun*, he who squandered thy property with harlots (I).

*aikis naukaras sad dyit guārun*, having called a servant he asked (I).

*miān' pētra-sinyi shuriēn karun tēsini bhēnyi-sāthi biāh*, the son of my uncle made a marriage with his sister (225).

*tin karun zamīnas kachchh*, he made measurement of the land (III).

*lōkrin shuriēn dūr dishas safar kōrun*, the younger son made a journey to a far country (I).

*lōkrin shurin akis dūras mulka-sun safar kōrun*, id. (II, 9).

*su hazza dūr āsū, mhālin lawun*, he was still a great way off (when) his father perceived him (I).

*nātsunuk wāz lawun*, he perceived the sound of dancing (I).

*tisin mhālin su manāmun*, his father remonstrated with him (II, 64).

*tsāni mhālin rāchhmutu watsu mārūn*, thy father killed the fatted calf (I).

*mhast minnat zārī* (fem.) *karin*, *panun pān* (masc.) *mōkalāwun*, he made much entreaty and lamenting, and (thus) freed his own person (III).

*nālamati raṭun*, he seized him with an embrace (I).

*mhast ryūwan* (for *ryuwun*), it was much lamented by him, i.e. he lamented much (III).

*tini sūr tsunāwani sōzun*, he sent him to feed swine (I; so II, 18).

*na tsāhun zi andar gatshi*, he did not wish to go inside (II, 62).

*māl urāwun* (II, 11) or *māl udāwun* (II, 74), he wasted the property.

*māra kārān-pata māl ujārun*, he wasted the property on evil deeds (I).

*zabun*, he said (*passim*).

*tin timan panan' dōlat* (fem.) *banṭi ditsin*, he divided his wealth to them (I).

*mhast minnat zārī* (fem.) *karin*, he made much entreaty and lamenting (III)

*thukri* (plur. masc.) *banāyin*, he made them small (III).

*zachi tsachiēn, dārhi panan' puchiēn*, he tore (his clothes to) rags (plur. fem.), he plucked out his own beard (sing. fem.) (III).

Third person plural. — *shahr sōzukk*, they sent him to the city (III).

*lūkou zamīndārau khuālikh bāsalāt*, people (and) farmers raised a complaint (fem. sing.) (III).

No examples occur of the second or third pasts of the first conjugation.

The **Perfect** and **Pluperfect** tenses exactly follow Kāshmīrī, substituting the *Kashtawā*, verb substantives for those of that language. It is hence unnecessary to give paradigms of them. The following are examples:—

**Perfect.**—*mē gunāh kurmut thum*, I have done sin (II, 29).

*tsāni mhālin baj' dhām* (fem.) *karmats' thī*, thy father hath made a great feast (II, 60).

**Pluperfect.**—*rāmut āsū, tē myul*, he had been lost, and was found (I).

*rāw<sup>\*</sup> mut āsū, hun mīlōmut thu*, he had been lost, now he has been found (II, 51; so II, 82).

*āsēau Nawāb Sāhaban Labbhū Rām Tahsildār rachhmutu*, the Nawāb Sāhib had appointed Labbhū Rām to be Tahsildār (III).

The **Second Conjugation** also closely follows Kāshmirī. The First Past is thus conjugated. The verb taken as a sample is *sīmazun*, to become:—

‘I became,’ etc.

	Masc.	Fem.
Sing.		
1.	(bōh) samuzus	(bōh) samazis.
2.	(tū) samuzukh	(tū) samazikh.
3.	su samuz <sup>*</sup>	sa samaz <sup>i</sup> .
Plur.		
1.	as samaz <sup>i</sup>	as samazi.
2.	(tus) samazēaua	(tus) samaziaua.
3.	tim samaz <sup>i</sup>	tima samazi.

Note that, as usual, final *u*-mātrā may be dropped, or may be represented by *u*, *ū*, or *ō*, and that *i*-mātrā may be represented by *i* or *ī*.

The following are examples. They are all in the masculine:—

Sing. First Person.—*tsāni hukmas adal-badal na hanthus*, I did not walk contrary to thy command (II, 68).

*bōh hanthus az mhast dūr*, I walked much today (224).

*ath-lāik rāthus na tsāun shur<sup>\*</sup> zaba*, I remained not worthy of this (that) I may say (that I am) thy son (I).

Third Person.—*su kangāl samhuzun lag<sup>\*</sup>*, he began to become poverty-stricken (II, 14).

*su krūdhi samuz, andar gatshun lagu na*, he became angry, and did not begin to go inside (I).

*su zabun lōgū, yiman-sāthi panun yaq<sup>†</sup> bhara*, he began to say, ‘with these I will fill my belly’ (I).

*tath-jāē-hinis aikis shakhsas-labi rāthu*, he remained near a person of that place (I).

*kyā samuz*, this what became?, i.e. what is the matter (I)?

*sapuz maukūf, yath kilas-manz kaid samuz*, he became dismissed, he became imprisoned in this fort (III).

*rāmut ē myul*, he had been lost, and was got (I).

Plur. Third Person.—*tim khushī karañ lag<sup>†</sup>*, they began to make rejoicing (II, 52).

One instance occurs of the **Second Past** of this conjugation in *sāmazēi*, they (masc.) became (III). This corresponds to the Kāshmirī *sapazēy*.

For the **Perfect** we have :—

*su hun myulmut thu*, now he has been got (II, 83).

*yath mulku-sun su thu mēhram samzumut*, he has become acquainted with this country (III).

For the **Pluperfect**, we can quote *mūdmut āsū*, he was dead (I, and II, 49), but this is hardly a true example of the tense.

The **Third Conjugation** also closely follows Kāshmirī. The following is the paradigm (in the masculine) of the **Second Past** of *gatshun*, to go, to become. Forms for the feminine are not available :—

‘I went, I became,’ etc.

Sing.	Plur.
1. (bōh) gōs	as gē.
2. (tū) gākh	(tus) gēaua.
3. su gōu, gau	tim gē.

The following examples of the second past of the third conjugation are taken from the Specimens, where many others of the same verbs will be found :—

*su hōshas-manz āō*, he came into sense (I).

*gharas-miōr āō*, he came near the house (I).

*gharas-niōr āv*, id. (II, 54).

*yēli tsāun\* zi shur\* āō*, when this thy son came (II, 73).

*miāun yi shur\* mūdmut āsū*, *zinda gōu*, this my son was dead, he became alive (I).

*pani mhālis nishē gōu*, he went to his father (II, 34).

*baḍḍ\* kāl pēōu*, a great famine fell (I).

*baḍḍ\* drāg pēōu*, id. (II, 13).

For the **Perfect** of this conjugation we have :—

*tsāun\* bhāy\* āmut thu*, thy brother is come (II, 59).

*rāw\*mut āsū*, *hun milōmut thu*, he had been lost, now he has been found (II, 51).

**Passive.**—According to Mr. Bailey, the passive is formed by adding *a* to the root, and conjugating it with the various parts of *gatshun*, to go. Thus :—

*bōh thus tsōṭa gatshan*, I am being struck (202).

*bōh āusus tsōṭa gatshan*, I was being struck (203).

*bōh tsōṭa gatsha*, I shall be struck (204).

The system employed in Kāshmirī, viz. adding the ablative of the infinitive to *yiun*, to come, also obtains. Thus :—

*bōh thus mārana yūan*, I am being struck (202).

*bōh āusus mārana yūan*, I was being struck (203).

*bōh mārana yima*, I shall be struck (204).

We have a potential passive, formed by adding *ā* to the root, in :—

*tsāun\* shur\* zabāwa*, I may be called thy son (II, 31).



**Causal Verbs.**—The regular method of forming a causal root is to add *āw* to the original root. Thus from *urūn* or *uḍun*, to fly, we have *urāwun* or *uḍāwun*, to cause to fly, to squander. Examples are:—

*tisun mḥāl\* hōzāwun lagus*, his father began to cause him to understand (I).

*isini-khātara rachhmūt\* wats\* mārāwuth*, thou causedst the fatted calf to be killed for his sake (I).

*tin tis sūr tsunāwani sōzun*, he sent him to graze swine (II, 18).

*su thu māl tsunāwan*, he is grazing cattle (229).

*panun māl urāwun*, he caused to fly (i.e. wasted) his property (II, 11, but *uḍāwun*, II, 74).

As usual there is a series of verbs whose root vowel is lengthened in the causal, as in the Hindī *marnā*, *mārnā*. An example is:—

*asalas nishē asal pōshāk tis lāgiūs*, put ye on him the best robe (II, 44).

In Kāshmirī the causal of *hasun*, to rise, is *khārun* or *khālun*, to raise. In Kashṭawārī the corresponding causal is *khuālun*. Thus:—

*tyēs-pān lūkau zamīndārau khuālikh bāsālāt*, the people and farmers raised a complaint against him (III).

*khūha-manza khuāl pāñ*, raise (i.e. draw) water from the well (237).

In the form *banāyim*, make me (as one of thy servants) (I), *āy* has been added to the root instead of *āw*.

**Pronominal Suffixes.**—Pronominal suffixes are added to verbs as in Standard Kāshmirī. The suffixes of the agent case have been already dealt with in the paradigms of the first conjugation, and will not be further noticed. For the other cases we have the following:—

**First Person Singular.**—The suffix is *m*, for all cases except the nominative. Thus:—

*mē pananiēn mazūran hish banāyim*, make-me as one of thy servants (I).

*māla-sun hissa yu mē wātim, mē dim*, give-to-me the share of the property which will come-to-me (II, 3).

*miāun hissa dyim*, give-to-me my share (I).

**Second Person Singular.**—The suffix of the second person singular for all cases except the nominative and the agent is *ī*, as in:—

*tsāun bhōi āuī*, thy brother came-of-thee (I), i.e. the 'thy' is repeated in the suffix.

*tsāun\* nām kyā thūī*, thy name what is-of-thee (220). The same remarks apply.

**Third Person Singular.**—The suffix for all cases except the nominative and the agent is *s*. After the letter *i*, this is sometimes *as*. Thus:—

*aikis mahnis zēh shurī āsis*, to a certain man, there were-to-him two sons (I, but II, 1, has *āsis*).

*kākhya* (fem.) *āsis*, a desire was-to-him (II, 18).

*kū tis nō dīwan āsus*, to him no one was giving-to-him (II, 21).

*tis tars āvus*, to him pity came-to-him (I, so II, 36).

*khabar* (fem.) *āyas*, news came-to-him (III).

*tyis tsōtis jān paithyi tē razan-sāthi gandis*, beat-him well, and bind-him with ropes (236).

*shur<sup>u</sup> tyēsūn marī gōs*, his son died-of-him (III).

*halāl karius*, make ye-it lawful (I).

*tis nālamut<sup>u</sup> korus*, to him he made-to-him an embrace (II, 37).

*tisun mhāl<sup>u</sup> bōzāwun lagus*, his father began-to-persuade-him (I).

*gis lāgyus*, put ye-on-him (the best robe) (I; so *lāgiūs*, II, 45).

*as mānaus na*, we will not agree-to-him (III).

*su salāmat myulus*, he has been joined safe and sound-to-him (II, 61).

*zabas*, I will say-to-him (I, and II, 27).

The following are cases of double suffixes :—

Agent and dative singular, both third person.—*hundī ditinus*, kisses were given-by-him-to-him (I).

*guārnas* (for *guārūnas*), it was asked-by-him-to-him, i.e. he asked him (II, 57).

*zabūnas*, it was said-by-him-to-him (I).

Agent third person singular and dative third person plural.—*tin māl timhau bāthi ditnuk* (for *ditunuk* or *dyutunak*), by him the property was divided-by-him-to-them (II, 6).

**Compound Verbs.**—There are several instances of **Intensive** Compounds in the Specimens. They are formed, as usual, by using the first member in the form of the conjunctive participle. Thus :—

*panan<sup>i</sup> dōlat bantī dit<sup>i</sup>sin*, he divided out his own property (I, so *bāthi ditnuk* in II, 6).

*marī gos*, his (son) died (III).

*gin tsāun māl udāi dyutun*, he who squandered thy property (I).

**Inceptive** compounds are formed with the infinitive, and are described under that head.

[No. II.]

## DARDIC SUB-FAMILY.

DARD GROUP.

## KĀSHMIRĪ.

KASHTAWĀRĪ DIALECT.

## SPECIMEN I.

(Rev. T. Grahame Bailey, 1902)

Aikis-mah nis zēh shurī āsias. Lōkrin-shuriēn pananis-mhālis  
*To-one-man two sons were-to-him. By-the-younger-son to-his-own-father*  
 zabun, 'panani-dōlata-manza miāun hissa dyim.' Tē  
*it-was-said-by-him, 'thine-own-wealth-from-in my share give-to-me.' And*  
 tin timan panani dōlat bantī ditsin. Thukriēn-dōsan-  
*by-him to-them his-own wealth having-divided was-given-by-him. A-few-days-*  
 manz lōkrin-shuriēn sōrūi jama kari dūr-dishas safar  
*in by-the-younger-son all collected having-made to-a-far-country journey*  
 kōrun, tē tētē māra-kāran-pata māl ujārun.  
*was-made-by-him, and there evil-works-after the-property was-wasted-by-him.*  
 Yēi-gharī sōrūi barbād kōrun, tath-dishas-manz badḍ<sup>n</sup> kāl  
*At-what-hour all wasted was-made-by-him, that-country-in a-great famine*  
 pēou, tē su lāchār gōu; tath-jāe-hinis-aikis-shakhsas-labi raṭhu.  
*fell, and he helpless became; to-of-that-place-one-person-near he-remained.*  
 Tini pananyis-zamīnas-manz sūr tsunāwani sōzun.  
*By-him his-own-land-in swine for-causing-to-eat he-was-sent-by-him.*  
 Yima shima sūr khēwan āisi, su zabun lōgū, 'yiman-sāthi panun  
*What husks the-swine eating were, he to-say began, 'these-with my-own*  
 yaḍ bhara,' tē tis kū diwan āsū na. Yēi-gharī su  
*belly I-will-fill,' and to-him anyone giving was not. At-what-hour he*  
 hōshas-manz āō, tin pananis-dilas-sāthi zabun, 'miāni-mhāli-  
*sense-in came, by-him his-own-heart-with it-was-said-by-him, 'my-father-*  
 sinyi kityā mazūr thī yaḍ bhari khēwan, bōh yēti bhuchi  
*of how-many labourers are belly having-filled eating, I here by-hunger*  
 marun lagus. Bōh wathi pananis-mhālis-nisha gatsha, tē  
*to-die began. I having-arisen to-my-own-father-near will-go, and*  
 zabas, "ai mhāli, mē Sāhaba-sun tē tsāun gunāh  
*I-will-say-to-him, "O father, by-me God-of and of-thee sin*  
 kōrum, ath-lāik raṭhus na tsāun shur<sup>n</sup> zaba; mē  
*was-done-by-me, to-that-worthy I-remained not thy son I-may-say; me*

pananiën-mazūran-hish banāyim." " Wathi pananis-mhālis-labi  
*thine-own-labourers-like make-thou-me." " Having-arisen to-his-own-father-near*  
 āō. Su hazza dūr āsū, mhālin lawun, tis  
*he-came. He yet far was, by-the-father he-was-perceived-by-him, to-him*  
 tars āwus, dōrita nālamati raṭun, tē hundi  
*pity came-to-him, having-run in-embrace he-was-seized-by-him, and kiss*  
 ditinus. Tin zabunas, 'ai mhāli, mē  
*was-given-by-him-to-him. By-him it-was-said-by-him-to-him, 'O father, by-me*  
 Sāhiba-sun tē tsāun gunāh kōrum, ath-lāik raṭhus  
*God-of and of-thee sin was-done-by-me, to-that-worthy I-remained*  
 na tsāun shur<sup>a</sup> zaba.' Mhālin pananiën-naukaran zabun,  
*not thy son I-may-say.' By-the-father to-his-own-servants it-was-said-by-him,*  
 'sāriwi-nishi juān pōshāk kaḍi aniū, tē yis  
*'all-than good garment having-taken-out bring-ye, and to-this-one*  
 lāgyus; isin-hathas ankhuch lāgyus, khōran padiōru,  
*apply-ye-to-him; to-this-one's-hand a-ring apply-ye-to-him, to-the-feet shoe,*  
 tē rachhmutu watswa yōr aniū tē halāl karius; as  
*and the-kept calf hither bring-ye and lawful make-ye-it; we*  
 khyēmau, khushī karau; miāun yi shur<sup>a</sup> mūdmut āsū, zinda  
*may-eat, happiness we-may-make; my this son dead was, alive*  
 gōu; rāmut āsū, tē myul.' Khushī karan<sup>i</sup> hētsakh.  
*became; lost was, and was-found.' Happiness to-make was-begun-by-them.*

Tyisun badd<sup>a</sup> shur<sup>a</sup> wajjan-manz āsū. Yēi-ghari gharas-niōr  
*His big son fields-in was. At-what-hour to-the-house-near*  
 āō, dhōl wāyun tē natsunuk wāz lawun.  
*he-came, drum playing and of-dancing the-sound was-perceived-by-him.*  
 Aikis-naukaras sad dyit guārun, 'yi kyā samuz? '  
*To-one-servant call having-given it-was-asked-by-him, 'this what became? '*  
 Tin tyis zabun, 'tsāun bhōi āui; tsāni-mhālin  
*By-him to-him it-was-said-by-him, 'thy brother came-of-thee; by-thy-father*  
 tisinē-khātira rachhmutu watsu mārun, aiyi-khātara  
*of-him-for-the-sake the-kept calf was-killed-by-him, this-very-for-the-sake*  
 tin su juān lawun.' Su krūdhi samuz, andar gatshun  
*by-him he well was-perceived-by-him.' He angry became, within to-go*  
 lagu na. Tisun mhāl<sup>a</sup> kanāra nyit bōzāwun lagus.  
*he-began not. His father outside having-emerged to-persuade began-to-him.*  
 Tin pananis-mhālis jawāb dyutun, 'wuchchh, kityān-warhiën  
*By-him to-his-own-father answer was-given-by-him, 'see-thou, for-how-many-years*  
 tsān<sup>i</sup> khēzmat karyim; tsāun<sup>a</sup> zab<sup>a</sup> zāt phirum  
*thy service was-done-by-me; thy said (word) ever was-turned-by-me*

na; mē zāt pūt dyituth na, bōh pananiēn-yāran-sāthi.  
*not; to-me ever a-kid was-given-by-thee not, I my-own-friends-with*  
 khushī karaha; yēi-gharī tsāun yi shur<sup>a</sup> āsū, yin  
*happiness might-have-made; at-what-hour thy this son came, by-whom*  
 tsāun māl kanjran-sāthi udāi-dyutun, isini-khātara  
*thy property harlots-with was-made-to-fly-away-by-him, his-for-the-sake*  
 rachhmut<sup>a</sup> wats<sup>a</sup> mārāwuth.<sup>a</sup> Mhālin tis  
*the-kept calf was-caused-to-be-killed-by-thee.<sup>a</sup> By-the-father to-him*  
 zabun, ‘ai shurīa, tū hamēsha mē-sāthi thukh; i-kēntsa  
*it-was-said-by-him, ‘O son, thou always me-with art; whatever*  
 miāun thu, tsāun thu; khushī karañi<sup>i</sup> tē khush samuzun  
*mine is, thine is; happiness to-make and happy to-become*  
 gatshihi, tsāun yi bhōi mūdmut āsū, zinda gōu;  
*would-have-been-proper, thy this brother dead was, alive became;*  
 rāmut āusū, tē myul.<sup>a</sup>  
*lost was, and was-found.<sup>a</sup>*

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[ No. 12.]

DARDIC SUB-FAMILY.

DARD GROUP.

KASHMIRI.

KASHTAWARI DIALECT.

SPECIMEN II.

(Kashmir Darbār.)

	32	417	33	361	7177
	317	7173	7173=	717777	
	717=	717	7177	7177	717
	3177	717	717 4777	717	
5	717	7177	717	7177	3173
	4770	71777	717	077=	
	717=	7177	7177=	7177=	
	71777	717	71777 717	7177	7177
	7177	717	7177	717=	717
10	33	717	7177	71777	717
	71773	71777	717	717	7177

[ No. 12.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KĀSHMIRĪ.

KASHṬAWARĪ DIALECT.

## SPECIMEN II.

(Kashmīr Darbār.)

## TRANSLITERATION.

Haka zanasa zaha shōrī 'asasa.  
 Ak-zanis zēh shuṣ' isis.  
*To-one-man two sons were-to-him.*

Timō manzaha lōkarāṇa maha'alisa  
 Timau-manza lōkrin mhalis  
*Them-from-among by-the-younger to-the-father*  
 zabōṇa, 'a'ī mahalō'u, ma'alō sō  
 zabun, 'ai mhalī, māla-sun  
*it-was-said-by-him, 'O father, the-property-of*  
 hisa'a ya'ū ma'aī wa'atama, ma'a  
 hissa ya mē wātim, mē  
*share which to-me will-arrive-to-me, to-me*

5. dima.' Pōna'a tina ma'ala timahō  
 dim.' Pōnā tin māl timahau  
*give-to-me.' Then by-him property among-them*

ba'āṭha ditanōka. Bī'a ṭhōkarāṇa  
 bāṭhi-ditnuk. Biya ṭhukrin-  
*was-divided-by-him-to-them. And a-few-*

dōsana pata'a lōkarāṇa shōrāṇa  
 dōsan-pata lōkrin-shuṣin  
*days-after by-the-younger-son*

sa'aravī kha'ī jō'urī kari 'akas dōrasa  
 sarūl-khō (?) jōri-kari akis-dāras-  
*every-thing collected-having a-far-*

mōlaka sō saphara karāṇa. Bī'a  
 mulka-sun safar koran. Biya  
*country-of journey was-made-by-him. And*

10. tatō panō ma'ala ma'ara'a kamō  
 tati panun māl māra-kūnan-  
*there his-own property wicked-deeds-*

manazah 'ura'a'ū. Bō'a yafo sariya  
 manz urāwun. Biya yāli sarī  
*in was-caused-to-fly-by-him. And when all*

ਅੰਤਰ ੨੨੨ ਤੁਸਰੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ

੪੩ ਨਿਰੰਗੁ ਧੰਤੁ ਧੰਤੁ ਨਿਰੰਗੁ

ਵੰਤੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਤੁਸਰੁ ਤੁਸਰੁ

15 ਨਿਰੰਗੁ ਵੰਤੁ ਨਿਰੰਗੁ ੪੩ ਨਿਰੰਗੁ ਨਿਰੰਗੁ

ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਤੁਸਰੁ ਤੁਸਰੁ ਧੰਤੁ

੪੩੨ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ੪੩੨

ਨਿਰੰਗੁ ੪੩੨ ਤੁਸਰੁ ੨੨੨ ਨਿਰੰਗੁ ਨਿਰੰਗੁ

੨੨ ਤੁਸਰੁ ਨਿਰੰਗੁ ਤੁਸਰੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ

੨੦ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ੪੩੨ ਤੁਸਰੁ ਤੁਸਰੁ

੨੨ ੨੨੨ ਤੁਸਰੁ ਨਿਰੰਗੁ ੨੨੨ ਨਿਰੰਗੁ

ਤੁਸਰੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ੨੨੨

ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਨਿਰੰਗੁ ਤੁਸਰੁ ੨੨੨



kharacha	karana,	tatha'a mōlakasa manza'a
kharch	korun,	tath-mulkas-manz
<i>expended</i>	<i>was-made-by-him,</i>	<i>that-country-in</i>

badō	dara'aga	pōu,	bō'a	sō'u
baḍu	dr̥ag	pēōu,	biya	su
<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>

kangala	samahōzana	laga'u.	Tō'a	tatha-
kangāl	samhuzun	lag <sup>n</sup> .	Tē	tath-
<i>poverty-stricken</i>	<i>to-become</i>	<i>began.</i>	<i>And</i>	<i>to-of-that-</i>

15. mōlaka kīsa 'akīsa baḍasa maha'anīsa  
 mulkakīsa-akīsa-baḍīsa-māhnis-  
*country-a-great-man-*

nīshana	laga'u	ga'u.	Tīna	tīsa	panō
nishin	lag <sup>n</sup>	gōu.	Tin	tis	pañēn-
<i>near</i>	<i>attached</i>	<i>he-became.</i>	<i>By-him</i>	<i>for-him</i>	<i>his-own-</i>

wajana manza'a	sa'ura	chana'awana
wajjan-manz	sūr	tsunāwani
<i>fields-in</i>	<i>swine</i>	<i>for-grazing</i>

sazana.	Bī'a	tīna	ka'ankhī'a	'asīsa
sōzun.	Biya	tin	kākhya	āsīs
<i>it-was-sent-by-him.</i>	<i>And</i>	<i>by-him</i>	<i>desire</i>	<i>was-to-him</i>

kī	tīmana dīla tīsha	ya'u	sa'ura
ki	tīman-dēl-tīsha (f)	yu	sūr
<i>that</i>	<i>those-husks-with</i>	<i>which</i>	<i>the-swine</i>

20. khōwana thō panō yada bhari,  
 khēwan thī panun yaḍ bhara,  
*eating are his-own belly I-may-fill,*

kī	ka'ū	tīsa	nō	dōwana	'asīsa.
ki	kū	tis	nō	diwan	āsūs.
<i>because</i>	<i>anyone</i>	<i>to-him</i>	<i>not</i>	<i>giving</i>	<i>was.</i>

Tilō	sa'uratī manaza'a	yitha'a	zabana,
Tālī	surti-manz	yith	zabun,
<i>Then</i>	<i>sense-in</i>	<i>having-come</i>	<i>it-was-said-by-him,</i>

'mī'anīsa māha'alīsa nīsha	wa'ara
'mīānis-māhālis-nīshē	wāra-
<i>'to-my-father-near</i>	<i>to-many-</i>

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25. ୫୫      ଝିଅ      ନା      ଶମ      ୫୫

୫୫      ୫୫      ନବବେଳା      ନିଆ      ନା

୫୫      ଝିଅ      ଦମଦମ      ଶ      ନବବେଳା      ନା

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30      ନା      ନା      ନା      ନା      ୫୫

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35      ନା      ନା      ନା      ନା      ନା

maza'urāṇa wa'ara'a manji thō, bō'a  
 mazharan wāra manji thī, biya  
*servants much bread is, and*

25. ba'u bhōchhi maraṇa thasa. Ba'u  
 bōh bhōchhi maran thus. Bōh  
*I by-hunger dying am. I*

wa'uthi pani maha'alisa nisha'a gasa,  
 wōthi pani-mhālis-nishē gaṭṭha,  
*having-arisen to-my-own-father-near will-go,*

bī'a tisa'u za'abasa, "a'i maha'alō, mō  
 biya tisan zabas, "ai mhāli, mē  
*and to-him-also I-will-say-to-him, "O father, by-me*

'asama'ā sō bō'a zichi barōṭha'akana  
 āsmāna-sun biya tē brōṭha-kan  
*heaven-of and to-thee before*

ganaha karamōta thoma. Bō'a ha'ū  
 gaṇah kurmut thum. Biya haun (?)  
*sin been-done is-by-me. And now*

30. yatha la'a'ika tha'usa na'a kī phōrī  
 yath-lāik thus na ki phīri  
*for-this-worthy I-am not that again*

cha'anū sha'urō zaba'awōha. Mō'a  
 tsun shur zabāwa. Mē  
*thy son I-may-be-called. Me*

panō maza'urāṇa manza'a 'akis  
 panēn-mazūras-manz akis  
*thine-own-servants-among to-one*

manisha thōnī.''' Tilō wa'uthi  
 manish (?) thaini (?)'' Tēli wōthi  
*like make.'' Then having-arisen*

panō maha'alisa nisha ga'u. Bō'a  
 pani-mhālis-nishē gōu. Biya  
*to-his-own-father-near he-went. And*

35. sa'u 'asa'u haza'a dara kī tisa  
 sa asū haza dūr ki tis  
*he was yet distant that to-him*

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uchhi taha	tisa mahalisa	tarasa	'a'usa
wuchhita	tis-mhalis	tars	awus
<i>having-seen</i>	<i>to-his-father</i>	<i>compassion</i>	<i>came-to-him</i>

bō'a	da'urita	tisa	nala mata'u	karāsa
biya	dōrita	tis	nalamut <sup>u</sup>	korus
<i>and</i>	<i>having-run</i>	<i>to-him</i>	<i>embracing</i>	<i>was-done-to-him</i>

bō'a	wa'ara'a	narama	ga'u.	Sha'urana	tisa
biya	wāra	narm	gōu.	Shurin	tis
<i>and</i>	<i>much</i>	<i>kissing</i>	<i>occurred.</i>	<i>By-the-son</i>	<i>to-him</i>

zaba'una	kī,	'a'i	mahalō,	mō'a
zabun	ki,	'ai	mhalī,	mō
<i>it-was-said-by-him</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>by-me</i>

40. 'asama'ana sa'u    bō'a    zōchi    bara'untha'a kana  
 āsmāna-sun    biya    tsō    brōntha-kan  
*heaven-of    and    to-thee    before*

gana'aha	karama,	bī'a	ha'ū	yatha
gunāh	korum,	biya	haun (f)	yath-
<i>sin</i>	<i>was-done-by-me,</i>	<i>and</i>	<i>now</i>	<i>for-this-</i>

la'aka	tha'ūsa	na'a	kī	phōri	chanō
lāk	thus	na	ki	phiri	tsūn <sup>u</sup>
<i>worthy</i>	<i>I-am</i>	<i>not</i>	<i>that</i>	<i>again</i>	<i>thy</i>

sha'ura'u	zaba'awa'uha.'	Maha'alīn	panō
shur <sup>u</sup>	zabawa.'	Mhālin	panōn-
<i>son</i>	<i>I-may-be-called.'</i>	<i>By-the-father</i>	<i>to-his-own-</i>

maha'anina	zabōna	kī,	'asalisa nasha	'asala
māhnin	zabun	ki,	'asalas-nishō	asal (pōhāk)
<i>men</i>	<i>it-was-said-by-him</i>	<i>that,</i>	<i>'good-than</i>	<i>good (garment)</i>

45.    kari    'ana'u,    bō'a    tisa    la'agasa;    bī'a  
       kari    anit<sup>u</sup>,    biya    tis    lagias;    biya  
*having-produced    bring-ye,    and    to-this-on    put-ye-on-to-him;    and*

tisana hathana	'ankachi,	bō'a
tisin-hathana	ankuchi,	biya
<i>to-his-hands</i>	<i>a-ring,</i>	<i>and</i>

khōrana	padi'ura	lagasa;	bō'a
khōran	padi'ura	lagias;	biya
<i>to-the-feet</i>	<i>shoe</i>	<i>put-ye-on-to-him;</i>	<i>and</i>

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'aṣī khōmō, bō'a khōshī karaṇa  
 aṣī khōmau, biya khushī karañ  
*we may-eat, and rejoicing is-to-be-done*

ka'a'za'i mō'anō zī sha'ura'u mōdumata  
 kyāzi miśun<sup>n</sup> zi shur<sup>n</sup> mūd<sup>n</sup>mut  
*because-that my this son dead*

50. 'asa'u, hō zīnda'a thō; rawa'umata  
 āsū, haun (?) zinda thu; rāw<sup>n</sup>mut  
*was, now alive is; been-lost*

'asa'u, hō mīlamōta tha'u.' Pa'una  
 āsū, hun mīlōmut thu.' Pōnā  
*was, now been-got is.' Then*

tīma kha'ushī karaṇa laga'u. Zī'a  
 tim khushī karañ lag; Ziya  
*they rejoicing to-do began. And*

tīsō bad'u sha'ura'u wajī manaz'a 'asa'u.  
 tisun bad<sup>n</sup> shur<sup>n</sup> wajji-manz āsū.  
*his great son the-field-in was.*

Yalō gha'arasa na'ara'u 'awa'a, gō'unīṇa  
 Yāli gharas niōr āv, gōwanēn  
*When to-the-house near he-came, of-singing*

55. bō'a na'achanīṇa sha'ura banazīṇa.  
 biya natsanēn shōr banzin (?) bōzin).  
*and of-dancing the-noises were-heard-by-him.*

Pa'una'a 'akha'a maha'ana'ū haka'arōū  
 Pōnā akhā māhn<sup>n</sup> hakārū  
*Then one man having-called*

ga'arana'usa kī, 'za'i kī'a thī? Tīsa  
 guārnas kī, 'zi kyā thī? Tis  
*it-was-asked-by-him-to-him that, 'these what are?' To-him*

tīna zaba'u kī, 'chana'ū bha'a'u  
 tin zab<sup>n</sup> kī, 'tsāun<sup>n</sup> bhāy<sup>n</sup>  
*by-him it-was-said that, 'thy brother*

'ama'uta tha'u, bō'a cha'anī maha'alana  
 āmut thu, biya tsāni-mālin  
*come is, and by-thy-father*

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60. *baji dahama karamachi thī; kī'azī zī*  
*baj<sup>i</sup> dhām karmat<sup>i</sup> thī; kyāzi zī*  
*great feast been-made is; because-that that*

*sa'u sala'amata ma'alasa.' Tana khapha'a*  
*su salāmat myulas.' Tin khafa*  
*he safe was-got-to-him.' By-him angry*

*simazaha na'acha'ahō za'a andara gasa'i.*  
*samazi na-tāhun zi andar gatshi.*  
*having-become not-was-it-wished-by-him that within he-will-go.*

*Pana'a tisana maha'alina ga'utha yatha*  
*Pōnā tisin-mhalin guth (P) yith*  
*Then by-his-father outside having-come*

*sa'u mana'ama'ā. Tina maha'alisa*  
*su manāmun. Tin mhalis*  
*he was-remonstrated-with-by-him. By-him to-the-father*

65. *jawaba manaza'a zaba'una, 'uchha'u,*  
*jawab-manaz zabun, 'wuchhō,*  
*answer-in was-said-by-him, 'see,*

*ya'atīna wa'arapa mō'i cha'anī tahala*  
*yitin-warhōn mō tsānī tahl*  
*for-so-many-years by-me thy service*

*karapa tha'usa; zī'a za'atha chani*  
*karan thus; ziya zāt tsāni-*  
*doing am; and ever to-thy-*

*hakamasa 'adala badala na'a hanthasa.*  
*hukmas adal-badal na hanthas.*  
*command against not I-walked.*

*Pana'a cha'a zaṭha 'aka sa'alō pa'utō*  
*Punā tsō zāt ak tsāwali-pūt*  
*Then by-thee ever one goat's-hid*

70. *ma'a diti'utha na'a kī panō*  
*mō dyututh na ki panā-*  
*to-me was-given-by-thee not that my-own-*

*ya'arō manaza'a khōsī kara'a;*  
*yāran-manā khushī kara;*  
*friends-among rejoicing I-may-make;*

୧୧ମ ଶ୍ରୀମତୀ ମାମୁଣ୍ଡ ଶ୍ରୀମତୀ ୨୬୨୬

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bi'a yalō cha'ana'u za'a sha'ura'u  
 biya yāli tsāun<sup>a</sup> zi shur<sup>a</sup>  
*and where thy this son*

'a'u, yīna chana'u mala ga'anana  
 āō, yin tsāun<sup>a</sup> māl gāññ-  
*came, by-whom thy property harlots-*

manaza'a 'uda'awana, za'a tisa kha'atiraha  
 manz udāwun, tsō tis-khātira  
*among was-caused-to-fly-by-him, by-thee him-for-the-sake-of*

75. ba'aji dahama karatha.' Tisa tana za'abana,  
 bajī dhām karith.' Tis tin zabun,  
*a-great feast was-made-by-thee.' To-him by-him it-was-said-by-him,*

'a'i sha'ur'u, ta'u sada'a ma'a nisha  
 'ai shur<sup>a</sup>, tū sadā mē-nishā  
*'O son, thou always to-me-near*

tha'uka; bi'a yisa kina mi'ana'u tha'u,  
 thuk; biya yis-kēn miāun<sup>a</sup> thu,  
*art; and whatever mine is,*

sa'u chana'u tha'u; pa'ana'u kha'ushī  
 su tsāun<sup>a</sup> thu; pōnā khushī  
*that thine is; but rejoicing*

karana bi'a kha'usha samazana wa'ajaba  
 karañ biya khush samazun wājib  
*to-make and happy to-become proper*

80. 'asa'u, kī'aza'i cha'ana'u zī bha'a'u  
 āsū, kyāzi tsāun<sup>a</sup> zi bhāy<sup>a</sup>  
*was, because-that thy this brother*

nadamata 'asa'u, sa'u sala'amata tha'u;  
 mūdmut āsū, su salāmat thu;  
*dead was, he safe is;*

bi'a rawa'umata 'asa'u, sa'u ha'a'ū  
 biya rāw<sup>a</sup>mut āsū, su hun  
*and been-lost was, he now*

ma'alama'uta tha'u.  
 myuhmut thu.  
*been-got is.'*

[ No. 13.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KĀSHMĪRĪ.

## KASHTAWĀRĪ DIALECT.

## SPECIMEN III.

(Rev. T. Grahame Bailey, 1902.)

Yēti āsēāu Nawāb-Sāhaban Labbhū Rām Tahsildār rachhmuta  
*Here was by the Nawāb-Sāhib Labbhū Rām Tahsildār placed*  
 pātsan-warhiēn. Pōnna tyēs-pān lūkau-zamindārau khuālīkh  
*for-five-years. Then him-on by-people-by-farmers was-raised-by-them*  
 bāsalāt. Pōnna sapuz maukūf, yath-kilas-manz kaid  
*a-complaint. Then he-became dismissed, this-fort-in imprisoned*  
 samuz. Pōnna āyas tāri-manz khabar shur<sup>a</sup> tyēsun marī-gōs.  
*he-became. Then came-to-him telegram-in news son his died-for-him.*  
 Mhast ryūwan, zachi tsachiēn, dār<sup>h</sup> panan<sup>i</sup>  
*Much it-was-wept-by-him, rags (clothes) were-torn-by-him, beard his-own*  
 puchiēn. Pahra dyutōs sāthi, shahr  
*was-plucked-out-by-him. A-guard was-given-to-him in-company, city*  
 sōzukh. Pōnna Rām-Chandar-Sāhabas-sāthi mhast minnat  
*he-was-sent-by-them. Then Rām-Chandar-Sāhib-with much entreaty*  
 zārī karin panun pān mōkalāwun. Nhōri yōr  
*lamenting was-made-by-him his-own body was-freed-by-him. Again here*  
 yinach marzī karan thū. As mānaus na. As Nawāb-  
*of-coming desire doing he-is. We will-agree-to-him not. We The Nawāb-*  
 Sāhabas-labi faryād gatshau. Su thū badḍ<sup>a</sup> zulmīāru. Taii-  
*Sāhib-near (in-)complaint will-go. He is a-great oppressor. That-very-*  
 pata yath-mulku-sun su thū mēhram samzumut. Tin  
*for this-country-of he is acquainted become. By-him*  
 karun yath-mulkas panañi marzī-sāthi zaminas kachchh.  
*was-made-by-him to-this-country his-own desire-with to-land measurement.*  
 Lāchāran-mahniēn badāwun, badiēn-mahniēn zamīff ziyāda  
*To-helpless-men was-increased-by-him, to-great-men lands more*  
 āsiāi, thukri banāyin. Ai-katha-pāna lūk sārī  
*there-were, little were-made-by-him. This-very-matter-from-upon people all*

tyēs-pān krūdhī samazēi.      Su    hākim    asi    gatshi    na.  
*him-upon    angry    became.    That    ruler    to-us    is-proper    not.*

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### FREE TRANSLATION OF THE FOREGOING.

The Nawāb Sāhib kept Labbhū Rām as Tahsildār here for five years. Then the people and the farmers made a complaint against him, and he was dismissed and imprisoned in this fort. He received news by telegram that his son was dead. He wept much, rent his clothes, and tore out his beard. Then he was sent to the city under an escort. He made many entreaties and implored Rām Chandra Sāhib, and so got himself released. He wants to come back here again, but we will not agree to have him, and intend to make a petition to that effect to the Nawāb Sāhib. He is a great oppressor, and, as he got to know this part of the country very well, he had the land measured just as it suited him. He used to make out the land of the poor people to be more than it really was, while he understated the large areas of the rich people. Everyone became enraged against him for this. We do not want such a ruler.

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## PÖGULI.

Immediately to the west of Kashtawār, and to the south of the Pir Pantsāl range that forms the southern boundary of the Valley of Kashmīr, lie the Valleys of the rivers Pögal and Paristān. These unite and join the river Bichlārī (the Bishlar of Mr. Bailey), which in its turn joins the Chināb, south of the Bānihāl Pass. The tract of country across the Bichlārī, where the other two rivers run into it, is called Sar. Over the whole of this tract,—the Valleys of the Pögal and the Paristān, and Sar,—the language is the same, and is called Pögülī by Mr. Bailey.

Pögülī has to its east the Kashtawārī dialect of Kāshmīrī. To its south, between it and the Chināb lie the two dialects Rāmbanī and Śirājī to be presently described, and beyond the Chināb, further to the south lies Bhadravāh in which the language is the Bhadravāhī dialect of Pahārī. To the west of Pögülī we have various dialects of Lahndā. To its north lies Kāshmīrī. As may be gathered from the above, Pögülī, while based on Kāshmīrī, is much mixed with Pahārī and Lahndā, and forms a transition dialect. In 1911 the number of speakers was reported to be 8,158.<sup>1</sup>

The following account of the dialect is entirely based on two specimens and a list of words and sentences kindly given to me by the Rev. Grahame Bailey. These have also been printed in his work *The Languages of the Northern Himalayas* published together with a grammatical sketch by the Royal Asiatic Society in 1908. As given here the specimens differ slightly from those appearing in that book, but exactly follow the manuscript originally given by him to me, except that the system of spelling followed is that adopted for this Survey. When no materials were available in the specimens or List of Words, I have freely, and gratefully, utilized the information contained in his grammatical sketch.

**PRONUNCIATION.—Vowels.**—The *mātrā*-vowels, which are so prominent in Kāshmīrī, occur also in Pögülī, but they are capriciously employed. Sometimes they are interchangeable with full vowels, as in *mī'n* or *mīun*, my; *tī'n* or *tīun*, thy. Similarly *kaṭl'* or *kaṭlu*, a he-goat (150), plural *kaṭl'* or *kaṭla* (152). At other times they are dropped altogether, as in Kāshmīrī *gās*, Pögülī *gās*, grass: *mōṭ wōṭs*, the fattened calf, as compared with the Kāshmīrī *mōṭ' wōṭsh*.

The vowel-scale is very uncertain, vowels, even when accented, being freely interchangeable. Thus, *a* and *ē* in *yabla* or *yēbla*, when; *khal* (230) or *khēll* (II), below. So final *a* and *i* are continually interchanged. E.g. in *bīmi* or *bīmā*, seated; or in the dat.-acc. of the 2nd declension *mālis* or *mālas* (abl. *māli* or *māla*). Similarly *a* and *u* are interchanged in the dat.-acc. of the 1st declension (*mālas* or *mālus*), and *a* and *ō* in *zōp*, speak thou, imperative of *zapnu*, to speak.

As in Kāshmīrī, *i* and *ē* are interchangeable, as in *nēshun* or *nisun*, to emerge; and in the case of *yūun*, to come (80), for *yīun*, we have the interchange of *i* and *ū*. Again, as in Kāshmīrī, *u* and *ō* are interchangeable, as *lōṭ* or *luṭ*, a head (40), and *ū* and *ō*, as in *lōk* (55) or *lōk* (Parable), a son. Again, *ā* and *ō* are interchangeable. Thus we have both *zāt* and *zōt*, meaning 'ever,' within a few words of each other in the Parable

<sup>1</sup> In the census returns Pögülī is classed as a dialect of Western Pahārī.

So *a* and *ō* are interchanged in *pūra pōṭh*, fully, and *juāna paiṭh*, well, both in the Parable.

A Kāshmirī *yo* or *yū* is represented by *ū* in Pögulī. Thus, Kāshmirī *vyoṭh*, Pögulī *yūṭh*, fat; Kāshmirī *zyuṭh*, Pögulī *zūṭh*, elder.

A *y* is often inserted before a vowel. This occurs most often (as in Kāshmirī) before *i* or *e*, but also occurs before *a*. Thus, *chhyi*, for *chhi*, they are; *dyēn*, for *dēn*, give it (234), but *dēh*, give (Parable); *khyēzmat*, for *khizmat* (*khidmat*), service; *lōkhchyi*, for *lōkhchis*, small (dat. sg.) (233); *lōkyas*, for *lōkas*, to the son (228); *nyistu*, for *nistu*, he emerged, but *nēsh gō*, he absconded (II); *pananyi*, for *panani* (II); *tyabla*, for *tabla* or *tēbla*, then; *tyēs* or *tēs*, to b'a. Similarly *w* or *u* is inserted in *ghwōr* or *guōr*, mares (141), plur. of *ghōr* (13).

Epenthesis is common, but its operation is obscured by the frequent omission of *mātrā*-vowels.

When *i* or *i-mātrā* follows *a*, the two often become *ai*, as in *aggē* or *aiggē*, before (90); *bainṭi*, for *bant*, having divided; *gaiba-dēra*, a sheepfold (II), as compared with Kāshmirī *gabi-dēra*; *laig*, they began, for *lag* (II). Sometimes we have *i* instead of *ai*, as *panin* (II), for *panān*, own (fem.).

When the same vowels follow *ā*, the most common change is to *ai*, as in *chaprais*, for *chaprasī*, an orderly (II); *phairi*, for *phāri*, he will strike (197), but *phāir-kēri*, for *phāri-kēri*, having struck (178); *wail* (fem.), for *wāli* (cf. Kāshmirī *wol*, for *wāl*, masc.), a ring. At other times there is no epenthesis shown in writing, as in *rahnavālis*, to a dweller.

When these vowels follow *ō*, the sounds vary. We have *bō'li*, for *bōl*, speech (II); *ṭōipa-pāt*, for *ṭōpi-pāt*, on the hat (II); *ghōr*, a mare (139), and *ghwōr*, mares (141).

For *u* followed by *i-mātrā*, we have *hu'nn*, for *kūñ*, a bitch (147).

When the verbal termination *u* is followed by the suffix *n*, it becomes *ū*, as in *huntūn*, he heard; *dyutūn*, he gave; *prustūn*, he asked; *manaltūnsō*, he persuaded him. Similarly, from *jō*, we have *jūn*, he said, and from *kō*, *kūñ*, he made. The origin of this *ū* is uncertain. It may be due to epenthesis, if we assume that the *n* represents an original *ni* as in the neighbouring Sirāji. We may add here the form such as *kūhrūn*, to daughters, in the plural of the third declension.

Before *u-mātrā* there are also varying changes. Sometimes there is no epenthesis, as in *ghōr* (68, 138), a horse. At other times the *mātrā*-vowel is simply transferred to the preceding syllable, as in *mī'n*, my, *tī'n*, thy, for *mīn*, *tīn*, respectively. More often it becomes a full *u*, as in *bārun*, for *bāran* (Ksh. pl. *bāran*), a brother; *juānmut*, for *juānmat*, good; *lēug*, for *lag*, he began (II); *samuztu*, for *samaztu*, he became. If *ā* precedes, it generally becomes *au*, as in *āhtū* or *auhtū* (for *āh'tu*), he was; *ann*, for *ān*, bring ye; *laug*, for *lāg*, clothe ye; *maul*, for *māl*, a father. In *wōt*, for *wāt*, he arrived, the *ā* has become *ō*, not *au*. Sometimes we get the Kāshmirī changes of *a* to *o*, as in *rohun*, for *rahn*, he remained (II); *mohan*, for *mahn*, a man (51). As other forms of this epenthesis we can note *kuāl* (Kāshmirī *kōl*), (for how much) time, in the Parable, and *gōnhtu*, for *ganṭh'tu* (cf. *gaṭhin* in 236), it was bound (II).

**Consonants.**—The consonantal system is on the whole the same as that of Kāshmirī, but there are many irregularities due to the influence of the neighbouring Western Pahārī and Lahndā.

There is an interesting example of the elision of an initial *v* in the word *yūth*, fat, as compared with the Kāshmīrī *vyoṭh*<sup>1</sup>. The fricatives *ts* and *z* occur, but the *ts* is pronounced with a more dental sound than in Kāshmīrī,<sup>1</sup> the tip of the tongue making contact at a point nearer the teeth than is customary in that language. Moreover, as we shall see lower down, it is liable to be interchanged with *ch*.

The treatment of the letter *h* is somewhat peculiar. In Kāshmīrī there are frequent examples of an original sibilant becoming *h*. Thus the Sanskrit *śvāpadaḥ* is represented by the Kāshmīrī *hāpūth*, a bear. In Pōguli in this particular word the sibilant is preserved and we have *shāput* (II). In other cases, the sibilant becomes *h* even when it is retained in Kāshmīrī. Thus, Pōguli *shāhtar* (44), Kāshmīrī *shēst<sup>ar</sup>*, iron; *nāht* (34), Kāshmīrī *nast*, a nose. It will be observed that in both cases the vowel is lengthened before the Pōguli *h*. Another instance of the change of an original *ś* to *h* is the verb *hunnu*, to hear, which has no corresponding form in Kāshmīrī. We can compare the Gādī (Pahārī) *khunnā*. In this connexion we may also mention the adverb *shō*, like, in *mōzūr-shō*, like a servant. With *shō* compare the Kāshmīrī *hyuh*<sup>2</sup>, fem. *hish*<sup>2</sup>.

In the Western Pahārī dialects, especially in Kiūṭhālī and those related to it, aspiration is frequently transferred. So, in Pōguli, we have *āht*, eight (8), for *āṭh*; *āht*, a hand (56), for *āṭh* or *hāth* (Kāshmīrī *atha*); and *kurhī* or *kuhrī*, a daughter (56). An *h* is inserted in *halhal* for *halāl*, lawful.

In Kāshmīrī when a word ends in a hard consonant (*k*, *ch*, *ts*, *t*, *t*, or *p*) this is always aspirated in the Hindī dialect (see p. 267). This aspiration is nowhere indicated in the writing of the Pōguli specimens. In Dardic languages, including Kāshmīrī, there are no aspirated sonant consonants (*gh*, *jh*, *ḍh*, *dh*, or *bh*). When these occur in words occurring in Indian languages, the Dardic languages employ the unaspirated letter, as in the Kāshmīrī *gur*<sup>2</sup>, Hindī *ghōrā*, a horse. In Pōguli, under the influence of the neighbouring Pahārī and Lahndā, these sonant aspirates are usually retained. Thus, we have *ubha*, up (86); *dhañnu*, to walk (224); *ghar*, a house (67); *ghōr*<sup>2</sup>, a horse (68). But the Dardic influence also exists. Thus, while in the Parable we have *gharus*, (he arrived) in the house; we have in sentence 233, *garus-manz*. So also we have *ginnu*, to take (240), while the Lahndā form is *ghinnā*.

Attention has often been called to the tendency in the Dardic languages to harden a sonant consonant. So, in Pōguli, we have *dant*, a tooth (37), representing the Persian *dand*. Again in II we have *dānt*, oxen, where even Kāshmīrī has *dānd*.

In Kāshmīrī certain consonants are liable to change under the influence of a following mātrā-vowel (see p. 266). Thus, before *y* or *ū*-mātrā, *l* becomes *j*, and *t* becomes *ts*. We see traces of this in Pōguli, where the *dyut*, given, becomes *ditsēn*, for *dityēn*, they were given by him. At another time *t* becomes *ch* instead of *ts*, as in *juānmacha*, the feminine plural of *juānmut*, good. In Kāshmīrī, the feminine of *wōl*<sup>2</sup>, a ring, is *wōj*<sup>2</sup>, a small ring. In the corresponding feminine word in Pōguli the *l* is not changed to *j*, and we have *wail*.

In Kāshmīrī, *n* is liable to become *ñ* before *y* or *ū*-mātrā (see p. 267). There are no certain traces of this in Pōguli, although in one place in the second specimen *ny*

<sup>1</sup> I am indebted to a private letter of Mr. Bailey's for this information.





may perhaps represent *ñ* in the feminine *pananyi* (*tōipa-pāt*). There is one occurrence of *ñ* which I am unable to explain. The suffix of the agent singular of the pronoun of the third person is *n*, as in *jūn*, it was said by him. But in the word *kūñ*, it was made by him, the *n* has become *ñ*.

**DECLENSION.**—We can clearly trace the four declensions of Kāshmīrī, although complete sets of forms are not available for all four. At the same time it must be observed that there seems to have been considerable intermingling of the first and second declensions. As a sample of the first declension we may take *māl*, property, which is thus declined :—

	Sing.	Plur.
Nom.	<i>māl</i>	<i>māl.</i>
Acc.-dat.	<i>mālas, mālus</i>	<i>mālan.</i>
Gen.	<i>māla-sun, mālu-sun</i>	<i>mālan-sun.</i>
Ag.-abl.	<i>mālī</i>	<i>mālēi.</i>

As examples of the various cases we may quote the following :—

Sing. nom.—*awāz*, in *tin dhōlan-sun nasni-sun awāz huntūn*, he heard the sound of singing and dancing.

*māl*, in *tin dyut tiawan-manza panun-māl bainti*, he divided his property among them.

Acc.-dat.—*qēras*, in *gaiba-qēras-manz pē shāl*, a jackal fell upon the sheepfold (II)

*Sāhabas*, in *Sāhabas-sīt āhta trih mahna*, thirty men were with the Sāhib (II).

Cf. *Sāhabus*, below.

*āhtus*, in *tyēswe āhtus-manz wail*, a ring on his hand.

*dukāndārus*, in *gāma-sunni dukāndārus-laba*, from a shopkeeper of the village (241).

*garus*, in *mī'n maul chhu tēs lōkhcheyis garus-manz rahti*, my father lives in that small house (233).

*gharus*, in *su panani gharus wōt*, he arrived at his house.

*janglus* and *luṭus*, in *Sāhab rohan janglus luṭus-pāt*, the Sāhib stayed at the head of the forest (II). Here, as elsewhere, the dative *janglus* is used instead of the genitive.

*luṭus*, in *bāla-sanni luṭus-pāt*, on the top of the hill (228).

*mālus*, in *tina mālus yō mī hissa yēau*, what share may come to me of thy property. Here again the dative is used for the genitive.

*mulkus*, in *pē tyēs mulkus-manz sakht kāl*, a severe famine fell in that land.

*tēr-ki mulkus rahnwālis-laba gō*, he went near an inhabitant of that (lit. of there) country. Here again the dative is used for the genitive.

*pahrus*, in *rohun pahrus-tā*, he remained (under water) for a watch (II).

*Sāhabus*, in *din dusan rahnus Sāhabus-sīt*, I stayed for two days with the Sāhib (II). Cf. *Sāhabas*, above.

*tāpus*, in *tāpus* (for *tāpus-manz*) *āhtū bīmi gatahti*, he was sitting in the sun (II).

We have seen above that the word *ghar* or *gar*, a house, is declined regularly. It has also irregular forms of the dative, as in the following:—

*chhitti ghōr<sup>a</sup>-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226). Similarly *gi-manz* in 223.

*aũ gēō gatshaka na*, I will not go to the house. *aũ ās giō-nish*, I returned home (II).

Ag.—*Sāhabi*, in *Sāhabi, gōñhtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban on (i.e. round) his hat (II).

Plur. nom.—*guāl*, in *guāl dah peōas rara*, ten shepherds rushed at it (II).

*mōzūr*, in *kyēta mōzūr chhyi*, how many servants there are.

Similarly the plural of *dānt*, a bull, is *dānt* (II, and 144).

The word *rupaī*, a rupee, is irregular. We have *rupaē* in:—

*ittēk kīmat thī dāi rupaē*, the price of this is two and a half rupees (232); and *rupā* (apparently 2nd declension) in:—

*yaũ rupia gyun tyēs*, take these rupees from him (235). *Rupaē* may be borrowed from Pañjābī.

Acc.-dat.—*dusan*, in *din dusan rahnus Sāhabus-sīt*, I stayed two days with the Sāhib (II).

*dōstan*, in *aũ kara khushī panana dōstan-sīt*, I may make rejoicing with my friends.

*gazan*, in *sū-ī-gō dahan gazan duggu*, he verily went down (dived) for ten yards (II).

*khōran*, in *khōran-manz jōt*, a pair of shoes on the feet.

*naukaran*, in *māli pananan naukaran jūn*, the father said to his servants.

*pahran*, in *Sāhab āhtū ratti mī din pahran*, the Sāhib was keeping me for two watches (II).

Ag.-abl.—*dusēi*, in *manēi dusēi-pata lōkhchye lōki sauruī kō jama*, after a few days the younger son collected everything.

*kōrrei* (nom. sing. *kōrra*), in *mī tyēswe lōkyas shāhtēi kōrrei-sīt phārtumat chhu*, I have beaten his son with many stripes (228).

Examples of the Genitive will be given under adjectives.

The second declension is of nouns ending in *u-mātrā*, or originally ending in that letter. In most cases the *u-mātrā* has been dropped, though it usually has left traces of its former existence in the shape of epenthetic changes of the preceding vowel. As examples I give the declension of two nouns, *maul*, corresponding to the Kāshmirī *mōl*, a father, and *mohan*, corresponding to the Kāshmirī *mahanyuv*, a man.

	Sing.	Plur.
Nom.	<i>maul</i>	<i>māl<sup>a</sup>, māla.</i>
Acc.-dat.	<i>mālis, mālas</i>	<i>mālan.</i>
Gen.	<i>māli-sun, māla-sun</i>	<i>mālan-sun.</i>
Ag.-abl.	<i>māli, māla</i>	<i>mālan.</i>
Nom.	<i>mohan</i>	<i>mahnā,</i>
Acc.-dat.	<i>mahnīs, mahnas</i>	<i>mahnān.</i>
Gen.	<i>mahnī-sun, mahna-sun</i>	<i>mahnān-sun.</i>
Ag.-abl.	<i>mahnī</i>	<i>mahnān.</i>

The forms for the Ag.-abl. plural are given on the authority of Mr. Bailey's grammar. On the analogy of the first declension we should expect something like *mäl'yēi* and *mahn'yēi*.

We have one example of a vocative singular in *lōka*, *tu chhus hamēsha mī-sēt*, son, thou art ever with me.

Words ending in *mut*, like *nālmūt*, an embrace, make the dative singular like *nālmatis*, *nālmatas*, and so on.

The dative singular, as given above, ends in *is* or *as*. These are sometimes written *ys* and *yas*, as in *lōkhch'ys*, to the small (house); *lōkyas*, to the son.

Similarly, we find the *i* or *a* of the agent-ablative represented by *yē* in *lōkhch'yē*, by the younger.

The following are examples of the above cases, so far as they are available, except the genitive singular and plural. The genitive will be discussed under the head of adjectives.

Sing. nom.—*maul*, in *maul gōthō nyistu*, the father came outside.

*lōk*, in *aū chhus na lāik tī'n lōk zaptiam*, I am not worthy that they may call me thy son.

*nālmūt*, in *tyēs nālmūt kūsnē*, he made an embrace to him.

Acc.-dat.—*ghōris*, in *yēs ghōris unmur kyit thz*, how much age is to this horse? i.e. how old is this horse (221)?

*ghōris* and *kōlis*, in *su chhu ghōris-pāt kōlis-khal bīma*, he is seated on a horse under a tree (230).

*mālis*, in *lōkhch'yē panani mālis jō*, the younger said to his father.

*aū mālis-laba gatsha*, I will go to my father.

*tin panani mālis dyutūn jawāb*, he gave answer to his father.

*rahnaucālis*, in *mulkus rahnaucālis-laba gō*, he went to an inhabitant of the country.

*mahnas*, in *yakis mahnas dih lōka āhta*, to a certain man there were two sons.

*lōkhch'ys*, in *mī'n maul chhu tēs lōkhch'ys garus-manz rahti*, my father lives in that small house (233).

*lōkyas*, in *mī tyēswe lōkyas phārtumut chhu*, I have beaten his son (228).

Ag.-abl.—*lōki*, in *lōki jōas*, the son said to him (I have sinned).

*mīni pēchōw-sani lōki chhu tyēsye bīna-sēt byāh kyēmut*, the son of my uncle has made marriage with his sister (225).

*lōki* and *lōkhch'yē*, in *lōkhch'yē lōki saunī kō jama*, the younger son collected everything.

*lōkhch'yē*, in *lōkhch'yē panani mālis jō*, the younger said to his father.

*māli*, in *māli pananan naukāran jūn*, the father said to his servants.

*lassa*, in *lassa jamadār pēntu aū*, I was called by Lassu Jamadār (II).

Plur. nom.—*ghōr<sup>a</sup>*, horses (140), *hunn<sup>a</sup>*, dogs (148), *kaṭl<sup>a</sup>* or *kaṭla*, goats (152).

*hunna*, in *hunna wiḥ tē guāl dah pēōas rāra*, twenty dogs and ten shepherds rushed at it (II).

*lōka*, in *yakis mahnas dih lōka āhta*, to a certain man were two sons.

*tīni māla-sani gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223)?

*mahna*, in *Sāhabas-sīt āhta trīh mahna*, with the Sāhib there were thirty men (II).  
*hakka pēntin tsāñlīh mahna*, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in *i-mātrā* or *ü-mātrā*. The final *mātrā*-vowel is either dropped or becomes *ī*. As an example we give the declension of *kūhrī*, a daughter, equivalent to the Kāshmīrī *kūr*<sup>u</sup>. Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. Examples of the genitive will be found under the head of adjectives :—

	Sing.	Plur.
Nom.	<i>kūhrī</i>	<i>kūhra, kūhrā</i> .
Acc.-dat.	<i>kūhrī, kūhra</i>	<i>kūhrūn, kūhṛan.</i>
Gen.	<i>kūhrī-sun, kūhra-sun</i>	<i>kūhrūn-sun, kūhṛan-sun.</i>
Abl.	<i>kūhrī, kūhra</i>	<i>kūhrūn, kūhṛan.</i>

Examples are the following :—

*ghōr*<sup>i</sup>, a mare (139), pl. nom. *ghuōr*<sup>a</sup> or *ghuōr*<sup>a</sup> (141); *hunn*<sup>i</sup>, a bitch (147); pl. nom. *hunny*<sup>a</sup> (149).

Acc.-dat.—*tōipa* (Kāshmīrī sing. nom. *tūp*<sup>i</sup>), in *Sāhabi gōñhtu dastār pananyī tōipa-pāt*, the Sāhib tied a turban on (i.e. round) his hat (II).

*charhi* (sing. nom. *charh*, 43), in *tyēsye charhi-pāt zīn li*, put the saddle upon his back (227).

*khēti* (Kāshmīrī sing. nom. *khāt*<sup>i</sup>), in *tin pyēntu panani khēti-manz*, he sent him into his field (to feed swine).

*waigi*, in *zūth lōk waigi-manz auhtū*, the elder son was in the field.

Ag.-abl.—*gaiba* (Kāshmīrī sing. nom. *gūb*<sup>u</sup>, a ewe), in *gaiba-dēras-manz pē shāl*, a jackal got into the sheepfold (II). This word was originally *gabi*, and the final *i* became reflected back into the first syllable by epenthesis.

Plur. acc.-dat.—*kanjṛūn*, in *tī<sup>n</sup> lōk, yin kō tī<sup>n</sup> māl kanjṛūn-sīt kharāb*, thy son who destroyed thy property with harlots.

The fourth declension consists of those feminine nouns that originally ended in any letter except *i-mātrā* or *ü-mātrā*. Sufficient materials are not available for a complete paradigm, but the following examples occur :—

Sing. acc.-dat.—*bīna* (sing. nom. *bēan*, 50), in *mīni pēchōw-sani lōki chhu tyēsye bīna-sīt byāh kyēmut*, the son of my uncle has made a marriage with his sister (225).

Abl.—*bīna*, in *bīna-khota bōr chhu*, he is taller than the sister (231).

*wata* (Kāshmīrī base *wat*, sing. nom. *wath*), in *wat-wata tāp āhtū sakht*, on the way the sunshine was strong (II).

Plur. nom.—*hīma* (Kāshmīrī *hēma*, sing. nom. *hēm*), in *yaū hīma sōr khāltē āhta*, the husks which the swine did eat.

Abl.—*razan* (Kāshmīrī sing. nom. *raz*), in *razan-sīt gaṭhin*, bind him with ropes (236).

*gāū*, a cow<sup>u</sup>, has its plur. nom. *gōitri* (143, 145).

**Postpositions.**—These are very like those used in Kāshmīrī. Some govern the dative and some the agent-ablative. The following is a list of the more important postpositions occurring in the specimens, with the cases they govern :—

*khal*, beneath (dat.).

*kichi*, *kyichi*, or *kichya*, for (dat. or abl. or abl. of gen.). Cf. Kāshmīrī *kyur*, fem. *kits*.

*laba*, near, from near (dat.). Equivalent to the Hindī *pās* and *pās-sē*.

*manz* or *manza*, in, into, among, from in (dat.). In Kāshmīrī *manza* means only 'from among' (*mē-sē*), but in the one case in which it occurs in the Pögulī parable it simply means 'among.'

*pāt*, upon (dat.).

*pāta*, from on, from (ag.-abl.).

*pata*, after (ag.-abl.).

*pōth* or *paith*, like (? ag.-abl.). Kāshmīrī *pōth*.

*sēt* or *sūt*, with, together with (dat.); with, by means of (ag.-abl.). Kāshmīrī *sūty*.

*tā*, up to, during (dat.). Kāshmīrī *tāñ*.

The following are examples of their use:—

*su chhu kōlis-khal bīma*, he is seated under a tree (230).

*tyēs-kichi tyēs miltu*, for this (i.e. because) he has got him (safe and sound).

*Sāhab āhtū raṭṭi mī bōli-sani* (dat. of gen.) *kyichi*, the Sāhib was keeping me for the language (i.e. to study the language) (II).

*tin pyēntu sōr gās khālalnē* (abl.)-*kichya*, he sent him for giving swine grass to eat.

*tī kyēmut chhu tyēswe* (abl. of gen.)-*kichya mōt wōts halhal*, thou hast made for his sake the fattened calf lawful (i.e. hast slaughtered it).

*tēr-ki mulkus rahnawālis-laba gō*, he went near (*pās*) an inhabitant of that country.

*au kharta mālis-laba gatsha*, I will arise, I will go to (*pās*) my father.

*gāma-sanni dukāndārus-laba*, from (*pās-sē*) a shopkeeper of the village (241).

*pē tyēs mulkus-manz sakht kāl*, there fell a mighty famine in that country.

*chhitti ghōr-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226).

*dūr mulkus-manz kaujūn safar*, he made a journey into a far country.

*tin pyēntu panani khēti-manz*, he sent him into his field.

*tin dyut tiawan-manza panun māl bainṭi*, he divided his property among them.

*khūhus-manz pāt kārī*, draw water from (*mē-sē*) the well (237).

*Sāhab gōnṭhtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban on (i.e. round) his hat (II).

*Sāhab rohan janglus lūṭus-pāt*, the Sāhib remained on (i.e. at) the head of the forest (II).

*su chhu ghōris-pāt bīma*, he is seated on a horse (230).

*ita-pāta Kashir-tā kituk chhu dūr*, how far is it from here (*yakā-par-sē*) to Kashmir (222)?

*manēi dusēi-pata lōkhchye lōki sauru kō jama*, after a few days the younger son collected everything.

*tin-pata kharuttu tē āō mālis-laba*, after that he arose and came to his father.

*kasau lōk chhu ti-pata pata dhaūti*, whose boy comes behind thee (239) ?  
*pūra-pōṭh idḍ chhi bharti*, in a full manner (i.e. completely) they fill the belly.  
*tyēs-kichi tyēs miltu juān-paiṭh*, because he got him in a good manner (i.e. safe and sound).

*aū kara khushī panana dōstan-sīt*, I may make rejoicing with my friends.

*mī tyēswe lōkyas shāṭṭēi kōṛṛēi-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

*allakmat kār* (for *kāra*)-*sūt kūñ panun māl phanā*, he wasted his substance by means of evil work.

*ita-pāṭa Kashīr-tā*, from here to Kāshmir (222).

*rohun pahrus-tā*, he remained for a whole watch (II).

Postpositions are sometimes omitted. Thus we have *tāpus* for *tāpus-manz* in *tāpus āhtū bīni gatṭhi*, he was sitting in the sunshine (II). We shall see that the same sometimes occur with the postposition of the genitive.

**Adjectives** follow the example of Kāshmirī. Those that end in, or originally ended in, *u-mātrā* are declined. Others, such as *dūr*, far, or *juān*, good, are not declined. Thus we have *dūr mulkus-manz*, in a far country.

As for declinable adjectives, it is to be noted that the syllable *mut* is added to an indeclinable adjective without altering the sense, and the adjective is then declinable,—the *mut* corresponding to the Kāshmirī *not*\*, while in that language is chiefly used to form the Perfect Participle from a Past Participle. Thus, beside *juān*, good, we have *juānmut*; and beside *allak*, bad, we have *allakmut*.

The word *sāru* or *sauru*, all, always takes emphatic *ī*, as in Kāshmirī, so that the nominative singular masculine is *sāruī* or *sauruī*.

The following is the declension of *juānmut*, good. It will be observed that the final *t* undergoes epenthetic changes in the feminine, and that the *u* of *mut* is also liable to changes parallel to those that occur in Kāshmirī :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>juānmut</i>	<i>juānmit</i> <i>juānmat</i>	<i>juānmata</i>	<i>juānmacha</i>
Acc.-dat.	<i>juānmatīs</i> <i>juānmatas</i>	<i>juānmachi</i> <i>juānmacha</i>	<i>juānmatan</i>	<i>juānmachan</i>
Ag.-abl.	<i>juānmati</i> <i>juānmata</i>	<i>juānmachi</i> <i>juānmacha</i>	<i>juānmatan</i> <i>juānmatēi</i>	<i>juānmachan</i>

In the acc.-dat. masculine, the final *s* is often dropped before a noun in the dative with which an adjective is in agreement, so that *juānmati* or *juānmata* may stand for any oblique case of the singular. In the List of Words and Sentences (119ff.) the final vowel is also dropped, so that *juānmat* stands for all oblique cases of the singular. The

only example of this last in the Specimens is *allakmat kār-sūt kūñ panun māl phanā*, he destroyed his property by evil work.

Similarly, in the masculine plural the final *n* of the acc.-dat. is sometimes dropped, so that we get *juānmata* instead of *juānmatan*. The same is probably the case in the ag.-abl. and in both cases of the feminine plural, but no examples of this are forthcoming.

As examples of declinable adjectives we can quote the following:—

Masculine sing. nom.—*juānmut mohan*, a good man (119); *allakmut lūk*, a bad boy (129).

*sauruū*, in *lōkhchyē lōki sauruū kō jama*, the younger son collected all.

*yēbla kūñ sauruū māl kharch*, when he had expended all the property.

*sāruū*, in *sāruū chāj yu chhu mī'n, su chhu tī'n*, everything which is mine is thine.

Acc.-dat.—*lōkhchyis* (for *lōkhchis*), in *mī'n maul chhu tēs lōkhchyis garus-manz rahti*, my father lives in that small house (233).

*panani* (nom. *panun*), in *yabla su panani gharus wōt*, when he arrived at his own house.

*lōkhchyē panani mālīs jō*, the younger (son) said to his father.

*mīna* (nom. *mī'n*), in *mīna mālīs kyēta mōzur chhyi*, how many servants there are to my father.

*tīna* (nom. *tī'n*), in *tīna mālus yō mī hissa yēau*, the share of thy property which comes to me.

We have the acc.-dat. agreeing with a genitive singular in:—

*chhitti ghōr'-sun zīn*, the saddle of the white horse (226).

*tīni māla-sani gi-manz*, in thy father's house (223).

Ag.-abl.—*lōkhchyē* (for *lōkhchi*), in *lōkhchyē lōki sauruū kō jama*, the younger son collected all.

*tīni māli yūth wōts halhal kūñ*, thy father made the fatted calf lawful (i.e. slaughtered it).

We have a Vocative singular in *mīna lōka*, my son (thou art always with me).

Plur. nom.—*juānmat mahna*, good men (124).

Acc.-dat.—*pananan*, in *mālī pananan naukaran jūn*, the father said to his servants *panana*, in *aū kara khushī panana dōstan-sīt*, I may make merry with my friends.

Ag.-abl.—*shāhtēi*, in *mī tyēswe lōkyas shāhtēi kōrrei-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

Fem. sing. nom.—*juānmit kurhmahn*, a good woman (128); *allakmit kuhri*, a bad girl (131).

*panin* (masc. *panun*), in *panin bōli zōp*, speak thine own language (II).

*tīn'* (masc. *tī'n*), in *kēt kuāl khyēzmat tīn' kēmī, tē zāt tīn' kath baltī na mī*, for how long did I do thy service, and never disobeyed thy word.

Acc.-dat.—*panani*, in *tīn pyēntu panani khēti-manz*, he sent him into his field.

*pananyi*, in *Sāhabi gōñhtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban round his hat (II).

Plur. nom.—*juānmacha kurhmahnya*, good women (130).

Comparison is made, as in Kāshmīrī, with *khota* (cf. 133-7). Thus, *tēsau bārun tēsēi bīna-khota bōr chhu*, his brother is taller than his sister (231).

*sārini-khota dādā juān aun*, bring ye the best garment of all.

The earlier numerals are given in the List of Words. The dative of *yakh*, one, is *yakis*, as in :—

*yakis mahnas diḥ lōka āhta*, to one (i.e. a certain) man were two sons.

*yakis naukaras dyutūn sad*, he called a certain servant.

The dative of *dih*, two, is *din*, as in :—

*din dusan rahnus Sāhabus-sīt*, for two days I remained with the Sāhib (II).

*Sāhab āhtū rāt raṭṭi mī din pahran*, the Sāhib kept me at night for two watches (II).

The dative of *dāh*, ten, is *dahan*, as in :—

*sū-i gō dahan gazan*, he verily went for ten yards (II).

**Genitive.**—Corresponding to the Kāshmīrī *sond*, the genitive postposition is *sun*. This is used with all nouns, both singular and plural. There do not appear to be any forms corresponding to the Kāshmīrī *hond* or *un*. We see a trace of the Kāshmīrī *uk*, in *tēr-ki*, of there, in *tēr-ki mulkus rahnawālis-laba gō*, he went near an inhabitant of the country of there, i.e. of that country. Similarly we have *ittēk*, of that, in 232. In all other cases, the genitive postposition is *sun*. As in Kāshmīrī, this *sun* governs the dative, and before it, again as in Kāshmīrī, the final *s* of the masculine dative is dropped.

Sometimes the dative alone is used as a genitive without the *sun*. Thus we have *tēr-ki mulkus*, of that country, just quoted. Similarly *janglus*, in *Sāhab rohan janglus luṭus-pāt*, the Sāhib remained at the head of the forest (II), and *tīna mālus yō mī hissa yēau*, the share of thy property which may come to me.

The postposition *sun* is, of course, an adjective, and is declined like *juānmut*. Its accusative dative singular is *sanis*, and its agent ablative is *sani* or *sanni*. As usual with adjectives the final *s* of *sanis* is usually dropped, so that we get *sani* or *sanni* for all oblique cases of the masculine singular. No examples are available for the masculine plural or for the feminine of *sun*.

The following examples occur of the genitive singular :—

*ghōr-sun*, in *chhitti ghōr-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226).

*Khudā-sun*, in *mī kō Khudā-sun gunā*, I did a sin of (i.e. against) God.

*qhōlan-sun* (gen. plur.) *nasni-sun* (gen. sing.) *awāz huntūn*, he heard the sound of drums and of dancing.

*bāla-sanni*, in *bāla-sanni luṭus-pāt su chhu gallas gās khālāl*, he is grazing cattle on the top of the hill (229).

*gāma-sanni*, in *gāma-sanni dukāndārus-laba*, from a shopkeeper of the village (241).

*māla-sani*, in *tīni māla-sani gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223) ?

*pēchōw-sani*, in *mīni pēchōw-sani lōki chhu tyēsye bīna-sīt byāh kyēmut*, by the son of my uncle a marriage has been made with his sister (225).

We have, in *qhōlan-sun*, already quoted, an example of the genitive plural.



**PRONOUNS.**—The first two **Personal Pronouns** are declined as follows. In the nominative they follow Pahārī and Lahndā rather than Kāshmīrī :—

Sing.	I.	Thou.
Nom.	<i>aũ</i>	<i>tu.</i>
Acc.-dat.	<i>mī</i>	<i>tī.</i>
Ag.-abl.	<i>mī</i>	<i>tī.</i>
Gen.	<i>mī'n, mīun</i>	<i>tī'n, tīun.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Acc.-dat.	<i>asan</i>	<i>tusan.</i>
Ag.-abl.	<i>asēi</i>	<i>tusēi.</i>
Gen.	<i>asau, asaũ</i>	<i>tusau, tusaũ.</i>

The genitives, as usual, are adjectives, and are declined as such. Thus :—

	Masc. Sing.	Fem. Sing.
Nom.	<i>mī'n</i>	<i>mīn'.</i>
Acc.-dat.	<i>mīni(s), mīna(s)</i>	<i>mīni, mīna.</i>
Ag.-abl.	<i>mīni, mīna</i>	<i>mīni, mīna.</i>

Similarly, in the plural, following the 2nd and 3rd declensions.

*Tī'n* is declined in the same way.

*Asau* is declined thus :—

	Masc.	Fem.
Sing. Nom.	<i>asau</i>	<i>asēi.</i>
Acc.-dat.	<i>aswē</i>	<i>asyē.</i>
Ag.-abl.	<i>aswē</i>	<i>asyē.</i>
Plur. Nom.	<i>asau</i>	<i>asyē.</i>

Similarly *tusau*.

No information is available as to the oblique cases of the plural. The following examples occur in the specimens :—

First person sing. nom.—*aũ khāla, idā bhara*, I may eat, I may fill my belly (with the husks that the swine were eating).

*aũ chhus phāka phatti*, I am dying of hunger.

*aũ kharṭa, mālis-laba gatṣha, tē tyēs aũ zapa*, I will stand up, I will go to my father, and will say unto him.

Acc.-dat.—*tina mālus yō mī hissa yēau, su mī dēh*, give to me the share of thy property which may come to me.

*mī tī kara mōzur-shō*, make me also like a servant.

*tī zōt dyit na mī tsēlyā-pāṭh*, thou never gavest a kid to me.

Ag.-abl.—*mī kō gunā*, I did sin.

*zāt tīn' kath balti na mī*, I never disobeyed thy word.

Gen.—*mī'n lōk phaṭmut auhtā*, my son was dead.

*yū chhu mī'n*, what is mine (is thine).

(Masc. sg. dat.)—*mīni pēchōw-sani lōke chhu tyēsye binā-sīt byāh kyēmut*, the son of my uncle has married his sister (225).

*mīna mālis kyēta mōzur chhyi*, how many servants are there to my father.  
As a voc. sing. we have in the Parable *mīna lōka*, my son !

Plur. nom.—*as khālam, khushī karam*, we may eat, we may make rejoicing.

Second person masc. sing. nom.—*tu chhus hamēsha mī-sīt*, thou art ever with me.

Ag.-abl.—*tī zōt dyit na*, thou never gavest (me a kid).

*tī kas-laba tyēs mōl gintu*, from whom didst thou buy that (240) ?

Gen.—*au chhus na lāik tīn lōk zaptiam*, I am not worthy to be called thy son.

*tīn bārun āmut-chhu*, thy brother is come.

*yabla tīn lōk āō, yin kō tīn māl kharāb*, when thy son came, who destroyed thy property.

*yu chhu mīn, su chhu tīn*, what is mine is thine.

(Acc.-dat.)—*tīna mālus yō mī hissa yēau*, the share of thy property which may come to me.

*tīni māla-sani gi-manz*, in thy father's house (223).

(Ag.-abl.)—*tīni māli yūth wōts halhal kūn*, thy father killed the fatted calf.

Fem. sing. nom.—*kēt kuāl khyēzmat tīn kēmī, tē zāt tīn kath baltī na mī*, for how much time I did thy service (fem.) and never did I disobey thy word (fem.).

The two demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

Sing.	This.	That.
Nom.	<i>yē, yu</i>	<i>su.</i>
Acc.-dat.	<i>yēs</i>	<i>tēs.</i>
Gen.	<i>yēsau</i>	<i>tēsau.</i>
Ag.-abl.	<i>yin</i>	<i>tin.</i>
Plur.		
Nom.	<i>yaū</i>	<i>tiaū.</i>
Acc.-dat.	<i>yauan</i>	<i>tiauan.</i>
Gen.	<i>yauau</i>	<i>tiauan.</i>
Ag.-abl.	<i>yaūēi</i>	<i>tiaūēi.</i>

The forms *tēs* and *tēsau* may insert a *y* before the *ē*, so that we also have *tyēs* and *tyēsau*. *Tin-ī* is 'by him verily,' 'by him alone.'

The genitives, as usual, are adjectives, and *tēsau* is thus declined :—

Sing.	Masc.	Fem.
Nom.	<i>tēsau</i>	<i>tēsēi.</i>
Acc.-dat.	<i>tēswe</i>	<i>tēsye.</i>
Abl.	<i>tēswe (?)</i>	<i>tēsēi.</i>
Plur.		
Nom.	<i>tēsau</i>	<i>tēsye.</i>

No information is available for the other cases of the plural.

The following examples occur of these pronouns :—

*yē*,—sing. nom.—*yē rupaī tyēs dyēn*, give this rupee to him (234).

*yu kut gō*, what is this (that has) happened ?

Acc.-dat.—*yēs ghōris ummur kyit thī*, how much age is there to this horse (221) ?

Plur. nom.—*yaū rupia gyun tyēs*, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word *ittēk* meaning 'of this' in *ittēk kīmat thī dāi rupāē*, the price of this is two and a half rupees. We may hazard a guess that here *itt* is an inanimate form corresponding to the Standard Kāshmīrī dative *yith*, and that to this has been appended the genitive suffix *k* equivalent to the Kāshmīrī *uk\**, vide ante, p. 281. We can, however, say nothing certain regarding one solitary example.

*Su*,—sing. nom.—*yō mī hissa yēau, su mī dēh*, what share may come to me, that give to me. Note that here *su* is used as an inanimate pronoun. There does not appear to be anything corresponding to the Kāshmīrī *tih*.

*su samuztu lāchār*, he became helpless.

*su āhtū tirhūi*, he was yet distant.

*sū-i gō dahan gazan duggu lut-bakkhī*, he verily went head-downwards (dived) for ten yards (II).

Acc.-dat.—*mī<sup>n</sup> maul chhu tēs lōkhchhis garus-manz rahtī*, my father dwells in that small house (233).

*pē tyēs mulkus-manz sakht kāl*, a severe famine fell in that land.

*tyēs āō tars, tē tyēs nālmūt kūsnē*, compassion came to him, and he did to him embracing.

*yē rupāi tyēs dyēn*, give this rupee to him (234).

*tyēs mast phāri*, beat him well (236).

In *yaū rupia gyun tyēs*, take these rupees from him (235), *tyēs* has the force of the ablative.

A3.-abl.—*tin dyut panun māl*, he gave his own property.

*tin pyēntu panani khēti-manz*, he sent him into his own fields.

*tin dhōlan-sun nasni-sun awāz huntūn*, he heard the sound of drums and dancing.

*tin-pata kharuttu*, after that he arose (and came to his father).

*tin-pata gō hakka*, after that there was a jungle-beat (II).

*tin-i anta shāl pants*, he alone killed five jackals (II).

Plur. dat.—*tin dyut tiawan-manza panun māl bainṭi*, he divided his property among them.

Ag.-abl.—*tiaūēi khushī karnī kē*, they made rejoicing.

Gen. (masc. sing. nom.)—*tyēsau zūṭh lōk waigi-manz auhtū*, his elder son was in the field.

*tyēsau maul gōṭhō nyistū*, his father came outside.

*tēsau bārun tēsēi bina-khota bōr chhu*, his brother is taller than his sister (231).

(Acc.-dat.)—*tyēswe āhtus-manz laugthas wail*, put ye a ring on his hand.

*mī tyēswe lōkyas shāḥṭēi kōrṛēi-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

(Fem. sing. acc.-dat.)—*mīni pēchōw-sani lōki chhu tyēsye bina-sīt byāh kyēmut*, the son of my uncle has made a marriage with his sister (225).

*tyēsye charhi-pāt zīn li*, put the saddle upon his back (227).

Ag.-abl.—*tēsēi bīna-khota*, than his sister (231).

The **relative** pronoun *yu* or *yō*, who, which, is declined like *yē* or *yu*, this. Mr. Bailey gives the genitive singular as *yēsau*. Other examples are :—

Sing. nom.—*tīna malus yō mī hissa yēau*, the share of thy property which may come to me.

*yu chhu mīn, su chhu tīn*, what is mine, that is thine.

Ag.-abl.—*yabla tīn lōk āō, yin kō tīn māl kharāb*, when thy son came, who destroyed thy property.

Plur. nom.—*yañ hīma sōr khālṭi āhta*, the husks which the swine were eating.

The **interrogative** pronoun is *kam* (92), who?, with an inanimate form *kut*, what? (93). Its singular dative is *kas*, and genitive *kasau*. Thus :—

An. sing. dat.—*tī kas-laba tyēs mōl gintu*, from whom didst thou buy that (240)?

Gen.—*kasau lōk chhu tī pata pata dhaūti*, whose boy comes behind thee (239)?

Inan. sing. nom.—*yu kut gō*, what is this (that has) happened?

*tīn nām kut chhu*, what is thy name (220)?

The **indefinite** pronoun is *kās*, anyone, as in *kās āhtūs na dēti*, no one was giving to him. There is no information as to the remaining forms. With *kās* we may compare the Kāshmīrī *kaśi*, the oblique singular of *kēh*, anyone. There is no example of the word for 'anything.'

The only form of the **reflexive** pronoun available is the genitive *panun*, own, equivalent to the Kāshmīrī *panun*, and the Hindi *apnā*. It is declined as an adjective, like *juānmut*. Thus :—

Masc. sing. nom.—*tin dyut tīauan-manza panun māl bainṭi*, he divided his property among them.

Acc.-dat.—*lōkhchye panani mālīs jō*, the younger said to his father.

*yabla su panani gharus wōt*, when he arrived at his own house.

*tin panani mālīs dyutūn janwāb*, he gave answer to his father.

Plur. acc.-dat.—*mālī pananan naukaran jūn*, the father said to his servants.

*āñ kara khushī panana* (for *pananan*) *dōstan-sīt*, I may make rejoicing with my friends.

Fem. sing. nom.—*panin bōli zōp*, speak thine own language (II).

Acc.-dat.—*tin pyēntu panani khēti-manz*, he sent him into his field.

*Sāhabi gōñhtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban round his hat (II).

The **pronoun of quantity** is *kēt* or *kituk*, f. *kit*; m. pl. *kēta*. As usual a *y* may be inserted before the *ē* or *i*, so that we also have *kyēt*, *kyituk*, *kyit*, and *kyēta*. Examples are :—

Masc. sing. nom.—*kēt kuāl kyēzmat tīn kēmī*, for how much time (i.e. for how long) did I do thy service.

*ita-pāta Kashīr-tā kituk chhu dūr*, from here how much distance is it to Kashmīr (222)?

Plur. nom.—*tīni māla-sani gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223)?

*mīna mālīs kyēta mōzar chhyi*, how many labourers are there to my father.

Fem. sing. nom.—*yēs ghōṛis ummur kyit thī*, how much is the age of this horse (221)?

**CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.**—The present tense of the Verb Substantive follows Kāshmirī in being based on the root *achh*. It is conjugated as follows in the masculine. Feminine forms are not available :—

Sing.	Plur.
1. <i>chhus</i>	<i>chhisam</i> .
2. <i>chhus</i>	<i>chhēth</i> .
3. <i>chhu</i>	<i>chhi, chhē</i> .

Before *ē* or *i*, *y* may be inserted. Thus, *chhyi, chhyē*.

Examples are :—

Sing. 1st person.—*aū chhus na lāik*, I am not worthy (to be called thy son).

2nd person.—*tu chhus hamēsha mī-sīt*, thou art ever with me.

3rd person.—*yu chhu mī'n, su chhu tī'n*, what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyēta mōzur chhyi*, how many servants are there to my father.

*tīni māla-sani gi-manz kēta lōka chhē*, how many sons are there in thy father's house (223)?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available :—

Sing.	Plur.
1. <i>āhtūs</i>	<i>āhsam</i> .
2. <i>āhtūs</i>	<i>āhtath</i> .
3. <i>āhtū</i>	<i>āhta</i> .

In the singular the initial *ā* may be changed to *au*, so that we may have *auhtūs* and *auhtū*. Examples of this tense are as follows :—

Sing. 1st person.—*dānt lēhti āhtūs aū*, I was grazing oxen (II).

3rd person.—*su āhtū tīrhūz*, he was yet far.

*phaṭmut auhtū, gō zinda*; *rāutumut auhtū, yablai miltu*, he was dead, he became alive; he was lost, even now he is found.

*tyēsau zūth lōk waigi-manz auhtū*, his eldest son was in the field.

Plur. 3rd person.—*yakis mahnas dīh lōka āhta*, to a certain man were two sons.

*Sāhabas-sīt āhta trih mahna*, thirty men were with the Sāhib (II).

Sometimes we have a feminine *thī*, instead of the feminine of *chhu*. With this we may compare the Kashṭawārī masculine *thu*. Thus, *yēs ghōṛis ummur kyit thī*, how much age (fem.) is to this horse (221)? This is the only example of this verb in the specimens.

**B. Active Verb.**—There are traces of the three conjugations of Kāshmirī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phāṛnu*, to strike.

The **Infinitive** and **Future Passive Participle** ends in *nu*, as in *phāṛnu*, to strike. Its feminine is *phāṛnī*. An example of the use of the infinitive is :—

*khushī karnu tē khushī ānu juān chij gō*, to do rejoicing and to become rejoiced is a good thing.

It will be observed that in the above we have *khushī* (fem.) *karnu* (masc.), instead of *khushī karnī*, as we might expect from the analogy of Kāshmirī. Here *karnu* is either an error of the speaker or else either *karnī* or *karnu* may be used in such a sentence, for at the conclusion of the first section of the Parable we have *tiaūēi khushī* (fem.) *karnī* (fem.) *kē* (fem.), they did making rejoicing.

In the phrase *khālnu khain na*, he did not eat food (II), the infinitive *khālnu*, to eat, is used to mean 'food.'

An infinitive of purpose is obtained by putting the infinitive into the ablative case governed by the postposition *kichi*, *kyichi*, or *kichya*, as in *tin pyēntu sōr gās khālalnē-kichya*, he sent him to give swine grass to eat. The *nē* of *khālalnē* is for *nī*, and the form is that of the dative and ablative of *khālalnū*. We get the regular *nī* of the dative in the genitive *nasnī-sun awāz*, the sound of dancing.

This oblique form of the infinitive is also used to form inceptive compound verbs. These will be dealt with later on.

In some verbs, whose roots end in *ī*, the *u* of *nu* is epenthetically thrown into the preceding syllable, so that we get, e.g., *yūnu*, to come, instead of *yīnu*, *dūnu*, to give, instead of *dīnu*, and *pūnu*, to drink, instead of *pīnu*.

The **Present Participle** is formed by adding *ti* to the root. Thus, *phārti*, striking. Sometimes the *ti* is omitted, so that we get *phār*, as an optional form. Thus we have *su chhu gallas gās khālāl*, he is giving cattle grass to eat (229), where *khālāl* is used instead of *khālalti*. Similarly *dhōra ginn* (for *ginti*) *pēsis*, taking a rock I fell upon it (I). Examples of the present participle will be found under the head of the present and imperfect tenses.

**Past Participle.**—In Kāshmirī, there are a certain number of verbs which form the past participle by adding *t\** to the root. Such are :—

Infinitive.	Past Participle.
<i>dyun*</i> , to give	<i>dyut*</i> .
<i>hyon*</i> , to take	<i>hyot*</i> .
<i>khasun</i> , to mount	<i>khot*</i> .
<i>lasun</i> , to live long	<i>lūst*</i> .

In Pōguli this manner of forming the past participle is largely extended, so that it has practically become the regular method. Examples are :—

Infinitive.	Past Participle.
<i>annu</i> , to kill	<i>antu</i> .
<i>balnu</i> , to turn	<i>baltu</i> .
<i>dhaūnu</i> , to walk	<i>dhaūtu</i> .
<i>dūnu</i> , to give	<i>dyut</i> (for <i>ditu</i> ).
<i>ginnu</i> , to take	<i>gintu</i> .
<i>ganṭhnu</i> , to bind	<i>gōnṭhtū</i> .
<i>hunnū</i> , to hear	<i>hunt*</i> .
? <i>khartn*</i> , to stand up	<i>kharuttu</i> .
<i>manalnu</i> , to persuade	<i>manaltu</i> .
<i>mīlū</i> , to be got	<i>mīltu</i> .
<i>nēshnu</i> , <i>nīnu</i> , or <i>nyīnu</i> , to emerge	<i>nyīstu</i> .

Infinitive.	Past Participle.
<i>pashun</i> , to see	<i>pashtu</i> .
<i>pēnnu</i> or <i>pyēnnu</i> , to send	<i>pēntu</i> or <i>pyēntu</i> .
<i>phirnu</i> , to return	<i>phirtu</i> .
<i>piun</i> , to drink	<i>piut</i> (for <i>pītu</i> ).
<i>prusnu</i> , to ask	<i>prustu</i> .
<i>samuznu</i> , to become	<i>samuztu</i> .

These are all masculine, the feminine singular ends in *ti*, as in *balti*, fem. sing. of *baltu*.

The masculine plural ends in *ti* or *ta*. Thus, we have both *anti* (II) and *anta* (II), the masculine plural of *antu*; and *pēnti* (II), the masculine plural of *pēntu*. We thus see that the masculine follows the second declension of nouns.

There is no example of the feminine in the specimens. It probably follows the 3rd declension and ends in *ti*, so that we get the following:—

	Sing.	Plur.
Masc.	<i>phārtu</i>	<i>phārti</i> , <i>phārta</i> .
Fem.	<i>phārti</i>	<i>phārta</i> .

The plural of *dyut*, given, is probably *diti* or *dita*, and its feminine singular *ditsi*. The feminine singular of *pīut*, drunk, is *pīt*.

Besides the above there are numerous irregular past participles, which may be taken as corresponding roughly to the third conjugation of Kāshmīri. Such are:—

Infinitive.	Past Participle.
<i>bīnu</i> , to fear	<i>bīn</i> (pl. <i>bīna</i> ).
<i>bīnnu</i> or <i>byīnnu</i> , to sit down	<i>bīmi</i> or <i>bīma</i> .
<i>gatshnu</i> , to go, to happen, to become	<i>gō</i> (masc. pl. <i>gēō</i> or <i>gēau</i> ; fem. sing. <i>gē</i> ).
<i>karnu</i> , to do, to make	<i>kō</i> (fem. <i>kē</i> ).
<i>khālun</i> , to eat	<i>khāō</i> (fem. <i>khāē</i> ).
<i>lagnu</i> , to begin	<i>lēug</i> (pl. <i>laig</i> ).
(?) <i>pēun</i> , to fall	<i>pē</i> (pl. <i>pēō</i> ).
<i>rahnu</i> , to remain	<i>rohun</i> , <i>rōhan</i> , or <i>rōhn</i> (pl. <i>rahna</i> ).
<i>wātnu</i> , to arrive	<i>wōt</i> .
<i>yīun</i> , to come	<i>āō</i> (pl. <i>aua</i> ).
<i>zapnu</i> , to say	<i>jō</i> .

With *zapnu*, to say, we may compare the Bhādrawāhī *zauṇū* (past participle *zāṇ*), and the Kāshṭawārī *zabun* (past participle *zab*), both meaning 'to say.'

The only cases in which a past participle, used as a participle, occur in the specimens are two examples of the past participle of *bīnnu*, to sit down; *bīmi* or *bīma*, here meaning 'seated.' The examples are:—

*tāpus āhtū bīmi gatshti*, he was going seated (i.e. he was sitting) in the sun (II).

*su chhu ghōris-pāt kōlis-khal bīma*, he is seated on a horse under the tree (280)

Examples of the use of the past participle in finite tenses will be found under the head of the past tense.

The **Perfect Participle** is formed by adding *mut* to the past participle. Thus, *phārtumut*, been struck. Thus :—

Infinitive.	Past Part.	Perfect Part.
<i>rāunu</i> , to lose	<i>rāutu</i>	<i>rāutumut</i> .
<i>yīun</i> , to come	<i>āō</i>	<i>āmūt</i> .
Irregular are—		
<i>karun</i> , to do	<i>kō</i>	<i>kēymut</i> .
<i>phaṭun</i> , to die	?	<i>phaṭmut</i> .

Examples will be found under the head of the Perfect and the Pluperfect tenses.

It is hardly necessary to add that, as elsewhere, the Past and Perfect Participles of transitive verbs are passive in signification, and that when used in finite tenses of verbs, the subject must be put into the agent case.

The **Conjunctive Participle** is formed by adding to the root *i*, which is generally transferred epenthetically to the preceding syllable. To this *kēri* is usually added. Thus, *āis-kēri*, for *āsī-kēri*, having been (171), *phāir-kēri* (for *phāri-kēri*), having struck (178). In forming intensive compounds *kēri* is not used. Thus, *dyut panun māl bainti*, he divided (*bainti dyut*) his property. In *bainti*, the final *i* is not only reflected back into the preceding syllable, but is also retained. In such compounds, the final *i* is sometimes dropped, as in *nēsh gō*, he ran away (II).

We thus get the following list of non-finite parts of the verb *phārnū*, to strike :—

Infinitive and Future Passive Participle.—*phārnū*, to strike.

Present Participle.—*phārti*, *phār*, striking.

Past Participle.—*phārtu*, struck.

Perfect Participle.—*phārtumut*, been struck.

Conjunctive Participle.—*phāir-kēri*.

Coming to the finite parts of the verb, the **Imperative** in the second person singular is either the same in form as the root or may add *i* or *a*. Thus, *phār*, *phāri*, or *phāra*, strike thou. Irregular is *dēh*, give thou. Examples are :—

*li*, in *tyēsye chaṛhi-pāt zīn li*, put thou the saddle on his back (227).

*zōp* (for *zap*), in *panin bōli zōp*, speak thou thine own language (II).

*kara*, in *mī tī kara mōzur-shō*, make me also like a servant.

*dhaūi*, in *mī aiggī dhaūi*, walk thou before me (238).

*kāri*, in *khūhus-mvnz pāi kāri*, draw thou water from the well (237).

*phāri*, in *tyēs mast phāri*, beat thou him well (236).

*dēh*, in *su mī dēh*, give thou that (share) to me.

The second person plural is formed by adding *u* to the root, but this *u* is epenthetically reflected into the preceding syllable. Thus, *phāur*, strike ye. So :—

*aun* and *laug*, in *sārinī-khota dādā juān tswōhāi aun tē tyēs laug*, bring ye quickly the best garment, and put ye it on him.

*gyun* (for *giun*), in *yaū rupia gyun tyēs*, take ye these rupees from him (235).



The **Future Indicative**, which is also used as a **Present Subjunctive**, is conjugated as follows :—

‘ I shall strike,’ ‘ I may strike,’ etc.

Sing.	Plur.
1. <i>phāra</i>	<i>phāram.</i>
2. <i>phārus</i>	<i>phāruth.</i>
3. <i>phairi</i>	<i>phārun.</i>

It will be observed that the final *i* of the 3rd person singular epenthetically affects the preceding vowel. Other examples are *ais*, he will become, from *āsnu* ; *gētshī*, he will go, from *gatshnu* ; and *rih*, he will remain, from *rahnu*. The following are more or less irregular :—

*dīun*, to give, has :—

Sing.	Plur.
1. <i>dēāua</i>	<i>dēauam.</i>
2. <i>dēōwus</i>	<i>dēōuth.</i>
3. <i>dēu</i>	<i>dēōun.</i>

Very similarly, *pīun*, to drink, has :—

Sing.	Plur.
1. <i>pēōa</i>	<i>pēōam.</i>
2. <i>pēōus</i>	<i>pēōath.</i>
3. <i>pīwi</i>	<i>pēōun.</i>

*bīnu*, to fear, has 1st sing. *bīwa* or *biūwa*, and so on. *yīun*, to come, has :—

Sing.	Plur.
1. <i>yaua</i>	<i>yauam.</i>
2. <i>yōwus</i>	<i>yōuth.</i>
3. <i>yēau</i>	<i>yōun.</i>

Examples of this tense occurring in the specimens are :—

Sing. 1.—*khāla* and *bhara*, in *aũ khāla*, *iđđ bhara*, I may eat, I may fill my belly (with the husks).

*kharta*, *gatsha*, and *zapa*, in *aũ kharta*, *mālis-laba gatsha*, *tē tyēs aũ zapa*, I will arise, I will go to my father, and I will say unto him.

*kara*. in *aũ kara khushī panana dōstan-sīt*, I may make rejoicing with my friends.

Sing. 3.—*yēau*, in *yō mī hissa yēau*, the share which may come to me.

Plur. 1.—*khālam* and *karam*, in *as khālam*, *khushī karam*, we may eat, rejoicing we may make.

We have an irregular form which I am unable to explain in *gats̄haha*, for *gats̄ha*, in the following :—

*aũ gēō gats̄haha na*, I will not go into the house. *gats̄haha* looks like a Kāshmirī past conditional, but the meaning of that tense will not suit.

There is one doubtful example of the **Past Conditional** in the Parable. If it is really this, then the Past Conditional is formed by taking the Present Participle alone without an auxiliary, as in *aũ phārti*, (if) I had struck. The one example is *zaptiam*, they may have said to me (*i.e.* I may be called) (thy son). Here we have a pronominal suffix added to *zapti*, and the form will be considered again under the head of pronominal suffixes.

The **Present** is, as usual, formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aũ phār chhus*, or *aũ phārti chhus*, I am striking. The participle does not change for gender, number, or person. Examples are :—

Sing. 3.—*chhu dhaūti*, in *kasau lōk chhu tī pata pata dhaūti*, whose boy comes behind thee (239)?

*chhu khālal*, in *su chhu gallas gās khālal*, he is giving cattle grass to eat (229).

*chhu rahti*, in *mān maul chhu tēs lōkhchhis garus-manz rahti*, my father lives in that small house (233).

Plur. 3.—*chhi bharti*, in *pūra-pōth idā chhi bharti*, they are filling their bellies completely.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive as in *aũ phārti āhtūs*, I was striking. Examples are :—

Sing. 1.—*lēhti-āhtūs*, in *dānt lēhti-āhtūs aũ*, I was grazing cattle (II).

Sing. 3.—*āhtū gats̄hti*, in *tāpus āhtū bimi gats̄hti*, he was sitting in the sun (II).

*āhtū rahti*, in *Sāhab āhtū rāt rahti mī*, the Sāhib was keeping me at night (II).

*wālti-auhtū*, in *Sāhab tāṣ wālti-auhtū*, the Sāhib was swimming (II)

*zapti-āhtū*, in *Sāhab zapti-āhtū*, the Sāhib was saying ('speak the language') (II).

Plur. 3.—*yaũ hīma sōr khālti-āhta*, the husks which the swine were eating.

The **Past Tense** differs according to whether the verb is intransitive or transitive.

In the intransitive verb the tense is formed by suffixing pronominal suffixes of the nominative to the past participle. The third person, however, takes no suffixes, being the bare past participle. Note that, unlike Kāshmirī, Pōguli has a suffix for the first

person plural. Thus from *gatshnu*, to go, to become (past participle *gō*), we have the following conjugation in the masculine :—

‘I went,’ ‘I became,’ etc.

Sing.	Plur.
1. <i>gōs</i>	<i>gēōsam</i>
2. <i>gōs</i>	<i>gēōath</i> .
3. <i>gō</i>	<i>gēō, gēau</i> .

Similarly, from *yīnu*, to come (past part. *āō*), we have :—

1. <i>ās</i>	<i>āōsam</i> .
2. <i>ās</i>	<i>āuath</i> .
3. <i>āō</i>	<i>aua</i> .

From *rahnū*, to remain (past part. *rohun*, *rohan*, or *rohn*), we have :—

1. <i>rahnus</i>	<i>rahnsam</i> .
2. <i>rahnus</i>	<i>rahnath</i> .
3. <i>rohun</i> , <i>rohan</i> , <i>rōhn</i>	<i>rahna</i> .

From *bīnu*, to fear, we have :—

1. <i>bīnus</i>	<i>bīnsam</i> .
2. <i>bīnus</i>	<i>bīnath</i> .
3. <i>bīn</i>	<i>bīna</i> .

Examples of the use of the intransitive past are the following :—

Masc. sing. 1.—*ās*, in *aū ās waiga-manz*, I came into the field (II).

*dhaūtus*, in *aū az dūr-tā dhaūtus*, I walked a long way today (224).

*gōs*, in *aū gōs bīz*, I became afraid (II).

*rahnus*, in *din dusan rahnus Sāhabus-sīt*, I stayed for two days with the Sāhib (II).

Masc. sing. 3.—*kharuttu* and *āō*, in *tin-pata kharuttu tē āō mālīs-laba*, after that he arose and came to his father.

*gō*, in *tēr-ki mulkus rahnawālīs-laba gō*, he went to a dweller of that country.

*gō zinda*, he became alive.

*yu kut gō*, what (is) this (that has) happened?

*lēug*, in *khēll parhūi lēug dhaūni*, he began to go across at the bottom (II).

*miltu*, in *rāutumut auhtū, yablai miltu*, he was lost, now he is found.

*nyistu*, in *tyēsau mauł gōthō nyistu*, his father came outside, cf. *nēsh gō*, he ran away, in II.

*pē*, in *ada pē tyēs mulkus-manz sakht kāl*, then a mighty famine fell in that land.

*gaiba-dēras-manz pē shāl*, a jackal fell (i.e. suddenly came) into the sheep-fold (II).

*phirtu*, in *ada khalō phirtu*, then he returned below (i.e. to the plains) (II).

*rohun*, etc., in *rohun pahrus-tā*, he remained (under water) for a whole watch (II).

*Sāhab rohan janglus lutus-pāt*, the Sāhib stayed at the head of the jungle (II).

*samuztu*, in *su samuztu lāchār*, he became helpless.

*wōt*, in *yabla su panani gharus wōt*, when he arrived at his house.

Plur. 3.—*tamāsha laig bālñi mahna pantsā*, fifty men began to watch the spectacle (II).

In the case of transitive verb, the participle, as in Hindī, does not change for person, but agrees with the object (if in the form of the nominative) in gender and number. The subject is put into the case of the agent. The subject may also be indicated, as in Kāshmīrī, by the aid of pronominal suffixes. The forms with these will be discussed under that head. Here we shall merely deal with the use of the participle with no suffix. The following are examples:—

A. Object masc. sing. or nominative.—*dyut*, in *tin dyut tiauan-manza panun māl bainti*, he divided his property among them.

*gōñhtu*, in *Sāhabī gōñhtu dastār pananyi tōipa-pāt*, the Sāhib tied a turban round his hat (II).

*jō*, in *lōkhchye panani mālīs jō*, the younger said to his father.

*kō*, in *lōkhchye lōki sauru kō jama*, the younger son collected everything.

*mī kō guna*, I did sin.

*yin kō-ti'n māl kharāb*, (thy son), who destroyed thy property.

*pyēntu*, or *pēntu*, in *tin pyēntu panani khēti-nanz*, he sent (him) into his field.

*Lassa Jamādār pēntu aū*; Lassu Jamādār sent me.

Object in the Accusative-Dative.—*gintu*, in *tī kas-laba tyēs mōl gintu*, from whom didst thou buy that (240)? Note here that, unlike Kāshmīrī, the participle takes no suffix, although the subject is in the second person.

Object masculine plural.—*anta*, in *tin anta shāl pants*, he killed five jackals (II).

Object feminine singular nominative.—*balti*, in *zāt tin' kath balti na mī*, I never disobeyed thy word.

*kē*, in *tiaūēi khushī-karnī kē*, they made rejoicing-doing.

The Perfect tense is formed, as in Kāshmīrī, by conjugating the perfect participle with the present tense of the verb substantive. Thus:—

*aū āmut chhus*, I have come; *mī phārtumut' chhu*, I have struck. Examples are:—

*ti'n bārun āmut chhu*, thy brother hath come.

*tī kyēmut chhu tyēswe-kichya mōt wōtā halhal*, thou hast, for his sake, made the fatted calf lawful (i.e. hast slaughtered it).

*mīni pēchōw-sani lōki chhu tyēsye bīna-sīt byāh kyēmut*, the son of my uncle has made a marriage with his sister (225).

*mī tyēswe lōkyas shāhtēi kōrrēi-sīt phārtumut chhu*, I have beaten his son with many stripes (228).

The **Pluperfect** is similarly made with the perfect participle and the past tense of the auxiliary verb, as in *mī āhtū phārtumut*, I had struck. No examples of this tense occur in the specimens. Phrases such as *phaṭmut auhtū*, he was dead; *rāutumut auhtū*, he was lost, do not properly fall under this head, the participles being used merely as adjectives.

**Passive Voice.**—According to Mr. Bailey, the passive is made by using a form such as *phārani* with the various tenses of *yīun*, to come. Thus, *āū ās phārani*, I was beaten; *yaua phārani*, I shall be beaten. This *phārani* is the ablative of the infinitive *phārun*, which we shall again meet when dealing with inceptive verbs. The principle of forming the passive is therefore the same as in Kāshmīrī.

**Causal Verbs.**—The regular causal is made by adding *al* to the root. Thus, *khālnu*, to eat; *khālalnū*, to cause to eat, to feed; *mannu*, to heed; *manalnū*, to cause to heed, to persuade. Examples are:—

*bāla-sanni luṭus-pāt su chhu gallas gās khālāl*, on the top of the mountain he is causing cattle to eat grass, *i.e.* he is grazing cattle (229).

*tin pyēntu sōr gās khālalnē-kichya*, he sent him to give swine grass to eat, *i.e.* to feed swine.

*tyēsau maul gōṭhō nyistu tē manaltūnsō*, his father came out and persuaded him.

As in India, some causals are made otherwise. Thus from *phaṭnu*, to die, we have *phārnu*, to kill, or to strike.

**Pronominal Suffixes.**—These are as freely used as in Kāshmīrī.

**Accusative.**—The suffix of the accusative of the 3rd person singular is *n*, as in *gaṭhin* (*gaṭhi+n*), bind ye him; *dyēn* (*dēh+n*), give it. Thus:—

*tyēs mast phāri tē razan-sīt gaṭhin*, beat him well, and bind-him with ropes (236).

*yē rupai tyēs dyēn*, give-it this rupee to him (234).

**Dative.**—The suffix of the dative of the 1st person singular is *m*, as in *zaptiam* (*zapti+m*), they may have said to me, *i.e.* they might have called me (thy son). *Zapti* is here probably the past conditional (see p. 422), but the form is obscure.

The suffix of the dative of the 3rd person singular is *s*, as in the following:—

*kās āhtūs* (*āhtū+s*) *na dēti*, no one was-to-him giving.

*yabla hōsh ās* (*āō+s*), when sense came to him.

*lōki jōas* (*jō+s*), by the son it was-said-to-him (I have sinned).

*ḍhōra ginn pēsis* (*pēs*, I fell, +*s*) *raṛa*, taking a big stone I fell-upon-it (with) a rush (II).

*guāl ḍah pēōas* (*pēō*, pl. of *pē*, fell, +*s*), ten shepherds fell-upon-it (II).

**Agent.**—The suffix of the agent of the 1st person singular is *mī*, as in:—

*kēt kuāl khyēzmat tīn kēmī* (*kē*, fem. of *kō*, done, +*mī*), for how long time was thy service done by me.

*tēr pashtumī* (*pashtu+mī*) *shāput*, there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is *i*, which, in the one example, is epenthetically reflected back to the preceding syllable, as in:—

*tī zōt dyit* (for *dyutu+i*) *na mī tēōya-pāth*, thou never gavest me a kid.

The suffix of the agent of the 3rd person singular is *n*. Before this the termination *u* becomes *ū*. *Kō*, made, becomes *kūñ* with this suffix.

Examples are :—

*tēr shāput antin* (*anti*, plur. of *antu*, + *n*) *āht*, there eight bears were-killed-by-him (II).

*yakis naukaras dyutūn* (*dyut* + *n*) *sad*, *tē prustūn* (*prustu* + *n*), a call was-given-by-him to a servant, and it-was-asked-by-him.

*tin panani mālis dyutūn jawāb*, by him to his father answer was-given-by-him.

*māth ditsēn*, kisses were-given-by-him. Here *ditsēn* is for *ditsē* + *n*. *Ditsē* is the solitary example of the second past participle, masculine plural, corresponding to the Kāshmirī *ditsōy*.

*tin dhōlan-sun nasni-sun awāz huntūn*, by him the sound of drums (and) of dancing was-heard-by-him.

*yabla hōsh ās*, *tyabla jūn* (*jō* + *n*), when sense came to him, then it-was-said-by-him.

*māli pananan naukaran jūn*, by the father it-was-said-by-him to the servants.

*dūr mulkus-manz kaujūin safar*, a journey to a far country was-made-by-him.

The form *kaujūin* is obscure, although the suffix *n* is clear. Perhaps *kauju* may represent the Kāshmirī 2nd past participle *karyōv*, it was made.

*khālnu khāin* (*khāo* + *n*) *na*, he did not eat food (II).

*tēr allakmat kār-sūt kūñ panun māl phanā*, there, by evil deeds, his property was-made-by-him destroyed.

*yēbla kūñ sauruī māl kharch*, when all the property was-made-by-him expended.

*tīni māli yūth wōts halhal kūñ*, by thy father the fatted calf was-made-by-him lawful.

*hakka pēntin* (*pēnti*, plur. of *pēntu*, + *n*) *tsailih mahna*, to the beat forty men were-sent-by-him (II).

When a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Future and Present Subjunctive. Thus, the second person plural imperative of *phārnū* is *phāur*, and the second person plural future and present subjunctive is *phāruth*. With a suffix *phāruth* is used, instead of *phāur*, in the sense of the imperative. When the suffix is added the *u* of the termination *uth* is either dropped or reflected by epenthesis on to the preceding syllable, so that we get *phārth* or *phāurth*. Thus we have *karthas* (from *karnu*, to make), *anthan* (from *ānnu*, to bring), and *lāugthas* (from *lāgun*, to put on) in the following :—

*tyēswe āhtus-manz lāugthas* (*lāguth* + *s*) *wail* . . . . *tē yūth wōts anthan* (*ānuth* + *n*), *te karthas* (*karuth* + *s*) *halhal*, put-ye-to-him on the hand a ring . . . . and bring-ye-it the fatted calf, and make-ye-for-it lawful. In this *karthas* has practically the same meaning as *karthan* would have, unless it means 'make-ye-for-him' (i.e. for the son).

Double suffixes also occur, as in Kāshmirī, but the order is more free than in that language. For instance in Kāshmirī *kor<sup>n</sup>as* means 'made-by-him-for-him,' in which the suffix of the agent, *n*, precedes that of the dative, *s*. In Pōguli we may have either

a form equivalent to *kor\*nas*, or a form equivalent to *\*kor\*san*, in which the suffix of the dative precedes that of the agent. Examples are :—

*tyēs nālmūt kūsnē (kō+s+n)*, to him embrace was-made-to-him-by-him. Here the suffix of the dative precedes that of the agent.

*tyēsau mauḷ gōṭhō nyistū tē manaltūnsō (manaltu+n+s)*, his father came outside, and it-was-persuaded-by-him-to-him. Here the suffix of the agent precedes that of the dative.

*tēr jūmnai (jō+m+n)*, ‘*Sāhab āō*,’ there it-was-said-to-me-by-him, ‘the Sāhib is come.’ Here the suffix of the dative precedes that of the agent.

**Compound Verbs.**—We have **Intensive** compounds in *bainti dīun*, to divide, and *nēsh gō*, he ran away (II).

**Inceptive** compounds are formed with *lagnu*, to begin, conjugated with the ablative in *ni* of the infinitive of the principal verb. Thus :—

*khēll parhūi lēug dhaūni . . . . tamāsha laig bālṇi mahna pantsā*, he began to go across the bottom . . . . fifty men began to watch the spectacle (II).

According to Mr. Bailey **Potential** compounds are formed by conjugating *hagnu*, to be able, with the root of the principal verb. Thus, *aū haga gatsh*, I shall be able to go, or I am able to go.

[No. 14.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KĀSHMĪRĪ.

PŌGULĪ DIALECT.

## SPECIMEN I.

(Rev. T. Grahame Bailey, 1902.)

Yakis-mahnas diḥ lōka āhta. Lōkhchhyē panani-mālis  
*To-one-man two sons were. By-the-younger to-his-own-father*  
 jō, 'bāba, tīna-mālus yō mī hissa yēau, su mī  
*it-was-said, 'father, of-thy-property what to-me share may-come, that to-me*  
*dēh.' 'Tin dyut tiauan-manza panun māl bainti.*  
*give.' By-him was-given them-among his-own property having-divided.*  
 Manēi-dusēi-pata lōkhchhyē-lōki saurūi kō jama tē dūr-  
*Few-days-after by-the-younger-son all was-made collected, and a-far-*  
*mulkus-manz kaujūin safar, tē tēr allakmat-kār-sūt*  
*country-in was-made-by-him a-journey, and there bad-work-with*  
 kūñ panun māl phanā. Yēbla kūñ  
*was-made-by-him his-own property destruction. When was-made-by-him*  
 saurūi māl kharch, ada pē tyēs-mulkus-manz sakht kāl, tē  
*all property expended, then fell that-country-in a-hard famine, and*  
 su samuztu lāchār, tē tēr-ki-mulkus rahnawālis-laba gō.  
*he became helpless, and there-of-of-the-country to-a-dweller-near he-went.*  
 Tin pyēntu panani-khēti-manz sōr gās khālalnē-kichya. Tē  
*By-him he-was-sent his-own-field-in swine grass feeding-for. And*  
 yaū hīma sōr khālti-āhta, su zapti-āhtū, 'aū khāla, idḍ  
*what husks the-swine eating-were, he saying-was, 'I may-eat, belly*  
*bhara.' Tē kās āhtūs na dēti. Yabla hōsh ās,*  
*I-may-fill.' And anyone was-to-him not giving. When sense came-to-him,*  
 tyabla jūn, 'mīna-mālis kyēta mōzur chhyi, pūra-  
*then it-was-said-by-him, 'to-my-father how-many labourers are, in-full-*  
 pōth idḍ chhi bharti, tē aū chhus phāka phatti. Aū  
*manner belly they-are filling, and I am by-hunger dying. I*  
 kharṭa mālis-laba gatsha, tē tyēs aū zapa, "hat-sē  
*will-stand-up to-the-father-near I-will-go, and to-him I will-say, "O-Sir*  
 bāba, mī kō tīn tē Khudā-sun gunā. Aū chhus na  
*father. by-me was-done of-thee and God-of in I am not*



lāik tī'n lōk zaptiam. Mī ti kara mōzur-shō." "  
*worthy thy son saying-to-me. Me also make a-labourer-like."*  
 Tin-pata kharuttu, tē āō mālis-laba. Su āhtū tirhūi, tē  
*That-after he-stood-up, and came to-the-father-near. He was far, and*  
 māli bāltūn, tē tyēs āō tars, tē tyēs  
*by-the-father he-was-seen-by-him, and to-him came compassion, and to-him*  
 nālmūt kūsnē, tē mīth ditsēn. Lōki  
*embrace was-made-to-him-by-him, and kisses were-given-by-him. By-the-son*  
 jōas, 'hat-sē bāba, mī kō tī'n tē Khudā-sun  
*it-was-said-to-him, 'O-Sir father, by-me was-done of-thee and God-of*  
 gunā. Aū chhus na lāik tī'n lōk zaptiam.' Māli  
*sin. I am not worthy thy son saying-to-me.' By-the-father*  
 pananan-naukaran jūn, 'sārini-khota dādā juān tswōhai  
*to-his-own-servants it-was-said-by-him, 'all-than garment good quickly*  
 aun, tē tyēs laug; tyēs-wē-āhtus-manz laugthas wail,  
*bring, and to-him attach; his-hand-in attach-to-him a-ring,*  
 khōran-manz jōr; tē yūth wōts ānthan, tē karthas halhal;  
*to-the-feet a-pair-of-shoes; and the-fat calf bring-it, and make-it lawful;*  
 as khālam, khushī karam, mī'n lōk phatmut auhtū, gō zinda;  
*we may-eat, rejoicing we-may-do, my son dead was, became alive;*  
 rāutumut auhtū, yablai miltu.' Tē tiaūēi khushī karnī  
*lost was, even-now was-found.' And by-them rejoicing to-make*  
 kē.  
*was-made.*

Tyēsau zūth lōk waigi-manz auhtū. Yabla su panani-gharus  
*His elder son the-field-in was. When he to-his-own-house*  
 wōt, tin dhōlan-sun nasni-sun awāz huntūn. Yakis-  
*arrived, by-him drums-of dancing-of sound was-heard-by-him. To-one-*  
 naukaras dyutūn sad, tē prustūn, 'yu kut  
*servant was-given-by-him a-call, and it-was-asked-by-him, 'this what*  
 gō?' Tin jōas, 'tī'n bārun āmut-chhu, tē  
*happened?' By-him it-was-said-to-him, 'thy brother come-is, and*  
 tīni-māli yūth wōts halhal kūñ, tyēs-kichi tyēs  
*by-thy-father the-fat calf lawful was-made-by-him, that-for to-him*  
 miltu juāna-paiṭh.' Su gō mast kāhli, 'aū gēō  
*he-was-got. in-good-manner.' He became much angry, 'I to-the-house*  
 gatshaha na,' tē tyēsau maul gōthō nyistu, tē  
*will-go not, and his father outside emerged, and*  
 manaltūnsō. Tin panani-mālis dyutūn  
*it-was-persuaded-by-him-to-him. By-him to-his-own-father was-given-by-him*

jawāb, 'kēt-kuāl khyēzmat tin' kē-mī, tē zāt tin'  
*answer, 'for-how-much-time service thy was-done-by-me, and ever thy*  
 kath balti na mī, tē tī zōt dyit na mī tsēlya-  
*word was-turned not by-me, and by-thee ever was-given not to-me a-goat-*  
 pāth, aū kara khushī panana-dōstan-sīt. Yabla tī'n lōk āō,  
*kid, I may-make rejoicing my-own-friends-with When thy son came,*  
 yin kō tī'n māl kanjrūn-sīt kharāb, tī kyēmut  
*by-whom was-made thy property harlots-with destroyed, by-thee made*  
 chhu tyēswe-kichya mōt wōts halhal.' Tin jōas, 'mīna  
*is him-for fat calf lawful.' By-him was-said-to-him, 'my*  
 lōka, tu chhus hamēsha mī-sīt, tē sārui chij yu chhu mī'n, su  
*son, thou art ever me-with, and all thing which is mine, that*  
 chhu tī'n; par khushī karnu tē khushī āsnu juān chij gō,  
*is thine; but rejoicing to-make and rejoiced to-be good thing became,*  
 tī'n bārun phatmut āhtū, gō zinda; rāutumut āhtū, yablai  
*thy brother dead was, became alive; last was, even-now*  
 miltu.  
*was-found.'*

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[ No. 15.]

## DARDIC SUB-FAMILY.

DARD GROUP.

## KĀSHMIRĪ.

PÖGULĪ DIALECT.

## SPECIMEN II.

(Rev. T. Grahame Batley, 1902.)

Lassa-Jamadār Chapraie pēntu aũ. Dānt lēhti-āhtūs aũ.  
*By-Lassu-Jamadār the-orderly was-sent I. Oxen grazing-was I.*

Tēr jūmnai, 'Sāhab āō, panin bō'li zōp.'  
*There was-said-to-me-by-him, 'Sāhib came, thine-own language speak.'*

Din-dusan rahnus Sāhabus-sīt. Sāhab tsāt-wālti-auhtū. Sū-i  
*For-two-days I-stayed the-Sāhib-with. The-Sāhib swimming-was. He-veryly*

gō dahan-gazan duggu lut-bakkhi, khēll parhūi lēug dhañi,  
*went for-ten-yards deep head-on, at-bottom across he-began to-go,*

rohun pahrus-tā. Tamāsha laig bālñi mahna pantsā.  
*he-remained for-a-watch-up-to. Spectacle began to-see men fifty.*

Tin-pata jūn, 'panin bō'li zōp.' Khālñu  
*That-after it-was-said-by-him, 'thine-own language speak.' Food*

khain na, taklif mast lai-ga. Ada aiggī gō.  
*was-eaten-by-him not, trouble great was-attached. Then forwards he-went.*

Wat-wata tāp āhtū sakht. Tāpus āhtū bimi-gatshti.  
*Along-the-road sunshine was severe. In-sunshine he-was sitting-down.*

Sāhab zapti-āhtū, 'halla, bō'li zōp.' Mast tāp āhtū, tē  
*The-Sāhib saying-was, 'bravo, language speak.' Much sunshine was, and*

Sāhabi gōñhtu dastār pananyi-tōipa-pāt. Sāhab āhtū rāt  
*by-the-Sāhib was-bound turban his-own-hat-on. The-Sāhib was at-night*

ratti mi din-pahran bō'li-sani-kyichi.  
*keeping me for-two-watches language-of-for.*

Aũ ās waiga-manz. Tēr pashtumī shāput. Ada dhōra  
*I came field-in. There was-seen-by-me a-bear. Then a-big-stone*

ginn pēsis rara. Aũ gōs bii. Aũ ās giō-nish.  
*taking I-fell-to-it rushing. I became afraid. I came the-house-near.*

Gaiba-dēras-manz pē shāl, tē hunna wih tē guāl dah  
*The-sheep-fold-in there-fell a-jackal, and dogs twenty and shepherds ten*

pēōas rara. Nēsh-gō.  
*fell-on-it rushing. It-ran-away.*

Sāhabas-sīt āhta trīh mahna. Tin-i anta shāl pānts.  
*The-Sāhib-with were thirty men. By-him-veryly were-killed jackals five.*

Tin-pata gō hakka. Hakka pēntin tsailih  
*That-after there-became a-jungle-beat. To-the-beat were-sent-by-him forty*  
 mahna. Sāhab rohan janglus luṭus-pāt. Tēr shāput  
*men. The-Sāhib stayed of-the-jungle the-head-on. There bears*  
 antin āht, tē kakau tsaur, tē ada khalō phirtu.  
*were-killed-by-him eight, and partridges four, and then below he-returned.*

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### FREE TRANSLATION OF THE FOREGOING.

I was sent here by Lassu Jamadār, the orderly. I was grazing my oxen when he told me that a Sāhib had come and that I was to speak my own language to him. I stayed two days with the Sāhib. When I arrived, the Sāhib was swimming. He went head downwards ten yards deep. Then he began to swim across the bottom and remained under water for a whole watch (three hours). Fifty people were there looking on at the fun. After that he told me to speak my own language. Before he had eaten anything, he underwent great hardships, and went on further on his march. On the way the sun was very hot. He sat down in the sunshine and said to me, 'Bravo, speak your language.' The heat of the sun was very strong, and the Sāhib tied a turban round his hat. At night the Sāhib kept me for two watches (six hours) enquiring about the language.

I came into a field, and there I saw a bear. I picked up a rock and ran at it. Then I got frightened and went home. A jackal got into the sheepfold, but twenty dogs and ten shepherds ran at it, and it ran away.

The Sāhib had thirty men with him. He alone killed five jackals. After that there was a beat in the jungle. The Sāhib sent out forty men for the beat, and he himself stayed at the top end of the jungle. He killed eight bears and four partridges, and after doing this returned to the plains.

## SIRĀJĪ OF ḌŌḌĀ.

The word 'Sirāj' means 'the Kingdom of Śiva,' and hence 'any wild mountainous country.' Such countries are naturally liable to have dialects of their own, and hence we find several Sirājs in existence, each with a distinct form of speech. Thus, there is a Sirājī in the Simla Hill States, a sub-dialect of Kiūṭhali (Vol. IX, Pt. iv, p. 593). Another Sirājī is one of the Satlaj Group of sub-dialects (*ib.* p. 647) and yet a third is allied to Kulūi (*ib.* p. 688). All these are forms of Western Pahārī.

South of the tract in which Pōguli is spoken, there is a further tract of hill country reaching down to river Chināb, and also called Sirāj. Here that river runs east and west. In Kashtawār its course has been in the main from north to south, but at Barshala it turns abruptly to the west, separating Kashtawār on the north from Bhadrawāh on the south. Some twenty miles west of Barshala, on the north bank of the Chināb, is the town of Ḍōḍā, which may be taken as the headquarters of the Sirāj between the Pōguli country and the Chināb. The language of this Sirāj is therefore called the Sirājī of Ḍōḍā.

In 1911 this Sirājī of Ḍōḍā was reported to be spoken by 14,732 people.<sup>1</sup> To its north lies the Pōguli just described. To its east Kashtawārī. To its south across the Chināb lies the western end of Bhadrawāh, the language of which is Bhadrawāhī, here fading into the Ḍōgrī Pañjābī or Jammū spoken further south and south-west. To the west of Ḍōḍā Sirājī we have Rāmbanī, another Kāshmīrī dialect, which will be dealt with later on.

As its position indicates Sirājī is a mixed language. The Bhadrawāhī to its south is a form of Western Pahārī, and moreover is here corrupted by Ḍōgrī Pañjābī. The Kashtawārī to its east and the Pōguli to its north are forms of Kāshmīrī, already affected by Western Pahārī, and Sirājī is still more corrupted by these languages. It might, with almost equal correctness, be classed as a dialect of Kāshmīrī or as a dialect of Western Pahārī, but I have put it in the former class, because it possesses certain typical Dardic characteristics which do not belong to the latter. Such are the occasional use of vocalic epenthesis, the hardening of *d* to *t*, the retention of medial *t*, the disaspiration of sonant aspirates, the dropping of initial *r*, and the general method of verbal conjugation including the free use of pronominal suffixes.

On the other hand, the free employment of the cerebral *ṛ* refers us either to Ḍōgrī or to Western Pahārī. This letter does not occur in Kāshmīrī. The process of the declension of nouns follows that current use in Ḍōgrī, while that of the pronouns,<sup>2</sup> and the formation of the future of the Verb by means of the suffix *lō*, are more like that of Western Pahārī. Finally, the genitive postposition *ṛō* is borrowed from the Lahndā spoken further west. The above is sufficient to give a general idea of the mixed character of Ḍōḍā Sirājī. Further details are noted in the course of the following grammatical sketch.

For the materials on which this sketch is founded I am indebted to the Rev. T. Grahame Bailey, who kindly prepared for me on the spot a version of the Parable

<sup>1</sup> *Id.* 14,562 speakers of Sirājī (classed as a dialect of Western Pahārī), plus 70 speakers of Ḍōḍī (classed as a dialect of Kāshmīrī).

<sup>2</sup> Cf. *mīgō* or *mīgō*, my, with the Western Pahārī (Pāḍarī) *mēn*.

of the Prodigal Son, another brief passage dictated by a native of the Sirāj, and the Standard List of Words and Sentences. The first two are printed below. The last will be found on pp. 489ff.

Mr. Bailey has himself printed these in his volume entitled *The Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, preceded by a brief sketch of the grammar of the dialect. As printed, the specimens differ in a few details from the manuscript sent to me, and I have followed the latter in preparing these pages for the press. My own grammatical sketch which is, perhaps, more full than Mr. Bailey's and is certainly longer, is based entirely on these materials.

**PRONUNCIATION.—Vowels.**—These as a rule follow Pañjābī rather than Kāshmīrī. We have a trace of Kāshmīrī influence in *jivāb*, an answer, instead of *javāb*, as Kāshmīrī would have *javāb* or *jēwāb*. The *u* in *antur*, within, for *antar* is not so easy to explain.

There are several doubtful cases which may perhaps be due to epenthesis, but none are certain.

**Consonants.**—In the treatment of consonants we see much stronger traces of Dardic influence. Both the Kāshmīrī letters *ts* and *z* are of common occurrence, as in *tsārṇō*, to graze; *batsurō*, a calf; *natṇō*, to dance; *zō*, what; *zabṇō*, to say; *zabla*, when; and others. Sometimes *z* appears as *dz*, as in *uzārṇō* or *udzārṇō*, to squander.

Very typical of the Dardic languages is the preservation of medial *t* in *butō*, he was. On the other hand, in the borrowed word *bhōṇō*, to become. The *t* has been dropped. Again as in Dardic *d* is often hardened to *t*, as in *dant* (Persian *dand*), a tooth (37); *dānt* (even Kāshmīrī *dānd*), a bull (144); and the genitive postposition *tō* as compared with the Pañjābī *dā*.

As in Dardic languages, we have disaspiration of the sonant aspirate *bh* in *buchchhā* (for *bhuchchhā*), hungry; *butō* (Sanskrit *bhūtaḥ*), he was, but the borrowed *bhōṇō* (with an optional past *būē*), to become.

In Dardic languages the letter *r* is often dropped. So here we have *ichchh* for *richchh*, a bear.

On the other hand, *sh* does not become *h* in *shuṇō*, a dog, as compared with the Kāshmīrī *hūn*.

One very interesting fact, peculiar, so far as I am aware, amongst modern Dardic and Indian languages, is the universal change of *n* to a cerebral *ṇ*. This was the rule in Prakrit, but has not entirely survived elsewhere. In the specimens every single *n* becomes *ṇ*, the only real exceptions being in the word *na*, not, and in *natṇō*, to dance. The other apparent exceptions are all borrowed words, such as *din*, a day—the Sirājī word is *dī* (II)—*zērīmānō* (II) (Persian), a fine; and Pañjābī infinitives like *karnō*, to do, in which *n* is preceded by *r*.

With this change of *n* to *ṇ* we may compare the change of *r* to *ṛ* in *pur*, on.

As an instance of Western Pahārī influence we can quote the metathesis of *h* in *brhā* for *bhrā*, a brother. This is typical of Western Pahārī (see Vol. IX, Pt. iv, pp. 377, 560).

**DECLENSION.**—The declension of nouns follows Western Pahārī rather than Kāshmīrī. As in Western Pahārī strong masculine nouns (corresponding to Hindī

nouns in *ā*, like *ghōṛā*, a horse) form their nominative singulars in *ō* or *ū*, and their nominative plurals in *ā*. There is also, as in Western Pahārī, a locative in *ē* and a tendency to interchange a final *ō* with *ā*, and a final *ā* with *ē*. Thus the word for 'horse' is *ghōṛō*, nominative plural *ghōṛā*, and the word for 'dog' is *shunō* or *shunā* in the nominative singular. It will be convenient to treat nouns under the usual four declensions, viz. :—

- (1) Weak masculine nouns, i.e. those ending in any letter except *ō* (or *ā*), or *ū*.
- (2) Strong masculine nouns, i.e. those ending in *ō* (or *ā*) or *ū*.
- (3) Strong feminine nouns, i.e. those ending in *ī*.
- (4) Weak, i.e. all other, feminine nouns.

The only cases are the nominative, the oblique, and the agent-locative. The last named case may have the force either of the agent, or of the locative. The oblique case, by itself, is used to indicate the dative. With the aid of postpositions, it indicates any other case except the nominative.

**Declension I.**—We take as our example *babb*, a father.

	Sing.	Plur.
Nom.	<i>babb</i>	<i>babb</i> .
Obl.	<i>babbō</i> .	} <i>babbā</i> .
Ag.-loc.	<i>babbē</i>	

In the oblique singular, the termination *ō*, as in Western Pahārī, is often changed to *ā*, so that we also have *babbā*, and this seems to be the rule when the postposition *nō* of the genitive is added, as in *babbā-nō*, of a father. Moreover, the form of the agent-locative is also used for other oblique cases of the singular, so that *babbē* may also be substituted for *babbō*. This last is no doubt due to the influence of the neighbouring Dōgrī.

Examples of the declension are :—

Sing. nom.—*māl*, in *apnō māl tēnī banī dittō*, he divided and gave his property.  
*puttur*, in *tīnō puttur chhu*, he is thy son.

Oblique in *ō*.—*babbō*, in *tēnī apnē babbō jiwāb dittō*, he gave answer to his father.  
*hatthō*, in *hatthō chhāp lāwathū*, apply ye to (i.e. on) the hand a ring.

*mulkhō*, in *dūr mulkhō safar kērūēnī*, he made a journey to a far country.

*babbō*, in *ai apnē babbō-kanē chalē-gālō*, I will go near my father.

*hōshō*, in *zabla hōshō-mā āō*, when he came into sense.

*Khudāyō* (nom. *Khudā*), in *Khudāyō-tō gunāh kēōryēm*, I did sin of (i.e. against) God.

*mulkhō*, in *tē mulkhō-mā kāl baṛō paṭ-gō*, a mighty famine fell in that land.

*pādrō*, in *baḍḍō nuksān kērūēnī pādrō-mā*, he did great damage on the level ground (II).

*zārō*, in *zārō-mā suttō-rō butō*, he was asleep in a den (II).

Oblique in *ā*.—*babbā*, in *mīnē babbā-tē masūr kitā rajjī-rōṭī khā-chhi*, how many servants of my father eat bread and are satisfied.

*mālā*, in *tīnē mālā-tō hīsō, zō mī jā-chhu, su mī dē*, give me the share of thy property which comes to me.

Note that, in both these examples, it is the postposition of the genitive that is added to the oblique case.

Oblique in *ē*.—*babbē*, in *nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to the father.

*gharē*, in *zabla gharē-ṇērē āwō*, when he came near the house.

*maṇē*, in *su maṇē-mā karā-tō*, he was making (*i.e.* saying) in his mind.

*tahsildārē*, in *tahsildārē-ti chīṭṭhi jā-ḥhī*, a letter of the tahsildār is coming (II). Here we have *ē* before the genitive postposition.

Agent locative.—Agent—*babbē*, in *su babbē hērūō*, the father saw him.

*tīṇē babbē batsurō palu-rō halāl kērāūēṇi*, thy father hath had the fatted calf slaughtered.

*lōkē*, in *dōkē dī lōkē mārū*, next day the people (singular) killed it (II).

*puttrē* (nom. *puttur*), in *nikkē puttrē sab jamē kērī-lō*, the younger son collected everything.

*puttrē tē zabūē*, the son said to him ('I have sinned').

Locative.—*gharē*, in *tila-hatha gharē chalē āwō*, thereafter they came into the house (*i.e.* they came home) (II).

*rōshē*, in *su rōshē būē*, he became in anger.

Plur. nom.—*mazūr*, in *mīṇē bābbā-tē mazūr*, etc., quoted above.

*puttur*, in *ēkkī māhṇuē-tā dūi puttur butā*, of a certain man there were two sons.

It may be noted that, on the analogy of Kāshmiri, we should expect the nominative plural to be *puttar*, not *puttur*.

*sūr*, in *ziṇa phaliā sūr khā-tā*, the husks which the swine were eating.

Obl.—*dōstā*, in *āṭ apṇē dōstā-ṇē sāthi khushī kērāmutū*, I might have made rejoicing with my friends.

*naukarā*, in *babbē naukarā-ṇē zabūō*, the father said to the servants.

*pērā*, in *pērā-ṇē jōrō lāwathū*, apply a pair of shoes to his feet.

*dinā*, in *thōrā dinā-ṇē-mā*, in a few days (the younger son made a journey).

**Declension II.**—Example, *ghōrō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrō</i>	<i>ghōrā</i> .
Obl.	<i>ghōrē</i>	<i>ghōrā</i> .
Ag.-loc.		

As already stated, the nominative singular sometimes ends in *ā*, as in *shunō* or *shunā*, a dog (146), pl. *shunā* (148).

*māhṇū* or *māhṇō* (51), a man, inserts *u* before the final vowel of all cases except the nom. sing. Thus, *māhṇuē*, *māhṇuā*, *māhṇuā* (119ff.). We also, however, have *māhṇā* (II), see below.

Examples of this declension are the following :—

Sing. nom.—*hissō*, in *tīṇē mālā-tō hissō zō mī jā-ḥhū*, the share of thy property which comes to me.



Abl.—*bājē* and *natsnē*, in *bājē-tō tē natsnē-tō bār shunūēñi*, he heard the noise of music and of dancing.

*bakrē*, in *bakrē-tō bachchō mē-kāñ na dittiūt*, thou didst not give me the young of a goat.

*ḍērē*, in *mazūr ḍērē-bāpat ārnā*, labourers are to be brought for the camp (II).

*galē*, in *galē-sāthi lāwēñi*, he pressed (*i.e.* embraced) him with (*i.e.* round) the neck.

*māhñuē*, in *ēkkī māhñuē-tā dūi puttur butā*, of a certain man there were two sons.

In *nikkā maṭṭhā-ñē babbē zabū*, the younger son said to the father, the oblique form *maṭṭhā* is taken from Western Pahārī, while the *ñē*, used as a postposition of the agent, is taken from the Dōgrī *ñē*, with cerebralization of the *n*. The oblique form in *ē* given in the paradigm belongs to Dōgrī.

Plur. nom.—*māhñā*, in *tē-tē magar khūā dash māhñā*, ten men became after him (*i.e.* pursued him) (II).

*ṭallā*, in *saḍḍā-ñē-katha ṭallā chaṅgā lūsha ārō*, bring quickly the best garments of all.

### Declension III.—Example, *dhī*, a daughter (110ff.).

	Sing.	Plur.
Nom.	<i>dhī</i>	<i>dhīē</i> .
Obl.	<i>dhīā</i>	<i>dhīā</i> .
Ag.-loc. }		

The formation of the oblique singular by adding *ā* is taken from Dōgrī. In the oblique singular and plural *ē* is often substituted for *ā*, and in the nominative plural *ā* is often substituted for *ē*, so that we may have *dhīē*, *dhīā*, and *dhīā*, respectively. In other words, in these terminations *ā* and *ē* are interchangeable.

Examples of the use of this declension are :—

Sing. nom.—*chitṭhī*, in *tahsildārē-ti chitṭhī jā-chhi*, a letter of the tahsildār is coming (II).

Sing. obl.—*baigīā*, in *tēñi appiā baigīā-mā bhējusēñi*, he sent him into his field (or, possibly, plural, into his fields).

*khurīē*, in *khurīē chalē-gāsu*, they went to him along the track (locative) (II).

*waḍḍīē* and *nikkīē*, in *waḍḍīē bī nikkīē duddh chumnewālī bī*, both for a big (she-buffalo), and also for a small one that drinks milk (II).

Plur. nom.—*kukkṛīā*, in *rāti ichchh pōūō kukkṛīā khiāñi*, at night a bear came to eat the hens (II).

*phaliā*, in *ziṇa phaliā sūr khā-tā*, the husks which the swine were eating.

*shunḍiā*, in *shunḍiā dittiāñi*, he gave kisses.

*shunḍī*, a bitch, plur. *shunḍīā* (147, 149).

*ghōṛī*, a mare, plur. *ghōṛīē* (139, 141).

Obl.—*barīē*, in *mī kitē barīē tēñi khidmat kēōryēm*, for how many years did I do thy service.

*zēñi tīñō māñ kanjriē-ñi-katha udgārūēñi*, (thy son) who wasted thy property with harlots.

**Declension IV.**—Example, *bēhṇ*, a sister.

	Sing.	Plur.
Nom.	<i>bēhṇ</i>	<i>bēhṇṇī, bēhṇī.</i>
Obl.	<i>bēhṇī</i>	?
Ag.-loc. }		

No examples are available for the oblique plural. It is probably the same as the nominative. *Gōrū*, a cow, has its nom. plur. *gōrū* (143, 145).

Examples of the use of this declension are :—

Sing. obl.—*bēhṇī*, in *mēṇē tsatsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married to his sister (225).

*tē-tō brhā tē-tī bēhṇī-hathā baḍḍō chhu*, his brother is taller than his sister (231).

*pitṭhī* (nom. *pitṭh*, 43), in *kāthī pitṭhī-pur kasī latthō*, bind the saddle upon the back (227).

*rātī* (nom. *rāt*), in *rātī ichchh pōūō*, at night a bear fell (*i.e.* came) (II).

The word *mañh*, a she-buffalo, does not take *ī* in the oblique singular. Thus,—

*mañh-tō ghivāṇō dūī chilkī*, the tax of (*i.e.* on) a she-buffalo (is) two five-anna pieces (II).

Plur. nom.—*bandūkī*, in *bandūkī dīttīāsu*, guns were fired at him (II).

**Postpositions.**—The following are the more important postpositions governing the oblique case, except those of the genitive. The latter (*ṇō* and *tō*) will be dealt with under the head of adjectives :—

*atha*, *hatha*, *athā*, or *hathā*, from.

*mā*, in.

*pur*, on.

*sāthī*, together with, with (by means of).

*ṇē*, to. This postposition, like many other postpositions of the dative, is the locative of the genitive postposition *ṇō*.

Examples of the use of postpositions are :—

*tila-hatha ghar chālē-āwā*, from then (*i.e.* thereafter) they went home (II).

*yō kāh-hathā mul-āwath ? grāmō kēṭṣiō haṭiābālīā-hathā*, from whom didst thou buy that ? from a shopkeeper of the village (240, 241).

*tē mulkhō-mā kāl barō paṭ-gō*, a mighty famine fell in that land.

*yō āhī-pur zulm chhu*, this is oppression upon us (II).

*kāthī pitṭhī-pur kasī latthō*, bind the saddle on his back (227).

*babbē naukārā-ṇē zabūō*, the father said to the servants.

*radzū-sāthī bandhithū*, bind ye him with ropes (236). For an example of *sāthī* meaning 'together with,' see below.

*pērā-ṇē jōrō lāwathū*, apply ye a pair of shoes to his feet.

Postpositions sometimes govern the oblique genitive formed with *ṇē*. Thus :—

*sabbā-ṇē hatha ṭallā chaṅgā*, good garments from all, *i.e.* the best garments of all. This is an instance of the ablative of comparison, which will be further dealt with under the head of adjectives.

*thōrā dinā-ṇē mā nikkē puttrē sab jamē kērī-lō*, in a few days the younger son collected everything.

*āū appē dōtā-ṇē sathī khushī kērāmutū*, I may make rejoicing with my friends.

In the following, if it is correctly recorded and correctly translated, *hatha*, governing the feminine genitive (in *ñi*), means 'with' :—

*zēñi tiñō māl kanjriē-ñi hatha uḍḍārūēñi*, (thy son) who squandered thy property with harlots.

**Adjectives.**—As usual only strong adjectives, ending in *u*, *ō* (or *ū*), are capable of being declined. Other adjectives remain unchanged, the single exception noted being the word *sab*, all, which makes its oblique plural *sabbā*. As an example of a strong adjective we take *juānmotu*, good, which is thus declined :—

	Masc.	Fem.
Sing.		
Nom.	<i>juānmatō</i>	<i>juānmatī.</i>
Obl.	<i>juānmatā juānmatē</i>	<i>juānmatīā.</i>
Plur.		
Nom.	<i>juānmatā</i>	<i>juānmatīē.</i>
Obl.	<i>juānmatā</i>	<i>juānmatīā.</i>

The oblique singular in *ē* is much more common than that in *ā*. Of the latter, there is only one example in the specimens, *viz.* :—

*nikkā matṭhā-ñē babbē zabū*, the younger son said to his father.

Other examples are :—

Masc. obl. sing.—*chhittē*, in *chhittē ghōrē-ti kāṭhī*, the saddle of the white horse (226).

*dōkē*, in *dōkē dī lōkē mārū*, on the second (*i.e.* next) day people killed (it) (II).

*mīñē*, in *mīñē babbā-tē mazūr kitā rajjī rōṭi khā-chhi*, how many servants of my father eat bread and are satisfied.

*nikkē* (cf. *nikkā* above), in *nikkē puttrē sab jamē kēri-lō*, the younger son collected everything.

*tīñē*, in *tīñē mālā-tō hīssō*, the share of thy property.

Plur. nom.—*kitā*, in *tīñē babbō-tē gharō-mā puttur kitā chha*, how many sons are there in thy father's house (223) ? So *kitā mazūr*, above.

Obl.—*thōṛā*, in *thōṛā dinā-ñē mā nikkē puttrē*, etc., in a few days the younger son collected everything, as ab.

Fem. sing. nom.—*changī*, in *yā gall changī nahī*, this thing is not good (that I should be called thy son).

*tēñi*, in *mī kitē bariē tēñi khidmat kēōryēm*, for how many years did I do thy service.

Obl.—*apñā*, in *tēñi apñā baḡiā-mā bhējusēñi*, he sent him into his own field.

Plur. obl.—*kitē*, in *mī kitē bariē*, etc., as ab.

**Comparison.**—This is, as usual, effected by putting the object with which comparison is made in the ablative case,—*i.e.* the oblique case, or the oblique case of the genitive case, governed by *hatha* or *hathā*. Thus, *tē-tō brhā tē-ti bēhñi-hathā baḍḍō chhu*, his brother is taller than his sister (231); *sabbā-ñē hatha ṭallā changā lūsha ārō*, bring quickly the garments better than all, *i.e.* the best garments.

**Genitive.**—As usual, the genitive is an adjective, agreeing with the thing possessed. Two postpositions are used to indicate this case,—*tō* and *ṇō*. Both of these are borrowed forms. The *tō* is the Dōgrī *dā*, with the Western Pahārī change of *ā* to *ō*, and also with the typical Dardic change of *d* to *t*. The *ṇō* is Lahndā *nā*, with the same change of *ā* to *ō*, and also with the cerebralization of the *n* which is so prominent a feature of this dialect.

Both *tō* and *ṇō* are declined like adjectives. Mr. Bailey gives the following forms for *ṇō*,—masc. pl. *ṇā*, fem. sing. and plur. *ṇī*. The plural *ṇī* is evidently contracted from the full form *nā* or *nē*. *Tō* is similarly declined. *Tō* is by far the more common of the two postpositions. In the specimens, *ṇō* appears only in the oblique masculine form *ṇē*, being then governed by another postposition, but Mr. Bailey gives a complete set of the forms in his grammar. All the available examples of *ṇē* (and also a doubtful one of *ṇī*) are given on pp. 438-9 above.

The following are examples of the use of *tō* :—

Masc. sing. nom.—*tīṇē māla-tō hissō zō mī jā-chhu*, the share of thy property which comes to me.

Obl.—*tē mulkhō-tē ēkkī rahṇēbālē-laba gēs*, he went near an inhabitant of that country.

Plur. nom.—*ēkkī mālnua-tā dūi puttur butā*, of a certain man there were two sons.

Fem. sing. nom.—*parū-tī gall chhi*, it is a matter of last year (II).

*tahsildārē-tī chitṭhī jā-chhi*, a letter of the tahsildār is coming (II).

Occasionally the oblique case by itself, without any postposition, is employed to indicate the genitive. Thus :—

*grāmō*, in *grāmō kēṭzō haṭiābālīē-hathā*, from a shopkeeper of the village (241).

**PRONOUNS.**—The first two personal pronouns are declined as follows :—

Sing.	I	Thou.
Nom.	<i>aū</i>	<i>tū, tu.</i>
Obl	<i>mī, mē</i>	<i>tī, tē.</i>
Ag.	<i>mī, mī, mē</i>	<i>tī, tī, tē.</i>
Gen.	<i>mīṇō, mēṇō</i>	<i>tīṇō, tēṇō.</i>
Plur.		
Nom.	<i>āh</i>	<i>tuh.</i>
Obl. and Ag.	<i>asē, āhī</i>	<i>tusē, (?) tuhī.</i>
Gen.	<i>āhmō</i>	<i>tuhmō.</i>

The genitives are, of course, adjectives, and are declined as such.

Examples of the use of these pronouns are the following :—

First person, sing. nom.—*aū apṇō pēt bharā*, I may fill my belly.

Obl.—*apṇō mazūr mī baṇāwā*, make me thine own servant

*hissō zō mī jā-chhu*, the share which comes to me.

*bakrē-tō bachchō mē-kāṇ na dittūt*, thou didst not give to me a kid of a goat.

*mē āri āri chal*, walk before me (238).

Ag.—*mī kitē bariē tēnī khidmat kēōryēm*, for how many years did I do thy service.  
*tē-tē puttērē mē matē kōrṛē mārū-ā*, I have beaten his son with many stripes  
 (228).

Gen.—*yō mēnō puttur marī gō-rō*, this my son had died.

*mēnō babb yē nikkē gharō rahā-chhu*, my father lives in that small house (233).

*zō-kī mīnō chhu*, whatever is mine.

(Obl. sing. masc.)—*mīnē babbā-tē mazūr kitā rajjī rōṇī khā-chhi*, how many  
 servants of my father eat bread and are satisfied.

*mēnē tātē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married  
 to his sister (225).

Plur. nom.—*āh khāmū tē khushī karamū*, we may eat and may make rejoicing.

Obl.—*yō āhī-pur zulm chhu*, this is oppression upon us (II).

Second person, sing. nom.—*tū sadā mē-sāthī chhi*, thou art ever with me.

Gen.—*tiṇō yō brhā marī-gō-rō*, this thy brother had died.

(Obl. sing.)—*tīnē mālā-tō hissō*, the share of thy property.

The two **Demonstrative Pronouns**, also used as pronouns of the third person,  
 are declined as follows :—

	This, he.	That, he.
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i> )	<i>su</i> (fem. ?).
Obl.	<i>yē</i> (fem. <i>yā</i> )	<i>tē</i> (fem. ?).
Ag.	<i>yēnī</i>	<i>tēnī</i> .
Gen.	<i>yē-tō</i>	<i>tē-tō</i> .
Plur.		
Nom.	<i>yō</i>	<i>tīnē, tiṇ</i> (29), (fem. ? <i>tīnā</i> )
Obl. and Ag.	<i>yēnē</i>	<i>tēnē</i> .
Gen.	<i>yīnā-tō</i>	<i>tīnā-tō</i> .

Besides the above forms, we have *tiṇ*, from him, in the following :—

*yō rupayyō tiṇ ghinī-jē*, take these rupees from him (235).

Other examples of these pronouns are :—

*yō*—(sing. nom. masc.)—*yō mēnō puttur marī gō-rō*, this my son had died

*yō āhī-pur zulm chhu*, this is oppression upon us (II).

Fem.—*yā gall chāngī nahī*, this thing is not good (that I should be called thy son).

Obl. masc.—*yē-tō mul dhāi rupayyō chhu*, the price of this is two rupees and a  
 half (232).

Fem.—*yā gallā*, for this reason (that he hath received him safe and sound).

Plur. nom.—*yō rupayyā*, these rupees (235), see above.

*su*—sing. nom.—*su dūr butō, su babbē hērāō*, he was distant, he was seen by his  
 father.

Obl.—*tē mulkhō-mā kāl baṛō paī-gō*, in that country a mighty famine fell.

*tē kē dā-tō nā*, no one was giving to him.

*tē tē rēhm āō*, and compassion came to him.

Ag.—*apnō māi tēnī baṛī-dittō*, he divided out his property.

Gen.—*tē-tō baḍḍō puttur baigīā-mā butō*, his elder son was in the field.

Plur. nom.—*tīnē khushī karnē lagūā*, they began to make rejoicing.

The declension of the **Relative Pronoun** *zō*, who, which, that, is parallel to that of *su*. Thus:—

	Sing.	Plur.
Nom.	<i>zō</i> (fem. ? <i>zā</i> )	<i>ziṇē</i> (fem. <i>ziṇa</i> ).
Obl.	<i>zē</i>	} <i>zēṇē</i> .
Ag.	<i>zēṇi</i>	
Gen.	<i>zē-tō</i>	<i>ziṇā-tō</i> .

Examples are:—

Sing. nom.—*tīṇē mālā-tō hissō zō mī jā-chhu*, the share of thy property which comes to me.

*zō* (? *zā* or *ziṇa*) *hōri lakṛi chhā badṇē na dā-chha*, they do not permit (us) to fell what other wood there is (II).

Ag.—*zēṇi tīṇō māl kanjriē-ṇi hatha udzārūṇi*, (thy son) who wasted thy property with harlots.

Plur. nom. fēm.—*ziṇa phaliū sūr khā-tā*, the husks which the swine were eating.

The **Interrogative Pronoun** is (animate) *kam* (92), who? (inanimate) *kut* or (93) *kī*, what? Its oblique singular is *kāh*. Examples of its use are:—

*yō kut chhu*, what is this?

*tīṇō nām kut chhu*, what is thy name (220)?

*kāh-tō maṭṭhō tī pata jā-chhu*, whose boy comes behind thee (239)?

*yō kāh-hathā mul āwath*, from whom didst thou buy that (240)?

The Animate **Indefinite Pronoun** is *kē*, anyone, someone, obl. *kētsi* or *kētsiō*. The inanimate form is *kīh* or *kī*, anything, something.

Examples of this pronoun are:—

*tē kē dā-tō nā*, no one was giving to him.

*grāmō kētsiō haṭiābāliā-hathā*, from a shopkeeper of the village (241).

*kīh kasūr bhēi*, (if) there be any fault (II).

*zō-kī* is 'whatever,' as in *zō-kī māṇō chhu*, *sō tīṇō chhu*, whatever is mine, that is thine.

The **Interrogative Pronoun of Quantity** is *kitō*, how much? or, in the plural, how many? Examples are:—

*ellā-hathā Kashmīrā-tā kitō dūr chhu*, how much distance is there from here to Kashmir (222)?

*yē ghōṛē-ti ummar kitī* (fem.) *chhi*, how much is the age of this horse (221)?

*tīṇē babbō-tē gharō-mā puttur kitā chha*, how many sons (masc. plur.) are there in thy father's house (223)?

*minē babbā-tē mazūr kitā rājji rōṭi khā-chhi*, how many servants of my father eat bread and are satisfied?

*mī kitē barīē tēni khidmat kēōryēm*, for how many years did I do thy service?

The only form of the **Reflexive Pronoun** that occurs in the specimens is the genitive *apṇō*, own, which is regularly declined. There are numerous examples of its use in the first specimen, and it is unnecessary to quote them here. It is borrowed from the neighbouring languages. There is nothing connected with the Kāshmiri *panun*, own. It is treated exactly like the Hindī *apnā*.

**CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.**—The present tense follows Kāshmirī in being based on *chhu*, he is. It changes for gender, but for the feminine only the third person singular is available in the materials. It is thus conjugated:—

‘I am,’ etc.

Sing.	Plur.
1. <i>chhi, chhis</i>	<i>chha, chhas.</i>
2. <i>chhi, chhis</i>	<i>chhath.</i>
3. <i>chhu</i> (fem. <i>chhi</i> )	<i>chha, chhan</i> (fem. ? <i>chhā</i> ).

Examples of this as a Verb Substantive are the following. A few instances of its use as an auxiliary verb are included in order to exhibit forms not found elsewhere:—

Sing. 2nd person.—*tū sadā mē-sāthi chhi*, thou art ever with me.

3rd person masc.—*tīnō puttur chhu*, (I am not worthy for people to say) ‘he is thy son.’

Fem.—*parū tī gall chhi*, it is a matter of last year (II).

Plur. 1st person.—*ghar zē banāwā-chha*, if we are making houses (II).

3rd person masc.—*baḍḍē na dā-chha*, they do not allow to fell (II).

*mul ghiṇā-chhan*, they take a price (II).

Fem.—*zō hōri lakṛi chhā*, what other woods there are (II). This is a very doubtful example, and I am unable to explain it fully. *Zō* is masculine singular, and *hōri* and *lakṛi* both seem to be feminine singular. There seems to be something wrong with the text.

One other word for ‘is’ occurs, which I am quite unable to explain. It is *chhip*, in *zērīmānō dēṇō chhip*, a fine is to be given (II). The form is certainly correctly recorded.

The Past tense preserves the Sanskrit *bhūta*, was, with the disaspiration typical of the Dardic languages. Moreover, though in India proper the *t* would be elided, here the custom of the Dardic languages is followed, and it is preserved. We thus get *butō*, he was. The form current in India is also preserved as a borrowed word, in the form *bhōṇō*, to become.

*butō* is conjugated as follows in the masculine:—

Sing.	Plur.
1. <i>butē, butēs</i>	<i>butā, butās.</i>
2. <i>butē, butēs</i>	<i>butath.</i>
3. <i>butō</i> (fem. <i>buti</i> )	<i>butā.</i>

Examples are the following:—

Masc. sing. 3.—*su dūr butō*, he was (yet) far off.

Plur. 3.—*ēkki māhnuē-tā dūi puttur butā*, of a certain man there were two sons.

In the following both *butō* and *butā* occur in the same sentence:—

*itthē-mā zō butō ikk-sāla, māp butā*, herein, what one was one year old, they (i.e. the taxes) were remitted (II).

There is one example of the 3rd person singular, feminine, viz.—*kkush bhōṇō chaṅgī gall buti*, to become happy was a good thing.

**B. Active Verb.**—The **Infinitive** ends in *nō*, equivalent to the Dōgrī *nā*, which as in that language after *r* becomes *nō*. Thus, *bhōnō*, to become; *dēnō*, to give; *gahnō* or *gisnō*, to go; *jēnō* or *jainō*, to come; but *mārnō*, to strike. It may here be noticed that *jēnō* or *jainō* means 'to come,' not 'to go,' as we might expect. A transitive infinitive, governing a feminine noun, is put in the feminine in *nī* (*nī*), as in *dēnī*, to give; *kērnī*, to do; *mārnī*, to strike. The oblique masculine ends in *nē* (*nē*), as in *bhōnē*, *mārnē*.

Examples of the use of the infinitive are :—

Nom. masc. and nom. fem.—*bhōnō* and *kērnī*, in *khushī kērnī*, *khush bhōnō changī gall butī*, to make happiness, and to become happy was a good thing.

In *khān*, in the following, the *ō* of *khānō* has been dropped,—*titthē khānē khān pōūō*, there to eat food it fell, *i.e.* (they) had to eat food (II). Similarly *lēn* for *lēnō*, in *az ghinī lēn lagūā*, now they began to take the tax.

Nom. fem.—*khiānī*, in *ichchh pōūō kukkrīā khiānī*, a bear fell (*i.e.* happened to come) to eat fowls (II).

Obl. masc.—*gahnē*, in *antur na gahnē chāchē*, he did not wish to go within.

*tēnī sūr tsārnē bhējusēnī*, he sent him to feed swine.

The **Future Passive Participle** is the same in form as the infinitive, and is declined as an adjective. Thus, *mārnō*, meet to be struck; masc. obl. and nom. plur. *mārnā*; fem. *mārnī*. Examples are :—

Masc. nom.—*dēnō*, in *zērīmānō dēnō chhip*, a fine is to be given (*i.e.* has to be paid) (II).

*jēnō*, in *ḍērō langhēita gharē jēnō*, when the camp has passed on, it is to be come (*i.e.* we have to go) home (II).

Plur.—*mazūr ḍērē bāpat ārnā*, labourers have to be brought for the camp (II).

The **Present Participle** is formed by adding *ā* to the root, as in *mārā*, striking. Similarly, *banāwā*, making; *bhōā*, becoming; *ganā*, counting; *ghinā*, taking; *karā*, doing; *marā*, dying. Irregular are *dā*, giving; *gā*, going; *jā*, coming; *khā*, eating. This participle does not change for gender or number. Examples of the present participle will be found under the head of the present tense.

The **Past Participle** is formed by adding *ū* or *ūō* to the root. It is declined as an adjective. Thus, *mārū* or *mārūō* (masc. plur. *mārūā*; fem. sing. *mārī*; plur. *mārīā*), struck. Similarly, *biāō*, married; *hērūō*, seen; *mōrū*, turned aside, disobeyed; *uṭhūō*, arisen; *zabū* or *zabūō*, said; *lagūā* (masc. plur.), begun; *uzārī* (fem. sing.), wasted; *lagīā* (fem. plur.), attached. The following Past Participles are irregular :—

Infinitive.	Past Participle.
<i>ākhnō</i> , to say	<i>ākhō</i> .
<i>bhōnō</i> , to become	<i>bhūō</i> or <i>bāū</i> (m. pl. <i>bhūā</i> , fem. sing. <i>bhūī</i> ).
<i>dēnō</i> , to give	<i>dittō</i> (fem. pl. <i>dittīā</i> ).
<i>gahnō</i> or <i>gisnō</i> , to go	<i>gō</i> (pl. <i>gā</i> ).
<i>jainō</i> or <i>jēnō</i> , to come	<i>āō</i> or <i>āwō</i> (pl. <i>āwā</i> ).
<i>lēnō</i> , to take	<i>lō</i> .
<i>pēnō</i> (?), to fall	<i>pōūō</i> .



The form of the infinitive *pēpō* is doubtful.

As in Western Pahārī, the syllable *rō* is often added to a past participle without materially changing its meaning. Thus :—

*biāō-rō*, married ; *gō-rō*, gone ; *palu-rō*, fatted ; *suttō-rō*, asleep ; *ārō* (for *āō-rō*), come.

Examples of the past participle will be found under the head of the past tense. Here we may give one example of the participle used as an adjective, *viz.*—

*ākhō*, in *tīnō ākhō kadē na mī mōrū*, I never disobeyed thy said thing (*i.e.* thy order).

The following are examples of the Past Participle in *rō* :—

*biāō-rō*, in *mēnē tsatsē-tō puttur tē-ti bēhñi-sāthi biāō-rō chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*palu-rō* (for *palū-rō*), in *palu-rō batsurō*, the kept (*i.e.* fatted) calf.

*suttō-rō*, in *zārō-mā suttō-rō butō*, he was asleep in the den (II).

Other examples will be found under the head of the past tense.

The **Conjunctive Participle** is formed by adding *ita* to the root, as in *mārīta*, having struck. Sometimes the *i* is nasalized, as in *bhōīta*, having become. Examples are :—

*ārīta*, in *palu-rō batsurō ārīta phattathū*, having brought the fatted calf, slaughter it.

*bhōīta*, in *uṭhūō rāzī bhōīta*, he arose having been well (*i.e.* he has come to life).

*daurīta*, in *tē rēhm āō, daurīta gō*, to him compassion came, he went having run (*i.e.* he ran).

*lañghēita*, in *dērō lañghēita gharē jēnō*, the camp having passed on, we have to go home (II).

*uṭhīta*, in *au apnē babbō-kapē uṭhīta chalē gālō*, I having arisen, will go to my father.

The **Noun of Agency** is formed by adding *wālō* or *bālō* to the oblique infinitive. The feminine is formed by changing the final *ō* to *i*. Examples are :—

*rahñēbālō*, in *tē mulkhō-tē ēkkī rahñēbālē-laba gēs*, he went to an inhabitant of that country.

*nikkiē duddh chumñēwālī*, of a small (buffalo cow), (that is to say) a drinker of milk (II).

The **Imperative** 2nd person singular is the same in form as the root, as in *mār*, strike thou. Similarly *bhō*, become thou ; *gis*, go thou, and so on. An example is :—

*dē*, in *lissō zō mī jā-chhu, su mī dē*, give to me the share which comes to me.

The 2nd person plural is formed by adding *a*, as in *māra*, strike ye. So, *tē-pur lāwa*, put ye (the best robes) on him.

We have also a Dōgrī 2nd plural in *ārō*, bring ye (the best robes), and a Western Pahārī 2nd plural, used as a singular of respect in *bañāwō*, make (me thy servant).

When a pronominal suffix is added to the 2nd person plural it takes the form *mārath*, *i.e.* it becomes the same as the 2nd plural of the Old Present below. See further on under the head of pronominal suffixes.

The **Old Present**, used as a **Present Conjunctive**, and not, as in Kāshmirī, as a Future, is thus conjugated :—

‘ I may strike,’ etc.

Sing.	Plur.
1. <i>mārā, mārami, or mārāmutū</i>	<i>māras, māramū, or mārāmatū.</i>
2. <i>mārēs</i>	<i>mārath.</i>
3. <i>mārī</i>	<i>mārēnth.</i>

These forms strikingly resemble the Sanskrit Present. Thus, the Sanskrit for ‘ I go ’ is :—

Sing.	Plur.
1. <i>chalāmi</i>	<i>chalāmas.</i>
2. <i>chalasi</i>	<i>chalatha.</i>
3. <i>chalati</i>	<i>chalanti.</i>

Except in the second person plural they still more nearly resemble the Prakrit conjugation of the present of the verb ‘ to strike,’ viz.—

Sing.	Plur.
1. <i>mārēmi</i>	<i>mārēmō.</i>
2. <i>mārēsi</i>	<i>mārēha.</i>
3. <i>mārēi</i>	<i>mārēnti.</i>

In the Paśāchī dialect of Prakrit, there is *mārētha* for the 2nd person plural.

The verb *bhōṇō*, to become, is slightly irregular in the 3rd person singular, forming *bhēi*, instead of *bhōi*.

The following are examples of this tense :—

1st pers. sing.—*bharā, in aū apṇō pēt bharā, I may fill my belly.*

*kērāmutū, in aū apṇē dōstā-nē sāthi khushī kērāmutū, (that) I may make rejoicing with my friends.*

3rd pers. sing.—*bhēi, in itthē-mā kīh kasūr bhēi, (if) therein any fault may become (II).*

1st pers. plur.—*karamū and khāmū, in āh khāmū tē khushī karamū, we may (i.e. let us) eat and make rejoicing.*

3rd pers. plur.—*zabēnth, in yā gall chaṅgi nahī lōk zabēnth, this thing is not good that people may say (that I am thy son).*

The **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aū mārā-chhi, I am striking.* Any form of the verb substantive may be used. Moreover, the final *ā* of the present participle may optionally be dropped, so that we may also have *mār chhi*, and so throughout. Examples of the use of this tense are :—

Sing. 1st person.—*marā-chhi, in aū itthē buchchhā marā-chhi, I here am dying of hunger.*

3rd person masc.—*jā-chhu, in hissō zō mī jā-chhu, the share which comes to me.*

Fem.—*jā-chhi, in tahsildārē-ti chitṭhi jā-chhi, a letter of the tahsildār is coming (II)*

Plur. 1st person.—*baṇāwā-ḥha*, in *ghar zē baṇāwā-ḥha*, if we are building a house. (II).

3rd person.—*gaṇā-ḥha*, in *az gōrū gaṇā-ḥha*, now-a-days they are counting the cows (II).

*ghinā-ḥhan*, in *illā-tō mul ghinā-ḥhan*, they are taking the price thereof (II).

In *māṇē bābbā-tē mazūr kitā rajjī rōṭi khā-ḥhi*, how many servants of my father are eating bread and are satisfied, we have *khā-ḥhi*, instead of *khā-ḥha*. Here the *ḥhi* is evidently borrowed from the Kāshmīrī *ḥhih*, they are.

The **Imperfect** is formed by conjugating *tō* with the present participle. This *tō* is conjugated. The present participle is unchanged, and may optionally drop its nasalization, so that we get *mārā-tō* or *mārā-tō*, he was striking.

This tense is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>mārā (mārā)-tē</i>	<i>mārā (mārā)-tā.</i>
2. <i>mārā (mārā)-tē</i>	<i>mārā (mārā)-tath.</i>
3. <i>mārā (mārā)-tō</i>	<i>mārā (mārā)-tā.</i>

As examples we may quote the following :—

3rd pers. sing.—*dā-tō*, in *tē kē dā-tō nā*, no one was giving to him.

3rd pers. sing.—*karā-tō*; and 3rd pers. plur.—*khā-tā*, in *zina phalā sūr khā-tā, su maṇē-mā karā-tō*, he was making (i.e. wishing) in (his) mind, that (I may fill my belly) with those husks which the swine were eating.

The **Future** is directly borrowed from Western Pahārī. It is conjugated as follows, in the masculine :—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>mārālō</i>	<i>māramālā.</i>
2. <i>mārēlō</i>	<i>mārathālā.</i>
3. <i>mārēlō</i>	<i>mārēnthālā.</i>

It will be observed that it is formed by suffixing *lō* to the old present, which undergoes some changes in the process.

Mr. Bailey gives two other examples of this tense, viz. :—

‘I shall go,’ etc.

Sing.	Plur.
1. <i>gālō</i>	<i>gāmālā.</i>
2. <i>gēlō</i>	<i>gāthālā.</i>
3. <i>gēlō</i>	<i>gāinthālā.</i>

‘I shall come,’ etc.

Sing.	Plur.
1. <i>jālō</i>	<i>jāmālā.</i>
2. <i>jēlō</i>	<i>jēthālā.</i>
3. <i>jēlō</i>	<i>jīnthālā.</i>

Two examples occur in the Specimens, viz. *gālō* and *zabālō*, in *aṇ apṇē bābbō-kaṇē uṭhīta chālē gālō, zabālō*, I having arisen will go away to my father, and will say.

The **Past Tense** is formed from the past participle. In the case of intransitive verbs, this is conjugated like *butō*. Thus, to take *uṭhūō*, arisen, we get the following conjugation in the masculine. The only thing to note is that in the third person singular, the past participle optionally takes the form *uṭhūē*.

‘I arose,’ etc.

Sing.	Plur.
1. <i>uṭhūē, uṭhūēs</i>	<i>uṭhūā, uṭhūās.</i>
2. <i>uṭhūē, uṭhūēs</i>	<i>uṭhūath.</i>
3. <i>uṭhūō, uṭhūē</i> (fem. <i>uṭhī</i> )	<i>uṭhūā</i> (fem. <i>uṭhīā</i> ).

Mr. Bailey gives the following two paradigms:—

‘I went,’ etc.

Sing.	Plur.
1. <i>gēs</i>	<i>gā.</i>
2. <i>gēs</i>	<i>gāth.</i>
3. <i>gō</i>	<i>gā.</i>

‘I came,’ etc.

1. <i>āwē</i>	<i>āwā.</i>
2. <i>āwē</i>	<i>āwath</i>
3. <i>āō, āwō</i>	<i>āwā.</i>

The following examples of the past of intransitive verbs occur in the Specimens:—

Sing. 1.—*āwē*, in *ajj aū barā dūr āwē*, today I came a great distance (224).

*bhūē*, in *aū hāzir bhūē*, I became present (II).

3rd pers. masc.—*āō*, in *su apnē babbō-kapē uṭhīta āō*, he, having arisen, came to his father.

*āwō*, in *zabla gharē-nērē āwō*, when he came near the house.

*bāū*, in *tē-tē khātir palu-rō batsurō phatt-bāū*, for his sake the fattened calf was killed.

*gō*, in *phiri daurita gō*, then he went running.

*pōūō*, in *rāti ichchh pōūō*, at night a bear fell (*i.e.* happened to come) (II).

*uṭhūō*, in *hunī uṭhūō rāzi bhōṭta*, now he arose, having become well (*i.e.* he has become alive).

*būē*, in *su rōshē būē*, he became in anger.

*lagūē*, in *su patiānē lagūē*, he began to persuade him.

With this group in *ē* we may perhaps connect the anomalous form *chāchē*, which I am unable to explain satisfactorily. It occurs in *antur na gahṇē chāchē*, he did not wish to go within.

Fem.—*bhūi*, in *lō bhūi*, light became (*i.e.* it dawned) (II).

Plur. 3rd pers. masc.—*āwā*, in *tila-hatha gharē chalē-āwā*, from there they came home (II).

*bhūā*, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (*i.e.* followed him) (II).

*gā*, in *dūr gā-su*, they went far to him (II).

*lagūā*, in *tiṇē khushī karnē lagūā*, they began to do rejoicing.

Fem.—*lagiā*, in *bandūki dittiā-su*, *na lagiā*, guns were aimed at him, they were not attached (i.e. did not hit him) (II).

In the Past Tense of transitive verbs, the participle is passive, and agrees with the object (when in the form of the nominative) in gender and number. The subject is in the case of the agent. The participle is not altered for person, but may take the form in *e*, as in the case of intransitive verbs. Thus, *mī mārū*, *mī mārūō*, or *mī mārūē*, I struck him. Examples are :—

Masc. sing.—*dittō*, in *apnō māl tēnī banī-dittō*, he divided out his property.

*hērūō*, in *su babbē hērūō*, his father saw him.

*lō*, in *nikkē puttrē sab jamē kēri-lō*, the younger son took and made everything collected.

*mārū*, in *dōkē dī lōkē mārū*, next day the people killed (it) (II).

*mōrū*, in *tiṇō ākhō kadē na mī mōrū*, I never disobeyed thy command.

*zabū*, in *nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to the father.

*zabūō*, in *babbē naukarā-ṇē zabūō*, the father said to the servants.

*zabūē*, in *tēnī zabūē*, he said ('thy brother is come').

*tēnī tē zabūē*, he said to him ('son, thou art ever with me').

Fem. plur.—*dittiā*, in *tiṭṭhē phirī bandūki dittiā-su*, then again guns were given to (i.e. fired at) him (II).

There is only one instance of the **Perfect** in the specimens. It is formed by suffixing *ā* to the past participle. This *ā* is borrowed from Western Pahārī, where it occurs, as the Verb Substantive of the Churāhī dialect of Chamāli (see Vol. IX, Pt. iv, p. 825), in which it is also used to form the perfect tense. The example is :—

*tē-tē puttrē mē matē kōrrē mārū-ā*, I have beaten his son with many stripes (228).

The **Pluperfect** is formed by adding the past tense of the verb substantive to the past participle, as in *mī mārū-butō*, I had struck (193).

Another form of the Pluperfect of intransitive verbs is made by taking the past participle with *rō* and conjugating. The following two are given by Mr. Bailey :—

'I went,' etc.

Masc. Sing.	Masc. Plur.
1. <i>gō-rē</i>	<i>gō-rā</i> (? <i>gā-rā</i> ).
2. <i>gō-rē</i>	<i>gō-rath</i> (? <i>gā-rath</i> ).
3. <i>gō-rō</i>	<i>gō-rā</i> (? <i>gā-rā</i> ).

'I came,' etc.

1. <i>ū-rē</i>	<i>ū-rō</i> .
2. <i>ū-rē</i>	<i>ū-rath</i> .
3. <i>ū-rō</i>	<i>ū-rā</i> .

Examples are :—

*gō-rō*, in *yō mēnō puttur marī gō-rō*, this my son had died.

*ū-rō*, in *zabla tiṇō puttur ū-rō*, when thy son had come.

The **Passive** is formed by adding *ĩ* to the root, which is not further changed, and then conjugating with it the verb *giṣṇō*, to go. Thus:—

*aũ mārĩ gō-clhi*, I am being struck (202).

*aũ mārĩ gēs*, I was struck (203).

*aũ mārĩ gālō*, I shall be struck (204).

**Causal Verbs.**—The materials throwing light on the formation of causal verbs are very scanty, but we have enough to show that the process follows the general lines of the formation of the causal in cognate languages. Thus, *ā* is added to the root in *kērnō*, to make, and *kērānō*, to cause to make, and a vowel is lengthened in *uzārñō*, to squander.

**Pronominal suffixes** are freely used, and give Sirāji its chief title to be classed as a form of Kāshmīrī, rather than of Western Pahārī or Dōgrī Pañjābī. The rules for their application cannot yet be definitely stated, and we must content ourselves with examples of their use.

**First Person sing. ag.**—The suffix is *m*, to which *ē* is prefixed as a junction vowel. It occurs twice in the specimens, each time in the form *kēōryēm*, I did. There is no information as to what is the past tense of the verb *karnō*, to do. It is probably *kērō* or some such form. To this the *(y)ēm* has been suffixed, so that we get *kēōryēm*, and thence *kēōryēm*. The examples are:—

*tiñō gunāh kēōryēm*, I did sin of (*i.e.* against) thee. Here *gunāh*, sin, is masculine.

*mī kitē bariē tēñi khidmai kēōryēm*, for how many years did I do thy service. Here *khidmat*, service, is feminine. In the original manuscript of the Parable sent to me by Mr. Bailey, we have *kēōryēm*, as above; but in the printed grammatical notes, he here gives *kēūriēm*.

**Second Person sing. ag.**—The suffix is *t*, with *i* as a junction vowel. Thus, from *dittō*, given, we have *dittūit*, given by thee, in:—

*kadā bakrē-tō bachchō mē-kāñ na dittūit*, thou never gavest me a kid.

**Third Person sing. dat.**—We have apparently an example of this in *gēs*, *gōs*, or *gōēs*, he went to him (*i.e.* to an inhabitant of that country). The suffix is therefore *s*, as in Kāshmīrī.

More certain is *su* in the following. The same suffix is employed in the Chibhālī dialect of Lahndā (see p. 510 of Part I of this Volume):—

*khuriē chalē-gāsu. Dūr gāsu*, they went-to-him on the track. They went-to-him far (II).

*phiri bandūkī dittāsu*, then guns were-given-to-him (*i.e.* aimed at him) (II).

**Agent.**—The suffix of the agent singular of the 3rd person is *ñi*. It is quite common, and when added to a masculine singular participle, the latter takes the form in *ūē*, the *ē* of which is shortened. Thus, *zabūē*, said; *zabūē-ñi*, he said. Examples are:—

*tiñē babbē batsurō palu-rō halāl kērūūēñi*, by thy father the fatted calf was caused-to-be-made-by-him lawful.

*dūr mulkhō safar kērūēñi*, a journey to a far country was-made-by-him.

*badḍō nuksān kērūēñi*, great damage was-made-by-him (II).

*yā gallā chaṅgō ladūēñi*, for this reason (that) he was-received-by-him well.

*tiṭṭhē tēñi māl apṇō uzārī lēñi* (i.e. *lō+ñi*), there by him his own property, having squandered, was-taken-by-him.

*galē sāthi lāwēñi* (i.e. *lāwē+ñi*), with the neck it-was-pressed-by-him (i.e. he embraced him).

*bājē-tō tē natsnē-tō bār shuṇūēñi. Ēkkī apṇō māhṇō shadūēñi, su puṭṣūēñi*, the noise of music and of dancing was-heard-by-him. A certain man of his was-called-by-him. He was-asked-by-him.

*zēñi tiṇō māl kanjriē-ñi hatha udzārūēñi*, by whom thy property with harlots was-squandered-by-him.

*tyēbla zabūēñi*, then it-was-said-by-him ('how many servants of my father, etc.').

With a participle in the feminine plural we have :—

*shuṇḍiā ditiāñi*, kisses were-given-by-him.

In the *bhējusēñi*, he-was-sent-by-him (into the field to feed swine), we have two suffixes, viz. *s* of the nominative singular and *ñi* of the agent-singular, both of the 3rd person.

As in Pōguli (see p. 426) when a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Old Present. *E.g.* instead of *māra*, strike ye, we have *mārath*. In the following examples the suffix is *ū*, which represents the accusative or dative of the third person :—

*must mārathū, ti radzū sāthi bandhithū*, beat-ye-him well, and bind ye him with ropes (236). Here *mārath* is used instead of *māra*, and *bandhith* (for *bandhath*) instead of *bandha*.

*ṭallā . . . tē-puṭ lāwa ; tē hatthō chhāp lāwathū*, put ye . . . clothes on him, and put-ye-to-him a ring on the hand. Here we have *lāwa* without a suffix, and *lāwath*, with one, in the same sentence.

*palu-rō batsuṇō ārita phaṭṭathū*, having brought the fatted calf kill-ye-it.

**Compound Verbs.**—The following examples of compound verbs occur in the Specimens :—

**Intensives.**—The vowel *i* or *ē* is added to the root of the principal verb. Compare the passive. Thus :—

*baṇṭi-dittō*, in *apṇō māl tēñi baṇṭi-dittō*, he divided out and gave his property.

*bhōṭi-gō*, in *su barō taṅg bhōṭi-gō*, he became very much straitened.

*kēri-lō*, in *nikkē puttrē sab jamē kēri-lō*, the younger son collected to himself everything.

*paṭi-gō*, in *tē mulkhō-mā kāl barō paṭi-gō*, a mighty famine fell in that land.

Formed from the past participle, equivalent to the Hindī *chalē gaē*, we have :—

*khuriē chalē-gāsu*, they went away to him on the track (II).

**Inceptives.**—As in Pañjābī, the principal verb is put into the inflected infinitive. Thus :—

*tiṇē khushī karnē lagūā*, they began to make rejoicing.

*su patiāñē lagūē*, he began to persuade him.

In the following, the final *ē* of the inflected infinitive is dropped :—

*az ghiñi-lēñ lagũā*, now they began (*i.e.* have begun) to take (the tax) (II).

**Permissives.**—The principal verb is put into the inflected infinitive, as in :—

*bađñē na dā-čha*, they do not allow (us) to fell (trees) (II).



[ No. 16.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KASHMIRI.

SIRAJI OF Dōpā.

(The Rev. T. Grahame Bailey, 1902.)

## SPECIMEN I.

Ēkkī-māhnuē-tā      dūi      puttur      butā.      Nikkā-matṭhā-nē      babbē  
*One-man-of      two      sons      were.      Little-son-by      to-the-father*  
 zabū,      'babbē,      tīnē-mālā-tō      hissō      zō      mī      jā-chhu,      su      mī  
*it-was-said, 'father, thy-property-of share which to-me coming-is, that to-me*  
*dē.'*      Apnō      māl      tēnī      baṇṭi-dittō.      Thōṛā-dinā-nē-mā  
*give.'*      *His-own      property      by-him      was-divided-out.      A-few-days-of-in*  
 nikkē-puttrē      sab      jamē      kēri-lō,      tē      dūr-mulkhō      safar  
*by-the-younger-son      all      collected      was-made-up, and      to-a-far-country      journey*  
 kērūñī.      Titthē      tēnī      māl      apnō      uzārī-lēñī.  
*was-made-by-him.      There      by-him      property      his-own      was-squandered-away-by-him.*  
 Zabla      māl      apnō      uzārī-lēñī,      tē-mulkhō-mā      kāl  
*When      property      his-own      was-squandered-away-by-him, that-country-in      famine*  
 barō. pañ-gō, tē      su      barō      taṅg      bhōñ-gō.      Tē-mulkhō-tē-ēkki-rahñebālē-laba  
*great      fell, and      he      much      straitened      became.      That-country-of-a-dweller-near*  
 gēs (or gūs or gōēs).      Tēñī      apñiā-baigiā-mā      sūr      tsārnē  
*he-went-to-him.      By-him      his-own-field-in      swine      for-grazing*  
 bhējusēñī.      Zina      phaliā      sūr      khā-tā,      su      mañē-mā  
*was-sent-he-by-him.      What      husks      the-swine      eating-were,      he      mind-in*  
 karā-tō,      'aū      apnō      pēt      bharā,'      tē      kē      dā-tō      nā.  
*making-was, 'I      my-own      belly      may-fill,' to-him      anyone      giving-was      not.*  
 Zabla      hōshō-mā      āō,      tyēbla      zabūñī,      'mīñē-babbā-tē      mazūr  
*When      sense-in      he-came, then      it-was-said-by-him, 'my-father-of      labourers*  
 kitā      rajjī      rōṭī      khā-chhi,      aū      itthē      buchchhā      marā-chhi.  
*how-many      being-satisfied      bread      eating-are, I      here      hungry      dying-am.*  
 Aū      apñē-babbō-kanē      uṭhita      chalē-gālō,      zabālō,      "hē      babbā,  
*I      my-own-father-to      having-arisen      will-go-away, I-will-say, "O      father,*  
 Khudāyō-tō      tē      tīnō      gunāh      kēōryēm;      yā      gall      chaṅgī      nahī  
*God-of      and      of-thee      sin      was-done-by-me; this      thing      good      not*  
 lōk      zabēnth,      'tīnō      puttur      chhu.'      Apnō      mazūr      mī      bañāwā." "  
*people      may-say, 'thy      son      he-is.'      Thine-own      servant      me      make-thou."*

Su apnē-babbō-kanē uṭhita āp. Su dūr butō, su babbē  
*He his-own-father-to having-arisen came. He far was, he by-the-father*  
 hērūō, tē tē rēhm āō, phirī daurita gō, tē  
*was-seen, and to-him pity came, then having-run he-went, and*  
 galē-sāthi lāwēñi, tē shuñḍiā dittiāñi.  
*the-neck-with it-was-pressed-by-him, and kisses were-given-by-him.*  
 Puttrē tē zabūē, 'hē babbā, Khudāyō-tō tē tiṇō gunāh  
*By-the-son to-him it-was-said, 'O father, God-of and of-thee sin*  
 kēōryēm, yā gall chaṅgī nahī lōk zabēnth, "tiṇō puttur  
*was-done-by-me; this thing good not people may-say, "thy son*  
 'chhu.'" Babbē naukarañ-nē zabūō, 'sabbāñ-nē-hatha ṭallā  
*he-is.'" By-the-father servants-to it-was-said, 'all-than garments*  
 chaṅgā lūsha ārō, tē-pur lāwa; tē hatthō chhāp lāwathū,  
*good quickly bring-ye, him-on put-ye; and on-the-hand ring put-ye-to-him,*  
 tē pērāñ-nē jōrō lāwathū; tē palu-rō batsurō ārita  
*and feet-of pair-of-shoes put-ye-to-him; and fatted calf having-brought*  
 phatṭathū; āh khāmū tē khushī karamū. Yō mēñō puttur  
*kill-ye-it; we may-eat and happiness may-make. This my son*  
 marī-gō-rō, tē huṇī uṭhūō rāzī bhōṭta; ghadza-gō-rō, huṇī  
*had-died, and again arose well having-been; lost-gone-was, now*  
 mēli-gō.' Tē tiṇē khushī karnē lagūā.  
*was-found.' And they happiness to-make began.*

Tē-tō baddō puttur baigīā-mā butō. Zabla gharē-nērē āwō,  
*Him-of big son the-field-in was. When the-house-near he-came,*  
 tyēbla bājē-tō tē natsnē-tō bār shuñūñi. Ēkkī apnō māhñō  
*then music-of and dancing-of noise was-heard-by-him. One his own-man*  
 shadūñi, su putsūñi, 'yō kut ohhu?' Tēñi zabūē,  
*was-called-by-him, he was-asked-by-him, 'this what is?' By-him it-was-said,*  
 'tiṇō brhā āō. Tiṇē-babbē batsurō palu-rō halāl  
*'thy brother came. By-thy-father the-calf fatted lawful*  
 kērāññi yā-gallā chaṅgō ladūñi.' Su  
*was-caused-to-be-made-by-him for-this-matter well he-was-found-by-him.' He*  
 rōshē būē, antur na gahnē chāchē. Babb tē-tō bēihr  
*in-anger became, within not to-go he-wished. The-father him-of outside*  
 gō, su patiāñē lagūē. Tēñi apnē-babbō jiwāb  
*went, him to-persuade he-began. By-him to-his-own-father answer*  
 dittō, 'mī kitē-bariē tēñi khidmat kēōryēm, tē tiṇō  
*was-given, 'by-me how-many-years thy service was-done-by-me, and thy*  
 ākhō kadē na mī mōrū, tē kadē bakrē-tō bachchō  
*and-thing ever not by-me was-turned-aside, and ever goat-of young-one*

mē-kāṇ na dittūit, aũ apṇē-dōstā-ṇē sāthi khushī  
*me-for not was-given-by-thee, I my-own-friends-of with happiness*  
 kērāmutū. Zabla tīṇō puttur ū-rō, zēṇī tīṇō māl kanjriē-ṇī  
*might-make. When thy son had-come, by-whom thy property harlots-of*  
 hatha udzārūēṇī, tī tē-tē khātir palu-rō batsurō  
*with was-squandered-by-him, by-thee him-of for the-fatted calf*  
 phatt-bāū.' Tēṇī tē zabūē, 'puttrā, tū sadā mē-sāthi chhi;  
*killed-was.' By-him to-him it-was-said, 'son, -thou always me-with art;*  
 zō-kī mīṇō chhu, sō tīṇō chhu. Par khushī kērnī, khush  
*whatever mine is, that thine is. But happiness to-make, happy*  
 bhōṇō chaṅgi gall buti; tīṇō yō brhā marī-gō-rō, tē huṇī  
*to-become good thing was; thy this brother had-died, and now*  
 uṭhūō rāzī bhōṭa; ghadza-gō-rō, huṇī mēlī-gō.'  
*arose well having-been; lost-gone-was, now was-found.'*

[ No. 17.]

## DARDIC SUB-FAMILY.

DARD GROUP.

## KĀSHMĪRĪ.

SIRĀJĪ OF DŌDĀ.

(The Rev. T. Grahame Bailey, 1902.)

## SPECIMEN II.

Rāti ichchh pōūō kukṛiā khiānī. Phiri baḍḍō nuksān  
*At-night a-bear fell hens to-eat. Then great harm*  
 kērūñī padrō-mā. Lō bhūi tē ḍtrēi phiri  
*was-done-by-him smooth-ground-in. Light became and in-the-morning again*  
 tē-tē magar bhūā dash māhṇā. Khuriē chalē-gāsu.  
*him-of after became ten men. On-the-track they-went-away-to-him.*  
 Dūr gāsu, tē zārō-mā suttō-rō butō. Titthē khānē khāṇ  
*Far they-went-to-him, and den-in asleep he-was. There food to-eat*  
 pōūō. Titthē phiri bandūki dittiāsu Na lagīā. Phiri  
*fell. There again guns were-given-to-him. Not they-reached. Again*  
 nashī-gō. Tila-hatha gharē chalē-āwā. Dōkē-di lōkē mārū.  
*he-ran-away. Then-from home they-came. Next-day by-people he-was-killed.*  
 Parū-ti gall chhi.  
*Last-year-of matter is.*

Tahsildārē-ti chitthī jā-chhi. Mazūr dērē-bāpat ārnā ; bakrō,  
*Tahsildar-of letter coming-is. Labourers tent-about are-to-be-brought ; goat,*  
 khat, bhāṇḍā, kukkur ārnā. Dērō langhēita gharē  
*beds, vessels, cocks are-to-be-brought. The-tent having-passed-on home*  
 jēṇō. Itthē-mā kīh kasūr bhēi, ta zērīmānō dēṇō  
*it-is-to-be-gone. There-in any fault may-be, then fine to-be-given*  
 chhip. Aū hāzir bhūē.  
*is. I present became.*

Maīh-tō ghiwāṇō dūi chilkī, waddiē bī, nikkīē duddh  
*Buffalo-of tax two five-anna-pieces, for-big also, for-little milk*  
 chumṇēwāli bī. Yō āhī-pur zulm chhu. Shōū bhedā  
*drinker also. This us-upon oppression is. A-hundred sheep*  
 bakri she rupayyā tsōur āna gāh-charāi. Itthē-mā bēūrō zō  
*goats six rupees four anna grazing-tax. Here-in young-one who*

butō ikk-sāla māp butā. Az ghinī lēṇ lagūā, tē  
 was one-year-old forgiven was. Now taking to-take they-began, and  
 az gōrū gaṇā-chha. Ghar zē baṇāwā-chha, illā-tō mul  
 now cows counting-they-are. Houses if making-we-are, there-of price  
 ghinā-chhan. Diārā-tō hukm na chhu kaṭṇē-tō. Zō hōrī  
 taking-they-are. Deodar-of order not is cutting-of. What other  
 akṛī chhīā, baḍṇē na dā-chha.  
 wood is, to-cut not allowing-they-are.

### FREE TRANSLATION OF THE FOREGOING.

A bear came by night to eat our hens. Then, on the level ground, he did a great deal of damage. In the morning, as soon as it was light, ten men went after him. They followed his tracks a long way and found him asleep in his den. By this time it was the hour for them to eat their meal, and after that they fired guns at him, but the bullets missed him and he ran away. So they returned home. Next day the people killed him. This is an affair of last year.

A written order of the Tahsildār is being circulated that labourers are wanted for the *Dērō*, or camp.<sup>1</sup> Also goats, beds, cooking-vessels, and fowls have to be brought there. When the *Dērō* has passed by we have to go home, and if any fault is found with our supplies we have to pay a fine. I was present (at the last *Dērō*).

The tax on a buffalo is ten annas, both for full grown animals and for calves that are still drinking milk. We look upon this as oppression. There is a grazing tax of six rupees four annas for a hundred sheep or goats; but in this case, the tax on lambs and kids under a year old used to be remitted. Now, however, they have begun to collect a tax on them too, and they are counting our cows. If we build a house, they make a charge for it. There is an order forbidding the cutting of deodar trees, and even other trees they do not allow us to fell.

<sup>1</sup>The *Dērō* is the annual procession from Jammu to Śrinagar, or *vice versa*, of the Inner Palace, or Mahārāja's Ladies and their Escort.

## RĀMBANĪ.

To the west of the Dōḍā Sirāj, between it and the River Bichlārī, and still to the north of the Chināb, there lies a tract of country of which the principal village is known as Rāmban. This Rāmban is on the road between Śrīnagar and Jammū, 88 miles from the former and 63 from the latter. The language of this tract is known as Rāmbanī, and at the Census of 1911 was returned as being spoken by 2,171 people.

Rāmbanī closely resembles the neighbouring Sirājī. Any important differences are due to the fact that the language immediately to the south, across the Chināb, is the Dōgrī dialect of Pañjābī, now firmly established, and not the Bhadrawāhī dialect of Western Pahārī. In fact Rāmbanī can very fairly be described as a mixture of Sirājī and Dōgrī. It still possesses enough Kāshmīrī peculiarities to entitle it to be classed as a dialect of that language. Indeed, in one respect—the formation of that future tense—it follows Kāshmīrī, where the Sirājī has adopted the Western Pahārī idiom; but it must nevertheless be considered as a broken form of speech, partly Dōgrī and partly Kāshmīrī, and it might with almost equal correctness be classed under either group of languages.

The materials available for a consideration of this dialect consist of (1) a version of the Parable of the Prodigal Son and a List of Words and Sentences received from the Kashmīr Darbār and (2) a short sketch of the Grammar and another List of Words contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. The List of Words given on pp. 489ff. has been prepared by me on the basis of the two lists above mentioned, neither being followed to the exclusion of the other. The one specimen printed below is given, as received, in the Tākri character, together with a literatim translation, and also with a transcription showing what sounds the writing was intended to convey. In regard to the Tākri character, these, as we have seen, are two very different things.<sup>1</sup> In the latter transcription I have not had much to help me, beyond comparison with cognate dialects and a careful examination of all the various forms under which the same word appears in the written character, and though I have done my best, I cannot hope that it is entirely accurate. The account of the grammar here given includes most of what is to be found in Mr. Bailey's brief sketch, but is mainly based on the List of Words and on the forms found in my transcription of the Parable. It should therefore be taken with reserve, as not necessarily correct in every detail. It should be remembered that for ordinary purposes Rāmbanī is never written, and probably differs from mouth to mouth and from valley to valley.

In the following sketch of Rāmbanī grammar, a word or passage taken from the Parable is indicated by the Roman numeral I, followed by the number of the line in Arabic numerals. Thus, *marimatā* (I, 33) indicates that the word is to be found in the

<sup>1</sup> In India reading a written document and understanding it are often indicated by different expressions. To read a letter is in Hindī *paṛhānā*, to read and understand it is *paṛh-lēnā*. So we have in the Arabian Nights' tale of *King Omar bin al-Nu'mān and his Sons*, 'when my father read this letter and understood its contents, (it vexed him),' on which Burton (Library Edition ii, 15) remarks, 'this part of the phrase which may seem unnecessary to the European is perfectly intelligible to all Orientalists. You may read many an Eastern letter and not understand it. Compare Boccacio, v. 1.'

33rd line of the Parable. A word or passage followed by an Arabic numeral not preceded by I, will be found in the List of Words and Sentences on pp. 489ff.

**PRONUNCIATION.—Vowels.**—Final vowels, especially when short, are most indefinite. Mr. Bailey, who has heard them himself, says of final short vowels that ‘it is often extremely hard to tell which vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.’ A prominent instance of this is the final short vowel at the end of the oblique case singular of masculine nouns, which Mr. Bailey represents by *a*, and which is written *ē* in the following pages. Its nearest English sound is probably, as in Dōgri, that of the *a* in ‘hat.’

Final *ā* is interchangeable with *ō* and *ū*, and even with \*. Here we have the same state of affairs as in Western Pahārī, in which the final *ā*, *ō*, and *ū* are interchangeable (see Vol. IX, Part iv, pp. 379, 559), while the final \* is a clear example of Kāshmirī influence, as for example, in such words as *gur\**, a horse, compared with the Pañjābī or Hindī *ghōṛā*.

The mātrā-vowels ‘ and \* occur very rarely, and only in the List given by Mr. Bailey. They are entirely absent from the materials received from Kashmīr. I have not noticed any clear traces of the vocalic epenthesis which is so common in Kāshmirī.

**Consonants.**—The consonantal system is, on the whole, the same as that of Dōgri, not that of Kāshmirī. Thus not only are the cerebral *ṛ* and *ṣ* common, but also the sonant letters *gh*, *jh*, *dh*, *dh*, and *bh* retain the aspiration that they lose in Kāshmirī. On the other hand the Kāshmirī letters *ts* (as in *pants*, five; *gatshnū*, to go) and *z* (as in *zikhan*, when) are common. The treatment of these fricatives, and of the palatal letters *ch* and *j* is deserving of particular notice, as they present several typical Dardic peculiarities. First of all, there is the typical Dardic interchange of *ch* and *tr*, as in *chē* or *trai*, three. Again fricatives and palatals are interchangeable, as in *tsaur* or *chōr*, four; *pants* or *panj*, five; *samzānū*, as compared with the Hindī *samjhanā*, to cause to understand. Finally the fricatives *ts* and *tsk* sometimes become sibilants, as in *gatshnū* or *gasnū* (Sirājī *gisnō*), to go. The interchange between palatals and sibilants is common, as in *chkē* or *shē*, six; *chunānū* or *sunālnū*, to feed (cattle) (I, 11; 229); *shilū*, for *chkēlā*, a kid.

As in Sirājī, an original *ś* does not become *h* (as it does in Kāshmirī), but remains unchanged under the form of *sh*, as in *shunū*, a dog; *shir* (not *sir*), a head.

There is the same metathesis of *h* in the word *brhā*, a brother, that we have noted in Sirājī, and another example is *phakrū*, for *pakhrū*, a bird (76).

There is one interesting trace of the consonantal metathesis of Kāshmirī. In that language the feminine of *dyut\**, given, is *dits\**. In Rāmbanī, the feminine of *dityā*, given, is *distī*, in which the *ts* has become *st* by metathesis.

**DECLENSION.**—In the formation of the plural and of the oblique case nouns follow Dōgri rather than Kāshmirī. The series of cases which we find in the latter language is reduced to a nominative and oblique case in each number, as in Pañjābī (of which Dōgri is a dialect) and Hindī.

The important class of strong masculine nouns which in Pañjābī and Hindī end in *ā*, as in the case of *ghōṛā*, a horse, in Rāmbanī also ends in *ā*, but this *ā* is sometimes dropped, and is also interchangeable with *ō* or *ū*, and even with the Kāshmirī \*. Thus,

we have *baḍā* (I, 35) or *baḍū* (231), great; *māhṇ* (51), *māhṇō* (51), or *māhṇū* (I, 1), a man; *ghōr\** or *ghōrā*, a horse (68, 138); *khōt\** or *khōtā*, an ass (74); *lauhrā*, a son (I, 32), but nom. plur. *lauhrū* (I, 1); *lōk* or *lōk\**, a son (54); *shilū*, a kid (I, 44). These nouns form their oblique singular and nominative plural in *ě*, and the oblique plural in *an*. The *ě* of the oblique singular and nominative plural has a very indistinct sound, approaching (as in *Dōgrī*) the sound of the *a* in 'hat.' Mr. Bailey represents it by *a*, and I use *ě* only because, in the native character, it is generally represented by *ě*. Occasionally we find the *ū* of the nominative employed instead of this *ě*. Thus we have *māhṇū* (obl. sing.) and *lauhrū* (nom. plur.), both in I, 1. Whether these are intentional, or mere slips of the pen, I do not venture to say.

Some nouns in *ā*, such as *bābbā*, or *bābā* (also *bābb*), a father, and *kāmā*, a servant, retain the *ā* of the nominative in the oblique singular and nominative plural, in this respect closely agreeing with a similar group of nouns in *Dōgrī*.

Weak masculine nouns, *i.e.* those not ending in *ā*, *ō*, *ū*, or *\**, of which the Pañjābī and Hindī *ghar*, a house, is a familiar example, form the oblique singular by adding *ě* or *ai*, both of which are, as explained above, pronounced like the *a* in 'hat.' Thus, *gām*, a village, oblique singular *gāmě* (241); *mulkh*, a country, obl. sing. *mulkhai* (I, 6). The nominative plural is the same as the nominative singular, as in *dānt*, an ox or oxen (142-4); *harn*, a deer or deers (153-5). The oblique plural ends in *an* as in *gāman*, to villages, but no example of this occurs in the specimens. There is one form, *dustī-sāth* (I, 45), with friends, in which *dustī* must be translated as an oblique plural. But the passage appears to be incorrect. At any rate I am unable to explain it. The word *ghar*, a house, is irregular, making its oblique singular *gī*.

Strong feminine nouns in *ī*, like *kuṛhī*, a daughter, form the oblique singular in *ī* or *ia*, as in *kuṛhī* or *kuṛhia*. The nominative plural ends in *īā* or *īě*, as in *kuṛhīā* or *kuṛhīě*, and the oblique plural *ian*, as in *kuṛhian*. *Shuṇṇī*, a bitch, has its nominative plural *shuṇṇī* (147-9).

Weak feminine nouns ending in any letter except *ī*, such as *bahīn*, a sister (50), form the oblique singular in *ī*, as in *bahīnī* (225, 231). Mr. Bailey also gives *bahīnā*, *i.e.* according to the spelling here adopted, *bahīně*. There are no materials from which we can give a general rule for the nominative and oblique plural. *Zanāna*, a woman, has its nominative plural *zanānī* (128, 130), and *gau*, a cow, has its nominative plural *gawě* (143-5).

We thus obtain the following table of the declension of nouns in *Rāmbanī* :—

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōr*</i> , <i>ghōra</i> , a horse	<i>ghōrě</i>	<i>ghōrě</i>	<i>ghōran</i>
<i>bābbā</i> , a father	<i>bābbā</i>	<i>bābbā</i>	<i>bābbān</i>
<i>gām</i> , a village	<i>gāmě</i>	<i>gām</i>	<i>gāman</i>
<i>kuṛhī</i> , a daughter	<i>kuṛhī</i> , <i>kuṛhia</i>	<i>kuṛhīā</i> , <i>kuṛhīě</i>	<i>kuṛhian</i>
<i>bahīn</i> , a sister	<i>bahīnī</i> , <i>bahīně</i>	?	



The oblique form, by itself, is used as a dative or agent. With the aid of postpositions, it indicates other relations, such as those of the genitive or ablative.

Examples of the various cases of the Rāmbanī noun are the following :—

**Strong Masculine Nouns.**—Sing. nom.—*lauhrā*, in *mēnā lauhrā marimatā thā*, my son was dead (I, 32).

*lōk\**, in *minē pitriē-sun lōk\* tēsēñ bahinī-sāthī biāhtumut chhu*, the son of my uncle is married to his sister (225).

*kasaū lōk\* tī pat pat ē-chhu*, whose son comes behind thee (239) ?

*shilū*, in *tū bakrī-sun shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

Sing. obl.—*butē*, in *butē-khal bīmī chhu*, he is seated under a tree (230).

*dihārē*, in *thōrē dihārē-patē*, after a few days (I, 5). Here the singular is used in the sense of the plural.

*ghōrē*, in *ēs ghōrē-sanē kitī umr chhi*, how much is the age of this horse (221) ?

*yu ghōrē-bhēñ bīmī chhu*, he is seated on a horse (230).

*gāmē* and *hañēbālē*, in *gāmē-sanē hañēbālē-thā*, from a shopkeeper of the village (241).

*lauhrē*, in *mañthē lauhrē bōlyā*, by the younger son it was said (I, 2). Here the oblique case has the force of the agent.

*mī tēsūē lōkē matā kōrrā ditmat chhis*, I have given many stripes to his son (228).

Here the oblique case has the force of the dative.

Plural nom.—*lōkē*, in *tinē bābā-sanē gī kitē lōkē chhi*, how many sons are there in thy father's house (223) ?

*ghōr\** or *ghōrā*, a horse, pl. *ghōrē* (138, 140).

*shunā*, a dog, pl. *shunē* (146-8).

Regarding *māhū* and *lauhrū* in I, 1, see above. The word *rupayyū*, a rupee, has its nom. plur. *rupaē*. Thus :—

*tēs yu rupayyū dēnū*, to him this rupee is to be given (234).

*tin rupaē tēs-thā ghinnī-laiñē*, those rupees are to be taken from him (235). So 232.

**Other nouns in ā.**—Sing. nom.—*kāmā*, in *apnā kāmā bōlyānī*, his servant was addressed by him (I, 37).

Obl.—*bābā*, in *apnē bābā-pās chali-gasā*, I will go to my father (I, 16). So I, 16 ; I, 24 ; I, 29 ; I, 39 ; and 223.

*kāmā*, in *tinī kāmā bōlyā*, that servant said (I, 38).

Plur. nom.—*kāmā*, in *mēñē bābā-sanē kitrē kāmā satī*, how many servants are there of my father (I, 16). So I, 22.

Plur. obl.—*kāman*, in *tisanē bābā apnē kāman bōlyānī*, his father said to his servants (I, 29).

Perhaps *kōrrā*, stripes (nom. plur.) (228), also belongs to this group.

**Weak Masculine Nouns :—**

Sing. nom.—*puttar*, in *is laik nā sā tōpā puttar banā*, I am not worthy of this, (that) I may become thy son (I, 21).

Sing. obl.—*gāmē*, in *gāmē-sanē kēñē hañēbālē-thā*, from a shopkeeper of the village (241).

*Kashmīrē*, in *itt-ātē Kashmīrē-tā kitō dūr chhu*, how far is it from here to Kashmīr (222) ?

*mulkhai*, in *tis mulkhai barā kāl pēā*, to (i.e. in) that country a mighty famine fell (I, 8). So I, 6.

*pahārē* and *shirē* (sing. nom. *shir*, 40), in *pahārē-saṇē shirē-bhēṭ*, on the top of a hill (229).

*gī* (nom. *ghar*, 67), in *gī-mā chhittē ghōrē-saṇē kāṭhī chhi*, in the house is the saddle of the white horse (226). So 223 and 233.

Plur. nom.—*dānt*, a bull, plur. *dānt* (142-4).

*sikkaṛ* and *sūr*, in *jā-bharī sūr sikkāṛ khā-satī*, as the swine are eating husks (I, 13).

*sūr*, in *sūr chuṇānī*, for feeding swine (I, 11).

**Strong Feminine nouns.**—Sing. nom.—*kurī* or *kurhī*, a daughter (110ff.).

Sing. obl.—*bagriā*, in *tisun badā lauhṛā bagriā-maz thā*, his elder son was in the field (I, 35).

*bakrī*, in *bakrī-sun shilū*, a kid of a she-goat (I, 44).

Plur. nom.—*ghōrī*, a mare, plur. *ghōrē* (139, 141).

*bakrīē*, and (weak) *gawē*, in *yū pahārē-saṇē shirē-bhēṭ bakrīē 'gawē sunāl-chhu*, he is feeding she-goats and cows on the top of the hill (229).

*ghundiā*, in *ghundiā distisanī*, kisses were given to him by him (I, 25).

Plur. obl.—*bagriān*, in *tiṇī tis apnī bagriān-maz bhējinī*, he sent him into his fields (I, 11).

**Weak Feminine Nouns.**—Obl. sing.—*bahinī* (nom. *bahin*, 50), in *mīnē pitriē-sun lōk" tēsēṭ bahinī-sāthī biāhtumut chhu*, the son of my uncle is married with (i.e. to) his sister (225). Similarly 231.

*gazarī*, in *gazarī-sāthī gaṇṭhī*, bind (him) with a rope (236).

*piṭṭhī* (nom. *piṭṭh*, 43), in *kāṭhī tēsēṭ piṭṭhī bhēṭ lathas*, put ye the saddle upon his back (227).

Plur. nom.—*gawē*, see under the head of strong feminine nouns.

**Postpositions.**—The following are examples of the use of the more important postpositions occurring in the specimens. They all govern the oblique case :—

*ātē*, from, in *itt-ātē Kashmīrē-tā kitō dūr chhu*, how far is it from here to Kashmīr (222). This is doubtful. Perhaps the words should be divided *ittā-tē*, for *ittē-tē*.

*bhēṭ*, upon, in *kāṭhī tēsēṭ piṭṭhī-bhēṭ lathas*, put the saddle upon his back (227).

Similarly *shirē-bhēṭ*, on the top (229), and *ghōrē-bhēṭ*, on a horse (230)

*khal*, under, in *buṭē-khal bīmī chhu*, he is seated under a tree (230).

*mā*, in, in *gī-mā chhittē ghōrē-saṇē kāṭhī chhi*, in the house is the saddle of the white horse (226).

*maz*, in, in *tisun badā lauhṛā bagriā-maz thā*, his elder son was in the field (I, 35). So I, 12.

*pās*, near, in possession of, in *apnē bābā-pās chalī gasā*, I will go near (i.e. to) my father (I, 18).

*tū sadā mī-pās hē*, thou art ever near me (I, 49).

In I, 50, we have *zi-kĩ mĩ-pāsī*, whatever is near me (*i.e.* in my possession).

Here it is possible that *pāsī* is a compound of *pās* with the verb substantive.

*sāth* or *sāthī*, with, in company with, or with, by means of, in *apnē zi dūstī-sāth khushī karā*, that I may make rejoicings with my friends (I, 45).

*mānē pitrīe-sun lōk\* tēsēi bahinī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*gozari-sāthī ganthī*, bind him with a rope (236).

*sun*, of. This postposition of the genitive will be dealt with under the head of adjectives.

*tā*, up to, see *Kashmīrē-tā*, above, under *ālē*.

*thā*, from, in *tiṇ rupaē tēs-thā ghinnī lainē*, those rupees are to be taken from him (235).

*gāmē-sanē haṭībālē-thā*, from a shopkeeper of the village (241).

*mā-thā*, from in, as in *talāo-mā-thā pāṇi kār*, draw water from in (*i.e.* from) the tank (237).

**Adjectives** follow the usual rule. Strong adjectives in *ā*, *ū*, etc., are declined, while weak adjectives are not declined. As an example of a weak adjective, we may quote:—

*dūr*, in *dūr mulkhai chali-gā*, he went to a far country (I, 6).

There are a few examples of adjectives with the Kāshmiri termination *mut\**, which appears under the form *mut* or *matā*. These are declined. Thus, *burmut*, bad, in *burmut lōk\**, a bad boy (129), feminine *burmatī*, in *burmatī kurhē*, a bad girl (131); *ditmut*, given, plur. masc. *ditmat*, in *mī kōrrā ditmat chis*, stripes are (*i.e.* have been) given by me to him (228); *marimatā thā*, he was dead (I, 33).

The following are examples of the declension of ordinary strong adjectives:—

Masc. sing. nom.—*barā*, *baḍā*, or *baḍū*, in *barā kāl pēā*, a great famine fell (I, 9).

*tisun baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*tēsāū brhā tēsēi bahinī-thā baḍū chhu*, his brother is taller than his sister (231).

*bhūkā*, in *amī it bhūkā mar-sā*, I here hungry am dying (I, 17).

Masc. sing. obl.—*barē*; in *tis mulkhai barē bakhtāwarē-sanē ghar gā*, he went to the house of a great rich man of that place (I, 10).

*chhittē*, in *gī-mā chhittē ghōrē-saṇī kāthī chhī*, in the house is the saddle of the white horse (226).

*maṭṭhē*, in *tisanē maṭṭhē lauhṛē bōlyā*, by his younger son it was said (I, 2). So *maṭṭhē gī*, in the small house (233).

*thōrē*, in *thōrē dikhāṛē paṛē*, after a few days (I, 5). Here the singular is used in the sense of the plural.

Masc. plur. nom.—*kitrē* (nom. sing. *kitrā*), in *mēnē bābā-sanē kitrē kāmā satī*, how many servants are there of my father (I, 15). So *tōnē* (sing. nom. *tōṇā*) *kāmā* (I, 22).

Masc. plur. obl.—*apnē* (nom. *apnā*), in *tisanē bābā apnē kāman bōlyām*, his father said to his servants (I, 29). Here we see the Pañjābī (including Dōgrī) and

Hindī fashion of putting into the oblique singular an adjective agreeing with a noun in the oblique plural. On the other hand, we have the Kāshmīrī method of putting the adjective into the oblique plural in *chanḡan* (sing. nom. *chanḡō*) *māhnan*, to good men (126).

As examples of feminine adjectives, we may quote :—

*chanḡi zanāna*, a good woman (128).

*chanḡiē zanāni*, good women (130).

*burmatī kuṛhī*, a bad girl (131).

*kitī* (masc. *kitō*), in *ēs ghōṛē-saṇi kitī umr chhi*, how much is the age of this horse (221) ?

**Comparison** is formed as usual with the ablative with *thā*. Thus, *ēs-thā chanḡō*, better than this ; *sabban-thā chanḡō*, best of all, best (133-4). So :—

*tēsaū brhā tēsēi bahiṇi-thā badū chhu*, his brother is taller than his sister (231).

**Genitive.**—The postposition of the genitive, *suṇ*, is a corruption of the Kāshmīrī *sond\**, and like that word is an adjective, agreeing with the thing possessed. Pōguli has *sun*. Like Sirāji, Rāmbanī shows a marked preference for cerebral letters, hence the *n* of *suṇ*. *Suṇ* is declined as follows :—

	Masc.	Fem.
Sing.		
Nom.	<i>suṇ</i>	<i>saṇi</i> .
Obl.	<i>saṇē</i>	<i>saṇi</i> .
Plur.		
Nom.	<i>saṇi</i>	<i>saṇyī</i> .
Obl.	<i>saṇan</i>	<i>saṇian</i> .

As usual, the final *ē* is pronounced like the *a* in 'hat.'

Examples are :—

Masc. sing. nom.—*bakrī-suṇ shilū*, the kid of a goat (I, 44).

*Parmēsharē-suṇ gunāh*, a sin of (i.e. against) God (I, 20).

*mīṇē pitriē-suṇ lōk\**, the son of my uncle (225).

Obl.—*tiṇē bābā-saṇē gi*, in thy father's house (223).

*bakhtāwarē-saṇē ghar gā*, he went to the house of a rich man (I, 10).

*gāmē-saṇē kētsi haṭiēbālē-thā*, from a shopkeeper of the village (241).

*palhāṛē-saṇē shirē-bhēi*, on the top of a mountain (229).

Masc. plur. nom.—*mēṇē bābā-saṇē kitrē kāmā satī*, how many servants are there of my father (I, 16).

*ik māhṇū-saṇē dō lauhṛū thēō*, of a certain man there were two sons (I, 1).

Fem. sing. nom.—*ghōṛē-saṇi umr*, the age of the horse (221).

*ghōṛē-saṇi kāṭhī*, the saddle of the horse (226):

Occasionally the oblique case without any postposition is used as a genitive, as in :—

*mulkhai*, in *tis mulkhai bayē bakhtāwarē-saṇē ghar gā*, he went to the house of a great rich man of that country (I, 10):

**PRONOUNS.**—We have the following forms of the first two **Personal Pronouns** :—

	I.	Thou.
Sing.		
Nom.	<i>aū, amī</i>	<i>tū, tū.</i>
Obl.	<i>mī, mī</i>	<i>tī, tī.</i>
Ag.	<i>mī, mī</i>	<i>tī, tī, tū.</i>
Gen.	<i>mēpā, mīpā</i>	<i>tōpā, tīpā.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Obl. & Ag.	<i>asaī</i>	<i>tusaī.</i>
Gen.	<i>asaū</i>	<i>tusaū.</i>

Variant forms of *mīpā* are *mīpō* and *mīp\**, and of *tīpā*, *tīpō*, and *tīp\**. These are all declined like strong adjectives in *ā*. The feminine of *asaū* and *tusaū* are *asēī* and *tusēī*, respectively. Instead of *asaū* and *tusaū*, the Sirāji forms, *āhmō* and *tuhmō*, respectively, are also sometimes used.

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*aū is-lāik nā sā*, I am not worthy of this (I, 28).

*aū az dūr hanṭhī-karī chalī gēus*, I went today having walked far (224).

*amī khā*, I may eat (I, 14).

*amī it bhūkā mar-sā*. *Amī apnē bābā-pās chalī gasā*, I here hungry am dying. I will go away to my father (I, 17).

Obl.—*mī dēi-lō*, give away to me (I, 3).

*mī agar chal*, walk before me (238).

Ag.—*mī gunāh karyā*, by me sin was done (I, 19).

*mī ṭahl karyam*, by me service was done (I, 43).

*mī tēsūē lōkē matā kōrṛā ditmat-chhis*, by me many stripes have been given to his son (228).

Gen. (masc. sing. nom.)—*mēpā lauhṛā marimatā thā*, my son was dead (I, 32).

*mīpō bāb is maṭṭhē gī rāh-chhu*, my father lives in this small house (233).

(Masc. sing. obl.)—*mēpē bābā-saṇē kitṛē kāmā saī*, how many servants there are of my father (I, 15).

*mīpē pitṛiē-saṇ lōk\**, the son of my uncle (225).

The masculine oblique form of the genitive may be used as an accusative-dative, as in :—

*taīhārē mīpē dāki-lō*, so keep me (I, 22).

*khushī manāpā mīnē lājam thē*, to celebrate rejoicings was proper for me (I, 51).

Plur. nom.—*as khā*, we may eat (I, 31).

Second Person.—Sing. nom.—*tū sadā mī-pās hē*, thou art ever with me (I, 49).

Sing. obl.—*kasāū lōk\* tī pat pat ē-chhu*, whose boy comes behind thee (239) ?

Agent.—*tū bakṛi-saṇ shilū nā dityā*, thou didst not give a kid of a goat (I, 44).

So I, 47

Gen. (masc. sing. nom.)—*tōpā gunāh*, sin of (i.e. against) thee (I, 19).

*tōpā puttār bapā*, I may become thy son (I, 21).

*tōṇā brhā āsī*, thy brother hath come (I, 38).

*tiṇō nām kut chhu*, what is thy name (220) ?

(Masc. sing. obl.)—*tōṇē bābā bhārī dhām dityānī*, thy father hath given a great feast (I, 39).

*tiṇē bābā-saṇē gī*, in thy father's house (223).

(Masc. plur. nom.)—*taīhārē tōṇē kāmāṁ santi*, as are thy servants (I, 21).

**Demonstrative Pronouns.**—The Proximate Demonstrative Pronoun is *yih* or *yu*, this. There are two Remote Demonstrative Pronouns, viz. *ō* and *su* or *so*, both meaning 'that.' All these are also used as pronouns of the third person. They are thus declined:—

	This.		That.
Sing.			
Nom.	<i>yih, yu</i>	<i>ō</i>	<i>su, so.</i>
Obl.	<i>ēs, is</i>	<i>(u)</i>	<i>tēs, tis.</i>
Ag.	<i>(iṇ)</i>	<i>(uṇ)</i>	<i>tiṇ, tiṇī.</i>
Gen.	<i>(isun, isaũ)</i>	<i>usaũ</i>	<i>tisun, tēsaũ, tisaũ.</i>
Plur.			
Nom.	<i>(iṇ)</i>	<i>ā</i>	<i>tiṇ.</i>
Obl. & Ag.	<i>(iṇēī)</i>	<i>(uṇēī)</i>	<i>tiṇēī.</i>
Gen.	<i>(iṇaũ)</i>	<i>uṇaũ</i>	<i>tiṇaũ.</i>

When a form in the above paradigm is enclosed in marks of parenthesis, it is to be understood that there is no authority for it in any of the materials available. They are written after the analogy of the forms of *su*.

The genitives *isun* and *tisun* are declined like the genitive postposition *sun*, and present no difficulty. The forms in *aũ*, like *isaũ*, *usaũ*, *inaũ*, etc., form the masculine singular oblique in *wē*; thus, *iswē*, *uswē*, etc. The feminine singular nominative and oblique ends in *ēī*, as in *isēī*, *usēī*, and so on.

The oblique form *is* has an emphatic form *isī*, to this very (I, 31), and there are no doubt similar forms for the others. *Tiṇī* does not seem to be emphatic. The following are examples of the use of these pronouns:—

*yih*, this. Sing. nom.—*zikhāṇ tōṇā yih puttār ē-thē*, when this thy son was coming (I, 46).

*yu pahārē-saṇē shirē-bhēī bakrīē gawē sunāl-chhu*, he is feeding goats and cows on the top of the hill (229). So 230.

*tēs yu rupayyū dēṇū*, this rupee is to be given to him (234).

*yu kas-thāṁ mulī āṇ-chhut*, from whom didst thou buy this (240) ?

Obl. sing.—*ēs ghōrē-saṇī kītī umr chhī*, how much is the age of this horse (221) ?

*is-lāik*, worthy of this (I, 20).

*is-lāgi-launī*; *aṅgūthī bhī lāgi-lō isī*, *tā jōṛa bhī lāgi-lō is*, (the garment) is to be applied to him; also apply a ring to this very one, and apply a pair of shoes to him (I, 30).

*miṇō bābb is maṭṭhe gī rāh-chhu*, my father lives in this small house (233).

*ō*, that. Sing. nom.—*ō lachār bhōi-gā*, he became helpless (I, 9).

*usaū*, his (27); *ō*, they (29); *unaū*, their (30).

*su*, so, he. Sing. nom.—*su*, he (26).

*so hajū dūr thā*, he was still distant (I, 23).

*so ghar-nārā āō*, he came near the house (I, 36).

*so lauhṛā ghar āō*, that son came home (I, 39).

*zi-kī mī-pāsi*, so *tōnā sā*, whatever is in my possession, that is thine (I, 49).

Sing. obl.—*tēs yu rupayyū dēnū*, this rupee is to be given to him (234).

*tiṇ rupāē tēs-thā ghinnī lainē*, those rupees are to be taken from him (235).

*tēs juān mārniās*, beat him well (236).

*tis mulkhai barā kāl pēā*, in that country a mighty famine fell (I, 8).

*tis mulkkai*, of that country (I, 10).

*tiṇi tis sūr chunāṇi bhējiṇi*, he sent him to feed swine (I, 11).

*tis kī nā dā-sati*, no one was giving to him (I, 14).

*tis bōlā*, I will say to him (I, 18).

*tis dēkhī-karī tis bābā dard āsi*, having seen him to that father compassion came (I, 24).

Sing. ag.—*tiṇ mārṭū*, he struck (187).

*tiṇi māl bāṇṭi ditinī*, he divided out the property (I, 4). So I, 11, quoted above.

*tiṇi kāmā bōlyā*, that servant said (I, 38).

Sing. gen.—*tisuṇ*, in *tisuṇ baḍā lauhṛā*, his elder son (I, 35).

(Masc. sing. obl.)—*tisaṇē maṭṭhē lauhṛē bōlyā*, his younger son said (I, 2).

*tisaṇē bābā apnē kāmāṇ bōlyānī*, his father said to his servants (I, 29).

(Fem. sing. nom.)—*tisaṇi marjī thī*, his wish was (I, 12).

*tēsaū*, *tisaū*, in *tēsaū brhā*, his brother (231).

*tisaū bābā bāhar gasī-karī samzānī*, his father, having gone outside, remonstrated with him (I, 41).

(Sing. obl.)—*mī tēswe lōkē matā kōrrā ditmat-chhis*, I have given many stripes to his son (228).

(Fem. sing. obl.)—*tēsēṭi bahinī-sāthi biāhtumut*, married with (i.e. to) his sister (225).

*kāthi tēsēṭi piṭṭhi-bhēṭi lathas*, put the saddle on his back (227).

*tēsēṭi bahinī-thā badū*, bigger than his sister (231).

Plur. nom.—*tiṇ tit rōṭi khā-sati*, they are eating bread there (I, 16).

*tiṇ rupāē tēs-thā ghinnī lainē*, those rupees are to be taken from him (235).

*tiṇēṭi mārṭū*, they struck (190).

*tiṇaū*, their (30).

The **Relative Pronoun** is probably *zi* or *zo*, who, declined like *so*, that. The only form occurring in the specimens is the singular agent *ziṇi*, in *tōnā yih puttār*, *ziṇi tōnā māl bē-arṭh lutāyā*, this thy son, by whom thy property was uselessly squandered (I, 47). We also have *zi-kī*, whatever. See below.

The **Interrogative Pronoun** is *kam*, who (92) ? Its inanimate form is *ko* or *kut* (93), what. The oblique singular is *kas*, and the genitive *kasaũ*. Thus :—

*ko kar-satī*, what are they doing (I, 38) ?

*tīnō nām kut chhu*, what is thy name (220) ?

*yu kas-thā mulī āṇ-chhut*, from whom didst thou buy that (240) ?

*kasaũ lōk\* tī pat pat ē-chhu*, whose boy comes behind thee (239) ?

The only form of the **Reflexive Pronoun** that occurs is the genitive *apnā*, own, used as in Hindī. The word should probably be *apṇā*, but the spelling is so capricious in the specimens that it is impossible to say for certain. As examples, we may quote :—

Masc. sing. nom.—*tīt apnā māl luṭā-lānī*, there he squandered his property (I, 6).

Obl.—*apnē bābā-pās chali-gasā*, I will go away to my father (I, 18).

*apnē zi dustī-sāth khushī karā*, that I may make rejoicing with my own friends (I, 45). Here *apnē* is separated from its noun by the conjunction *zi*.

Fem. plur. obl.—*tīnī tis apnī bagriṇ-maz bhējini*, he sent him into his fields (I, 11).

The **Indefinite Pronoun** is *kī*, anyone, someone, anything, something. Its singular oblique is *kētsī*. Examples are :—

*tis kī nā dā-satī*, to him anyone is not giving, i.e. no one is giving (I, 14).

*kētsī haṭīēbālē-thā*, from a certain shopkeeper (241).

*sab-kī* (I, 5), everything.

*zi-kī* (I, 3 ; I, 49), whatever.

**Pronominal Adjectives of Quantity** are *itrū*, so much, so many ; *kitrō* or *kitō*, how-much (plur. how many). Examples are :—

*itrū bār mī tahl karyam*, for so many years I did thy service (I, 42).

*kitrō, kitō*—masc. sing. nom.—*kitō dūr*, how much distance (222) ?

Masc. plur. nom.—*mēṇē bābā-saṇē kitrē kāmā satī*, how many servants are there of my father (I, 16).

*tīṇē bābā-saṇē gī kitē lōkē chhi*, how many sons are there in thy father's house (223) ?

Fem. sing. nom.—*ēs ghōrē-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

**CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.**—There are several forms of the Present tense of the Verb Substantive, all borrowed from neighbouring dialects. The first form is connected with the Kāshmīrī *chhuḥ*, he is. It is thus conjugated in the masculine. The only feminine form available is that of the 3rd person singular :—

Sing.	Plur.
1. <i>chhus</i>	<i>chhasam.</i>
2. <i>chhus</i>	<i>chhath.</i>
3. <i>chhu</i> (fem. <i>chhi</i> )	<i>chhi.</i>



The next form occurs in Dōgrī in the form *sā̃*, I was, and in the Lahndā (Punchhī) *sā*, he was. It will be observed that here the meaning is changed to that of the Present. Only masculine forms are given. No materials are available for the feminine :—

Sing.	Plur.
1. <i>sā̃</i>	<i>sā̃</i> .
2. <i>sā̃</i>	<i>sō, sā̃</i> .
3. <i>sā, satī</i>	<i>sā̃, satī, santi</i> .

Compare the Chibhālī forms on p. 509 of Part I of this volume

The third form is taken from the Dōgrī *hā̃*, I am. The forms are probably of common gender :—

Sing.	Plur.
1. <i>hā̃</i>	<i>hē̃</i> .
2. <i>hē̃</i>	<i>hō</i> .
3. <i>hē</i>	<i>hē̃</i> .

The following examples occur of the above :—

*chhus*, etc.—*tīnō nām kut chhu*, what is thy name (220) ?

*ēs ghōrē-sanī kitī umr chhi* (fem.), how much is the age of this horse (221) ?

*gī-mā̃ chhittē ghōrē-sanī kākhi chhi* (fem.), in the house is the saddle of the white horse (226).

*tīnē bābā-sanē gī kitē lōkē chhi* (masc. plur.), how many sons are there in thy father's house (223) ?

*sā̃*, etc.—*is lāik nā sā̃ tōpā puttār bāpā̃*, I am not worthy of this, (that) I may become thy son (I, 20).

*zi-kī mēnā hissā sā*, whatever is my share (I, 3).

*so tōpā sā*, that is thine (I, 50).

*tis kī nā dā̃-satī* (sing.), no one is giving to him (I, 14).

*mēnē bābā-sanē kitrē kāmā̃ satī* (plur.), how many servants are there of my father (I, 16).

*taīhārē tōnē kamā̃ santi*, as thy servants are (I, 22).

*hā̃*, etc.—*tū sadā mī-pās hē̃*, thou art ever near me (I, 49).

The Past tense of the Verb Substantive has two forms. The first, *ātus*, I was, corresponds to the Pōguli *āhtūs*. The second, *thās*, I was, agrees with the Dōgrī *thā̃*. The Punchhī *thēs*, I am, is also connected with it, but has changed its meaning (like *sā̃*, above) to that of the present. The former is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>ātus</i>	<i>ātasam</i> .
2. <i>ātus</i>	<i>ātath</i> .
3. <i>ātū</i>	<i>ātā</i> .

The second is conjugated as follows in the masculine :—

Sing.	Plur.
1. <i>thās</i>	<i>thē̃</i> .
2. <i>thās</i>	<i>thē̃</i> .
3. <i>thā, thē</i> (fem. <i>thī</i> )	<i>thē, thē̃</i> .

With *thēō*, we may compare the Punc̄hhi *thēā*, he is. No examples of *ātus*, etc. occur in the specimens. For *thās*, etc. we have:—

*so hajū dūr thā*, he was still distant (I, 24).

*mēnā lauhṛā marimatā thā*, my son was dead (I, 33).

*tasun̄ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*tisan̄ marjī thē* (fem. sing.), his desire was (I, 12).

*khushī karnā khushī manānā mīnē lājam thē* (plur.), to do rejoicing and to celebrate rejoicing were proper for me (I, 51).

*ik māhn̄-saṇē dō lauhṛū thēō*, of a certain man there were two sons (I, 1).

Other examples will be found under the present and imperfect tenses.

There is one form, *thayā-nā* (I, 34; I, 53), translated 'he was,' which I am unable to explain.

**B. The Active Verb.**—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Dōgrī and Kāshmīrī. In the Present Participle, the termination *ā* is a relic of the Kāshmīrī *ān*. In the Past Participle, we have both the termination *tū*, which comes from Kāshmīrī (see the remarks on the Pōgulī Past Participle, *ante*, p. 418), and the termination *yā* which comes from Dōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

The **Infinitive** is formed by adding *nā* or *nū* to the root. The *nā* is borrowed from Dōgrī. The alternative form in *nū* is due partly to the influence of the Kāshmīrī infinitive in *n*, and partly to the fact already noted that the termination *ā* of strong masculine nouns is interchangeable with *ō* and *ū*. As in Dōgrī, the *n* of *nā* or *nū* becomes *n* when preceded by *r*. Thus, we have *bhōnā* or *bhōnū*, to become, but *mārnā* or *mārnū*, to strike. Examples of the direct infinitive are *karnā* and *manānā* in:—

*khushī karnā, khushī manānā mīnē lājam thē*, to make rejoicing, and to celebrate rejoicing were proper for me (I, 51).

The oblique infinitive should ordinarily end in *nē* (*nē*); thus, *bhōnē, mārnē*. In the only example in the Specimens, however, it ends in *nē*, with which we may compare the Kāshmīrī oblique infinitive in *nī*. The example is *chunānē*, in *tīnē tis sūr chunānē bhējīnē*, he sent him to feed swine (I, 11).

The word *ākhan*, a word (I, 43), is probably really a weak form of the infinitive of *ākhnā*, to say.

The **Future Passive Participle** seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—‘this rupee is to be given,’ having the same force as ‘give this rupee.’ It is the same in form as the

infinitive, but is an adjective, having a feminine in *nī* (*nī*), and a masculine plural in *nē* (*nē*). Examples are:—

*tēs yu rupayyū dēñū*, to him this rupee is to be given. *i.e.* give this rupee to him (234).

*changī pōshāk* (fem.) *ghinī-āñī*, is *lāgī-lanñī*, a good garment is to be brought, it is to be put on him, *i.e.* bring a good garment and put it on him (I, 29).

*tiñ rupae* (masc. plur.) *tēs-thā ghinnī-laiñē*, those rupees are to be taken from him, *i.e.* take those rupees from him (235).

The **Present Participle** is either the same in form as the root, or else adds *ā* to the root. Thus, *mār* or *mārā*, striking.

The following are irregular:—

<i>bhōñū</i> , to become	Pres. Part. <i>bhō</i> .
<i>dēñū</i> , to give	„ „ <i>dā</i> .
<i>ēñū</i> or <i>āñū</i> , to come	„ „ <i>ē</i> .
<i>khāñū</i> , to eat	„ „ <i>khā</i> .
<i>rahñū</i> , to remain	„ „ <i>rāh</i> .

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method *tū* is added to the root, as in *mārtū*, struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Pöguni Past Participle in *t*. The other is formed by adding *yā* to the root, as in *māryā*, struck.

As usual there are many irregular past participles. The following occur in the specimens:—

<i>bimñū</i> , to sit	Past Part. <i>bimī</i> .
<i>dēñū</i> , to give	„ „ <i>dityā</i> , fem. <i>distī</i> (note the change of the Kāshmīrī <i>ts</i> to <i>st</i> ).
<i>ēñū</i> or <i>āñū</i> , to come	„ „ <i>āō</i> .
<i>gatshñū</i> or <i>gasñū</i> , to go	„ „ <i>gā</i> or <i>gēū</i> .
(?) <i>lēñū</i> , to take	„ „ <i>lā</i> .
(?) <i>pēñū</i> , to fall	„ „ <i>pēā</i> .

The infinitive forms *pēñū* and *lēñū* above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in *bimī chhu*, he is seated (230).

The **Perfect Participle**, employed when the Past Participle in *tū* is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding *mut* (for declension, see under the head of adjectives, p. 463), before which the *u* of *tū* is shortened, as in *mārtumut*, struck. In the Parable, the suffix is *matā* added to the participle in *yā*, which *yā* becomes *i*. Thus, from *māryā*, *mārimatā*, struck. The Perfect Participle of *gatṣhnū*, to go, is *gōmut*. Examples of the use of this participle are:—

*biāhtumut*, in *māṇē pitriē-sun lōk\* tēsēi bahiṇi-sāthi biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*marimatā*, in *mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).

*ditmat* (masc. plur.), in *mī kōṛṛā ditmat chhi*, stripes are (*i.e.* have been) given by me (228).

The **Conjunctive Participle** is formed by adding *i* to the root, as in *māri*, but this form is used only in intensive compound verbs (see below). When used alone, *karī* is added, as in *māri-karī*. Examples are:—

*tis dēkhī-karī*, *tis bābā dard āsī*; *daurī-karī gala lāgyānī*, having seen him, compassion came to that father; having run he embraced him (I, 24).

*tisāṁ bābā bāhar gasī-karī samzānī*, his father, having gone outside, remonstrated with him (I, 41).

*āṁ az dūr hañṭhī-karī chalī-gēus*, I went today, having walked far (224).

**Imperative.**—The second person singular is usually the same in form as the root. Thus, *mār*, strike thou (175); *gatṣh*, go thou (217). So *chal*, in *mī agar chal*, walk before me (238).

The form of the second person plural is doubtful. Some end in *ō*, as in *lō*, in the following:—

*mī dēi-lō*, give to me (I, 3).

*māṇē dākī-lō*, keep me (I, 22).

*āṁgūṭhī lāgī-lō isī*, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in *’* or *ī*. It is not certain whether this is singular or plural. It occurs in:—

*kār’*, in *talāō-mā-thā pāṇi kār’*, draw water from the well (237).

*gañṭhī*, in *gazari-sāthi gañṭhī*, bind (him) with a rope (236).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in *Sirājī* of *Dōdā* and *Pōguli*. See below under the head of pronominal suffixes.

The **Old Present** is used, as in *Kāshmīrī*, as a **Future Indicative** and as a **Present Subjunctive**, as in *āṁ māṛā*, I shall strike, or I may strike. It is thus conjugated:—

Sing.  
1. *māṛā*  
2. *māras*  
3. *māri*

Plur.  
*māram*, *māṛā*.  
*māraṭh*.  
*mārti*

The following are examples of its use :—

- Sing. 1.—*baṇṇā*, in *tōṇā puttār baṇṇā*, I may become thy son (I, 21).  
*gasā* (from *gasnū*) and *bōlā*, in *apnē bābā-pās chāl-gasā, tis bōlā*, I will go away to my father, I will say to him (I, 18)  
*karā*, in *apnē zi dūstī-sāth khushī karā*, that I may make rejoicing with my friends (I, 45).  
*khā*, in *tyā-bharī amī khā*, so I may eat (I, 13).  
 Sing. 3.—*gasi*, in *ghar nā gasi*, he will not go to the house (I, 41).  
 Plur. 1.—*khā* and *karā*, in *as khā tā khushī karā*, we may (*i.e.* let us) eat and make rejoicing (I, 31).

The **Present** is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in *ā*, also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are :—

- Sing. 1.—*mar-sā*, in *amī it bhūkā mar-sā*, I here hungry am dying (I, 17).  
 Sing. 3.—*dā-satī*, in *tis kī nā dā-satī*, no one is giving to him (I, 14).  
*ē-chhu*, in *kasā lōk tī pat pat ē-chhu*, whose boy comes behind thee (239) ?  
*rāh-chhu*, in *mīnō bāb is matthē gī rāh-chhu*, my father lives in this small house (233).  
*suṇāl-chhu*, in *yu bakriē gaoē suṇāl-chhu*, he is feeding goats (and) cows (229).  
 Plur. 3.—*kar-satī*, in *ko kar-satī*, what are they doing (I, 38) ?  
*khā-satī*, in *sūr sikkar khā-satī*, the swine are eating husks (I, 13).  
*tīn tīt rōtī khā-satī*, they are there eating bread (I, 16).  
*nāch-santī*, in *saganā antar nāch-santī*, he heard (that) they are dancing within (I, 37).  
*gatsh-chhus*, I go, is conjugated throughout all persons of both numbers in 205-210.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive.

Thus :—

*aū mār-ātus*, I was striking (192).

*ē-thē*, in *zikhan tōṇā yih puttār ghar ē-thē*, when this thy son was coming to the house (I, 46).

The **Past Tense** is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking *gā* or *gēū* as

the past participle of *gatahñā* or *gasnā*, to go, we have the following conjugation in the masculine. No materials are available to show the feminine forms :—

Sing.	Plur.
1. <i>gēs</i>	<i>gēasam.</i>
2. <i>gēs</i>	<i>gēath.</i>
3. <i>gēū, gā</i>	<i>gēē, gē.</i>

Examples of the past of intransitive verbs are the following :—

Sing. 1.—*gēs*, in *aū az dūr hañthi-karī chali-gēs*, I went, having walked, a long way today (224).

Sing. 3.—*āō*, in *zikhān so ghar-nārā āō*, when he came near the house (I, 36).

*bhōyā*, in *zindā bhōyā*, he became alive (I, 33).

*gā*, in *dūr mulkhai chali-gā*, he went away to a far country (I, 6).

*bakhtāwarē-sanē ghar gā*, he went to the house of a rich man (I, 10). Similarly *bhōi-gā*, he became (I, 9), and *gaz-gā*, he became lost (I, 33).

*pēā*, in *tis mulkhai barā kāl pēā*, a mighty famine fell in that land (I, 9).

*phiryā*, in *zikhān tis hāsh phiryā*, when sense returned to him (I, 14).

There is one instance of the use of an intransitive past tense which I am unable to explain. It is *lagōsam*, in *khushī karañ-lagōsam*, translated, 'they began to make rejoicing' (I, 34). The termination *sam* of *lagōsam* points to the first person plural. If we read *lagyasam*, it would mean 'we began,' but that sense does not suit the context. We might also read the *Ṭākari* as *lagōsan*, but that does not help us much.

The Past of a transitive verb, as usual, has the subject in the case of the agent. It often takes a pronominal suffix indicating the agent. Such forms will be considered subsequently. Here we shall consider only the use of the past participle without suffixes. As elsewhere this agrees with the object (when in the form of the nominative) in gender and number. Examples are :—

*bōlyā*, in *mañthē lauhṛē bōlyā*, the younger son said (I, 2). So I, 15; I, 38.

Note that in *Rāmbanī* the verb *bōlñā*, to say, is transitive.

*dityā*, in *tū bakrī-sun shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

*karyā*, in *mē tōnā gunāh karyā*, I did sin of (i.e. against) thee (I, 19).

*lā*, in *zikhān tiñi sab-kē kharach kari-lā*, when he had spent everything outright (I, 7).

*luṭāyā*, in *ziñi tōnā māl luṭāyā*, who squandered thy property (I, 47).

*partyā*, in *mē nā partyā*, I did not disobey (I, 43).

With a feminine object, we have *distisani*, which will be dealt with under the head of pronominal suffixes.

The **Perfect** and **Pluperfect** are formed, as in Kāshmirī, with the Perfect Participle in *mut* to which is added either the present or past, respectively, of the verb substantive. The participle agrees in gender and number with the object if the latter is in the form of the nominative. Thus :—

*tiṇi märtumat chhu*, he has struck him.

*tiṇi märtēmat chhi*, he has struck them.

*tiṇi märtumut ātū*, he had struck him, and so on.

There is one example of the Perfect which will be given under the head of pronominal suffixes. No example is available of the Pluperfect except that given in 193.

**Passive Voice.**—This is formed (much as in Sirājī) by adding *i* to the root, and conjugating with it the various parts of *gaṭshṇū* or *gaṣṇū*, to go. Thus :—

*āṁ mārī gaṭsh-chhu*, I am being struck (202).

*āṁ mārī gēṁs*, I was struck (203).

*āṁ mārī gaṭhā*, I shall be struck (204).

**Causal Verbs.**—So far as the available examples go these are made in the usual way. We have :—

*luṭāṇā*, to squander, in I, 7, and I, 47; and *samzāṇū*, to cause to understand, to remonstrate with, in I, 42.

**Pronominal Suffixes** are added to verbs as in Kāshmirī, but not to the same extent.

The suffix of the dative or agent of the first person singular is *am*, before which a final *ā* is dropped. Thus :—

*gam* (for *gā+am*), in *mēli-gam*, he was-got-to-me (I, 34).

*karyam* (for *karī*, fem. of *karyā+am*), in *mī ṭahl karyam*, by me service (fem.) was-done-by-me (I, 43).

I am unable to explain the form *karyānī*, it was done by me (I, 27). It is perhaps a mistake. See, however, the remarks concerning *dityānī*, below.

The suffix of the agent singular of the second person is *t*, as in *chhut*, in *yu kas-thā muli-āṇ-chhut*, this from whom was-bought-by-thee (240)?

The suffix of the dative singular of the third person is *s* or *sī*, as in :—

*chhis*, in *mī kōṛā ditmat-chhis*, by me stripes given are-to-him, i.e. I have given stripes to him. *ditmat-chhis* is for *ditmat-chhi+s*, in which *ditmat-chhi* is the masculine plural of the perfect *ditmut-chhu*.

In *mārniās*, beat him (236), the *s* or *as* is evidently the suffix of the dative-accusative, but I am unable to explain satisfactorily the form *mārniā* or *mārni*. It looks like a future passive participle, but then we should expect *mārṇā* or *mārṇū*.

*āsī* (*āṁ+sī*), in *tis bābā dard āsī*, to that father compassion came-to-him (I, 24). Probably we must explain *āsī*, in I, 39, in the same way, but the expression is awkward.

In *āsī* (for *ās+s*) we have a suffix added to a feminine past,—*chākh āsī*, anger (fem.) came-to-him (I, 40).

The suffix of the agent singular of the third person is *nī*. This is added either directly to the participle, as in *māryānī*, struck by him, or else the *yā* is first weakened to *i*, as in *mārinī*. Examples are:—

*bhējīnī* (*bhējyā + nī*), in *tiṇī tis bagṛiaṇ-maz bhējīnī*, by him, with reference to him, it-was-sent-by-him into the fields, i.e. he sent him into the fields (I, 11).

*bōlyānī*, in *tisaṇē bābā apuṇē kōmaṇ bōlyānī*, by his father it-was-said-by-him to his servants (I, 29). So I, 37.

*ditinī* (for *dityā + nī*), in *tiṇī māl ditinī*, by him the property was-given-by-him (I, 4).

*dityānī*, in *tōṇē bābā bhārī dhām dityānī*, by thy father a great feast was-given-by-him (I, 39).

We have seen above in *karyānī* that the termination *nī* appears to be used as a suffix of the first person. In the following it appears to be used as a suffix of the second person:—

*dityānī*, in *tū bhārī dhām dityānī*, by thee a great feast was-given-by-thee (I, 48).

From these it looks as if in this dialect the termination *nī* was losing its force as a suffix of the third person, and was becoming simply a suffix signifying the past tense generally.

*lānī* (from *lēṇū*, to take, here used to form a compound verb. Past Part. *lā*), in *maṭṭhē lauhṛē sab-ṛī jamā karī-lānī*, by the younger son everything was collected and taken-by-him (I, 4). Similarly *luṭā-lānī* (I, 7).

*lāgyānī* (from *lāṅṇū*, past participle *lāgyā*), in *gala lāgyānī*, to the neck he-was-applied-by-him, i.e. he embraced him (I, 25).

*sagānī*, it-was-heard-by-him (I, 36). The form of the past participle here is doubtful.

*samzānī*, he-was-caused-to-understand-by him (I, 42).

Occasionally we have double suffixes. Thus, *distī* is the feminine plural of *dityā*, given, *ghundīā distis* is 'kisses were-given-to-him,' and *ghundīā distisanī* is 'kisses were-given-to-him-by-him' (I, 25).

As in the neighbouring dialects, when a suffix is added to the second person plural of the imperative, the second person plural of the present subjunctive is used instead. Thus in 227 we have *lathas*, put-ye-on-him, where *lath* (? *lāth*), the second person plural of the present subjunctive, is used instead of *lāgō*, the second person plural of the imperative.

**Compound Verbs.**—Intensive Compounds are frequent. They are made, as in Dōgrī, by adding *ī* to the root of the main verb, and conjugating the secondary one. The Kāshmirī method is not followed. Thus:—

*bāṇṭī-dēṇū*, to divide out (I, 4).

*bhōī-gaṭṭhū*, to become (Hindī *hō-jānā*) (I, 9).

Corresponding to the Hindī *chalā jānā*, we have *chalī-gaṭṭhū* (I, 6, and 224).



Intensive compounds of which the second member is *lēñũ*, to take, appear to be literal intensives. Thus :—

*dēi-lēñũ*, to give outright (I, 3).

*ghinnā lēñũ*, to take absolutely (235).

*karī-lēñũ*, to make out and out (I, 5).

*luṭā-lēñũ*, to squander utterly (I, 7).

*lāgī-lēñũ*, to apply thoroughly, to clothe (I, 31).

There is one instance of an **Inceptive** Compound, viz. *khushī karaṇ lagōsam*, they began to do rejoicing. Regarding the form *lagōsam*, see the remarks under the Past tense (p. 474).

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[ No. 18.]

DARDIC SUB-FAMILY.

DARD GROUP.

KASHMIRI.

RAMBANI DIALECT.

SPECIMEN.

62      73 76      77 78      79      80 81 82

83      84 85      86 87      88 89      90 91      92

93 94      95      96 97      98 99      100 101      102 103      104

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189 190      191 192      193 194      195 196      197 198      199 200

[ No. 18.]

## DARDIC SUB-FAMILY.

## DARD GROUP.

## KĀSHMIRĪ.

## RĀMBANĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

'Ik-mahna'u-san'a Ik-māhṇū-saṇṇ <i>One-man-of</i>		do dō <i>two</i>		la'uḥara'u lahrā <i>sons</i>		
the'u. thōō. <i>were.</i>	Tisa'ā-maṭhe'i-la'uḥarē Tisaṇṇ-maṭṭhē-lauhrē <i>By-his-younger-son</i>		ba'ule'a, bōlyā, <i>it-was-said,</i>		'he 'hē 'O	
ba'aba'a, bābā, <i>father,</i>	ja-ki zi-kī <i>whatever</i>	mina'a mēnā <i>my</i>	hasa'a hissā <i>share</i>	sa'a sā <i>is</i>	mī mī <i>to-me</i>	de'i-la'u.' dēi-lā.' <i>give-away.'</i>
Tani Tinī <i>By-him</i>	ma'al māl <i>the-property</i>	ba'anṭi bāṇṭi <i>having-divided</i>	ditini. ditinī. <i>was-given-by-him.</i>	Mathe-la'uḥarē Maṭṭhē-lauhrē <i>By-the-younger-son</i>		
5. tha'ure-diha'are-paṭe thōrē-dihārē-paṭṇ <i>a-few-days-after</i>	saba-kiṇ sab-kī <i>everything</i>	jama'a jamā <i>collected</i>	kari-lani. kari-lānī. <i>was-made-(and)-taken-by-him.</i>			
Phiri Phiri <i>Then</i>	d'ur-molakha'ai dūr-mulkhai <i>to-a-far-country</i>	chali-ga'a. chalī-gā. <i>he-went-away.</i>	Tit Tit <i>There</i>	'apona'a apnā <i>his-own</i>		
ma'al māl <i>property</i>	luṭa'a-la'ani. luṭā-lānī. <i>was-wasted-away-by-him.</i>	Jikhaṇ Zikhaṇ <i>When</i>	tani tinī <i>by-him</i>	saba-kiṇ sab-kī <i>everything</i>		
kharach kharach <i>expended</i>	kari-la'a, kari-lā, <i>was-made,</i>	phari phiri <i>then</i>	tis-molakha'ai tis-mulkhai <i>in-that-country</i>			
ba'ara'a bārā <i>a-great</i>	ka'al kāl <i>famine</i>	pe'a. pēā. <i>fell.</i>	O ō <i>He</i>	lachar lachār <i>helpless</i>	bho'i-ga'a. bhōi-gā. <i>became.</i>	
10. Phari Phiri <i>Then</i>	tis-molakha'a tis-mulkhai <i>of-that-country</i>		ba'are-bakhata'awar-sane bārē-bakhtāwarē-saṇṇ <i>a-great-rich-man-of</i>			
gha'ar ghar <i>house</i>	ga'e. gā. <i>he-went.</i>	Tani Tinī <i>By-him</i>	tis tis <i>as-for-him</i>	sa'ur sār <i>swine</i>	chana'ani chupāṇi <i>to-feed</i>	'apōi apnī <i>his-own</i>

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bagari'ā-maj bagriā-maz <i>fields-in</i>	bhejini. bhējini. <i>it-was-sent-by-him.</i>	Tisa'ā Tisānī <i>His</i>	marajī marjī <i>wish</i>	thī thī <i>was</i>
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'ja'ā-bhari 'jā-bhari 'as	sa'ur sūr <i>the-swine</i>	sikar sikkar <i>husks</i>	kha'ā-sati, khā-satī, <i>eating-are,</i>	ta'ā-b'ari tyā-bhari <i>so</i>
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'ami amī <i>I</i>	kha'an.' khā. <i>may-eat.'</i>	Tis Tis <i>To-him</i>	kī kī <i>anyone</i>	na'a nā <i>not</i>	da'ā-sati. dā-satī. <i>giving-is.</i>	Jikhan Zikhan <i>When</i>
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15. tis hosh phira'a, tikhan tani boli'a, 'meni  
tis hōsh phirya, tikhan tinī bōlya, 'mōṇṇ-  
*to-him sense returned, then by-him it-was-said, 'my-*

ba'aba'a-san bābā-sanē <i>father-of</i>	kitare . kitrē <i>how-many</i>	ka'ama'a kāṁā <i>servants</i>	sati. satī. <i>are.</i>	Tin Tin <i>They</i>	tit tit <i>there</i>	ra'uti rōṭī <i>bread</i>
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kha'an-sati, khā-satī, <i>eating-are,</i>	'ami amī <i>I</i>	'it it <i>here</i>	bhaa'uka'a bhūka <i>hungry</i>	mar-sa'ā. mar-sā. <i>dying-am.</i>	'Ami Amī <i>I</i>
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'apane-ba'aba'a-pa'as apnē-bābā-pās <i>my-own-father-near</i>	chali-gasa'ā ; chālī-gasā ; <i>will-go-away ;</i>	tisō tis <i>to-him</i>	bolā, bōlā, <i>I-will-say ,</i>
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"hē "hē "O	ba'aba'a, bābā, <i>father,</i>	mī mī <i>by-me</i>	tone tōṇā <i>of-thee</i>	bhi bhī <i>also</i>	gana'ah gaṇāh <i>sin</i>	kara'a kāryā <i>was-done</i>
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20. ta'a Parameshar-san bhi gana'ah kara'a. 'Is  
tā Parmēsharē-saṇ bhī gaṇāh kāryā. Is-  
*and God-of also sin was-done. This-*

laa'ik lāik <i>worthy</i>	na-sa'ā nā-sā <i>not-I-am</i>	tona'a tōṇā <i>thy</i>	pa'utar puttar <i>son</i>	bana'ā. baṇā. <i>I-may-become.</i>	Ta'āh'tre Taīhārē <i>As</i>
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tona'a tōṇē <i>thy</i>	ka'ama'ā kāṁā <i>servants</i>	santi, santī, <i>are,</i>	tēha'are taīhārē <i>so</i>	mini mīṇē <i>me</i>	da'akilo." " dākī-lō." " <i>keep." "</i>
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Phiri Phiri <i>Then</i>	apana'a-ba'aba'a-pa'as apnē-bābā-pās <i>his-own-father-near</i>	chali-ga'a. chālī-gā. <i>he-went-away.</i>	Sa'a So <i>He</i>	haja'u hajū <i>still</i>
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da'ur	tha'a,	tis	dikhi-kari	tis-ba'aba'a	darad	'asi,
dar	thā,	tis	dēkhi-kari	tis-bābā	dard	āsī,
far	was,	him	seen-having	to-that-father	compassion	came-to-him,

25. da'uri-kari      gala'a      la'agi'ani      gha'undi'ā      disatisani.  
       daufi-kari      gala      lagyanī      ghundiā      distisani.  
*run-having    to-the-neck    he-was-applied-by-him    kisses    were-given-to-him-by-him.*

La'uhare	tis	boli'a,	'he	ba'aba'a,	mī	tone	bhi
Lauhrē	tis	bōlyā,	'hē.	bābā,	mī	tōnā	bhī
By-the-son	to-him	it-was-said,	'O	father,	by-me	of-thēe	also

gonah	kari'a	Parameshar-san	bhi	ganah	kara'ani.
gunāh	karyā	Parmēsharē-sup	bhī	gunāh	karyānī.
sin	was-done	God-of	also	sin	was-done.

'A'ū	'is-la'a'ik.	na-sā'ā	tona'a	patar	bana'ā.'
Aū	is-lāik	nā-sā	tōnā	puttar	bāpā.'
I	this-worthy	not-I-am	thy	son	I-may-become.'

Tasan-ba'aba'a	'apana'a-ka'ama'a	boli'ani,	'changi
Tisanē-bābā	apnē-kāman	bōlyānī,	'changī
By-his-father	to-his-own-servants	it-was-said,	'good

30. posha'ak      ghini'ani,      'is      lagi-la'uni ;      'aṅga'uthi  
       pōshāk      ghinī-ānī,      is      lagi-lāunī ;      aṅgūthī  
*garment    (is-)to-be-brought,    to-this-one    it-(is-)to-be-put-on ;    a-ring*

bhi	lagi-lo	'isi,	ta'a	ja'ura'a	bhi	lagi-lo	'is.	'As
bhī	lagī-lō	īsī,	tā	jōrā	bhī	lagī-lō	is.	As
also	apply-ye	to-this-one-verity,	and	a-pair-of-shoes	also	apply-ye	to-this-one.	We

kha'ā	ta'a	kha'ushi	kara'an ;	kila'a	ma'an'a	lo'uhara'a
khā	tā	khushī	karā ;	kilā	māpā	lauhrā
may-eat	and	rejoicing	we-may-make ;	because	my	son

marimatha'a	the,	phiri	zinda'a	bho'a ;	gajaga'a
marimatā	thā,	phiri	zindā	bhōyā ;	gaj-gā
dead	was,	again	alive	became ;	lost-gone

tha'a-na'a,	phiri	mili-gam.'	Phiri	kha'ushi
thayā-nā,	phiri	mēlī-gam.'	Phiri	khushī
was,	again	was-got-to-me.'	Then	rejoicing

35. karan      laga'usam.  
       karan      lagōsam.  
*to-make    they-began.*

Tasa'ā	bada'a	la'uhara'a	bagari'a
Tisup	bādā	lauhrā	bagriā-
His	great	son	the-field-

ନନ୍ଦ ଶାସ୍ତ୍ରୀ କାହାଣୀ ମଧ୍ୟ ଏକାକୀୟ ମଧ୍ୟ ମାତ୍ରା

ମୁଁ ଶାସ୍ତ୍ରୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

40. କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

45. କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ

କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ କାହାଣୀ ମଧ୍ୟ



maj maj in	tha'a. thā. was.	Jikha'ā Zikhaṇ When	sa'a so he	ghar-na'ara'a ghar-nārā the-house-near	'a'ū, āō, came,	sagani sagani was-heard-by-him
'antar antar within	na'ach-santi. nāch-santi. dancing-they-are.	'Apana'a Apnā His-own	ka'ama'a kāma servant	ba'uli'ani, bōlyāni, it-was-said-by-him,	'antar 'antar 'within	
ko ko what	kar-sati ? kar-sati ? doing-are-they ?	Tani-kāma Tinī-kāmā By-that-servant	boli'a, bōlyā, it-was-said,	'ta'na'a 'tōnā 'thy	behra'a brhā brother	
'si. āsī. is-come-to-him.	Ta'ana'a-ba'aba'a Tōnā-bābā By-thy-father	bha'ari bhārī a-great	daham dhām feast	diti'ani dityāni is-given-by-him	sa'a so that	
40. la'uhara'a lauhrā son	ra'aji-ba'aji rāzī-bāzī safe-(and-)sound	ghar ghar house	'a. āō. came.'	Tis Tis To-him	cha'akh chākh anger	'a'is. āsī. came-to-him.
Ghar Ghar The-house	na'a nā not	gasi. gasi. he-will-go.	Tisa'ā Tisā His	ba'aba'a bābā father	ba'ahar bāhar outside	gasi-kari gasi-kari gone-having
	samaja'ani. samajāni. he-was-caused-to-understand-by-him.	Teni Tinī By-him	'apana'a apnā his-own	ba'aba'a bābā father	boli'a, bōlyā, it-was-said,	'itara'u 'itrū 'so-many
ba'ar bār years	mī mī by-me	ṭahal ṭahl service	kari'am, kāryam, was-done-by-me,	tona'a tōnā thy	'akhā ākhaṇ word	mī mī by-me
na'a nā not	parati'a ; partyā ; was-disobeyed ;	phiri phiri then	ta'ū tū by-thee	bakari-sa'ano bakrī-saṇ a-goat-of	shila'u shilū kid	
45. na'a nā not	diti'a dityā was-given	'apana-ja-da'usati-sa'ath apnā-zi-dūstī-sāth my-own-that-friends-with			kha'ushi khuṣhī rejoicing	
kara'ā. kāṛā. I-may-make.	Jakhaṇ Zikhaṇ When	tona'a tōnā thy	yih yih this	patar puttar son	ghar ghar the-house	
'ithi, ē-thē, coming-was,	jinahē zini by-whom	ta'una'a tōnā thy	ma'al māl property	be'arath bē-arth without-meaning	lota'a'i, lotāyā was-squandered,	tō tū by-thee

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 ୩୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩

50. ୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩  
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 ୩୩୩୩ ୩୩

bha'ari bhāri <i>a-great</i>	dha'am dhām <i>feast</i>	diti'ani.' dityāni.' <i>was-given-by-thee.'</i>	Tini Tini <i>By-him</i>	tis tis <i>to-him</i>	bola'a, bōlyā, <i>it-was-said,</i>	'he 'hē 'O
la'uhara'u, lauhrū, <i>son,</i>	ta'ū tū <i>thou</i>	sada'a sadā <i>ever</i>	mī-pa'as mī-pās <i>me-near</i>	hē. hē. <i>art.</i>	Jakhan Zi-kī <i>Whatever</i>	
50. mī-pa'asi, mī-pāsī, <i>me-is-near,</i>	so so <i>that</i>	tana'a tōnā <i>thine</i>	sa'a. sā. <i>is.</i>	Phiri Phiri <i>But</i>	khaushi khushī <i>rejoicing</i>	
karana'a, karnā, <i>to-make,</i>	khaushi khushī <i>rejoicing</i>	mana'ana'a manānā <i>to-celebrate</i>	mini mīnē <i>me-to</i>	lajam lājam <i>proper</i>	the, thē, <i>were,</i>	
kila'a kilā <i>because</i>	tona'a tōnā <i>thy</i>	bhara'a brhā <i>brother</i>	marimata'a marimatā <i>dead</i>	tha'a, thā, <i>was,</i>	so so <i>he</i>	
jinda'a zindā <i>alive</i>	bha'u'a ; bhōyā ; <i>became ;</i>	gajaga'a gaz-gā <i>lost-gone</i>	tha'a-na'a, thayā-nā, <i>was,</i>	pha'uri phiri <i>again</i>		
mili-gam.' mēli-gam.' <i>he-was-got-to-me.'</i>						

# STANDARD LIST OF WORDS AND

English.	Kāshmiri.	Kashṭawārī.	Pōguli.
1. One . . . .	Akh . . . .	Akh . . . .	Yakh . . . .
2. Two . . . .	Z <sup>h</sup> h . . . .	Zēh . . . .	Dih, dih . . . .
3. Three . . . .	Trih, trēh . . . .	Trē, tra . . . .	Chāṣ . . . .
4. Four . . . .	Tsōr . . . .	Tsōr . . . .	Tsāur . . . .
5. Five . . . .	Pōnts . . . .	Pants, panz . . . .	Pāts . . . .
6. Six . . . .	Shēh . . . .	Shē . . . .	Shē . . . .
7. Seven . . . .	Sath . . . .	Satt, sath . . . .	S att . . . .
8. Eight . . . .	Ōth . . . .	Eth, eth . . . .	Āht . . . .
9. Nine . . . .	Nav . . . .	Nau, nō . . . .	Nāu . . . .
10. Ten . . . .	Dah . . . .	Dah . . . .	Dāh . . . .
11. Twenty . . . .	Wuh . . . .	Wuh . . . .	Wih . . . .
12. Fifty . . . .	Pantsāh . . . .	Pantsā, panzā . . . .	Pantsā . . . .
13. Hundred . . . .	Hath . . . .	Hat, haṭbā . . . .	Hat . . . .
14. I . . . .	Bōh . . . .	Bōh . . . .	Āū . . . .
15. Of me . . . .	Myōn <sup>u</sup> . . . .	Miāun <sup>u</sup> . . . .	Mi <sup>u</sup> n, miun . . . .
16. Mine . . . .	Myōn <sup>u</sup> . . . .	Miāun <sup>u</sup> . . . .	Mi <sup>u</sup> n, miun . . . .
17. We . . . .	As <sup>i</sup> . . . .	As . . . .	As . . . .
18. Of us . . . .	Sōn <sup>u</sup> . . . .	Asun . . . .	Asau, asaū . . . .
19. Our . . . .	Sōn <sup>u</sup> . . . .	Asun . . . .	Asu, asaū . . . .
20. Thou . . . .	Ts <sup>h</sup> h . . . .	Tū, tsa . . . .	Tu . . . .
21. Of thee . . . .	Chyōn <sup>u</sup> . . . .	Tsāun <sup>u</sup> , zāun <sup>u</sup> . . . .	Tr <sup>u</sup> n, tiun . . . .
22. Thine . . . .	Chyōn <sup>u</sup> . . . .	Tsāun <sup>u</sup> , zāun <sup>u</sup> . . . .	Tr <sup>u</sup> n, tiun . . . .
23. You . . . .	Tōh <sup>i</sup> . . . .	Tus . . . .	Tus . . . .
24. Of you . . . .	Tuhōnd <sup>u</sup> . . . .	Tusun . . . .	Tusau, tusaū . . . .
25. Your . . . .	Tuhōnd <sup>u</sup> . . . .	Tusun . . . .	Tusau, tusaū . . . .

# SENTENCES IN THE DIALECTS OF KASHMIRI.

Sirāji of Dōds.	Rāmbanī.	English.
Ikḱ . . . . .	Ik . . . . .	1. One.
Dāi . . . . .	Dīh or dō . . . . .	2. Two.
Trāi . . . . .	Chāi or trai . . . . .	3. Three.
Tsōur . . . . .	Tsaur or chōr . . . . .	4. Four.
Pānta . . . . .	Panta or panj . . . . .	5. Five.
Shāh, she . . . . .	Shē or chhē . . . . .	6. Six.
Satt . . . . .	Satt . . . . .	7. Seven.
Atṭh . . . . .	Aṭh . . . . .	8. Eight.
Nau . . . . .	Nau . . . . .	9. Nine.
Das . . . . .	Das . . . . .	10. Ten.
Bih . . . . .	Bih . . . . .	11. Twenty.
Panzā . . . . .	Panzāh . . . . .	12. Fifty.
Shōū . . . . .	Shau . . . . .	13. Hundred.
Aū . . . . .	Aū, ami . . . . .	14. I.
Mīpō, mēpō . . . . .	Mēpā, mīpā . . . . .	15. Of me.
Mīpō, mēpō . . . . .	Mēpā, mīpā . . . . .	16. Mine.
Āh . . . . .	As . . . . .	17. We.
Ahmō . . . . .	Asaū . . . . .	18. Of us.
Āhmō . . . . .	Asaū . . . . .	19. Our.
Tu . . . . .	Tū, tū . . . . .	20. Thou.
Tīpō, tēpō . . . . .	Tōpā, tīpā . . . . .	21. Of thee.
Tīpō, tēpō . . . . .	Tōpā, tīpā . . . . .	22. Thine.
Tuh . . . . .	Tus . . . . .	23. You.
Tuhmō . . . . .	Tusaū . . . . .	24. Of you.
Tuhmō . . . . .	Tusaū . . . . .	25. Your.

English.	Kāshmiri.	Kashṭawāṣṭi.	Pōguli.
26. He . . . . .	Suh . . . . .	Su . . . . .	Su . . . . .
27. Of him . . . . .	Tam-sonḍ <sup>a</sup> , tasond <sup>a</sup> . . . . .	Tyisun . . . . .	Tēsau, tyēsau . . . . .
28. His . . . . .	Tam-sonḍ <sup>a</sup> , tasond <sup>a</sup> . . . . .	Tyisun . . . . .	Tēsau, tyēsau . . . . .
29. They . . . . .	Tim . . . . .	Tim . . . . .	Tiaū . . . . .
30. Of them . . . . .	Timan-hond <sup>a</sup> , tihond <sup>a</sup> . . . . .	Timan-hun, timnā-hun . . . . .	Tiauan . . . . .
31. Their . . . . .	Timan-hond <sup>a</sup> , tihond <sup>a</sup> . . . . .	Timan-hun, timnā-hun . . . . .	Tiauan . . . . .
32. Hand . . . . .	Atha . . . . .	Hatthō, hathō . . . . .	Āht . . . . .
33. Foot . . . . .	Khōr, pād . . . . .	Khōr . . . . .	Khur . . . . .
34. Nose . . . . .	Nas . . . . .	Nasth . . . . .	Nāht . . . . .
35. Eye . . . . .	Achh <sup>i</sup> . . . . .	Achchhi, achhi . . . . .	Aochch . . . . .
36. Mouth . . . . .	Ōs . . . . .	Shund, āsū . . . . .	Māi . . . . .
37. Tooth . . . . .	Dand . . . . .	Dand, dandā . . . . .	Dant . . . . .
38. Ear . . . . .	Kan . . . . .	Kann, kan . . . . .	Kann . . . . .
39. Hair . . . . .	Wāl . . . . .	Wāl . . . . .	Mast, wāl . . . . .
40. Head . . . . .	Kala . . . . .	Lōt, lōth . . . . .	Lōt, luṭ . . . . .
41. Tongue . . . . .	Zēv . . . . .	Zēou, ziō . . . . .	Zit . . . . .
42. Belly . . . . .	Yēḍ . . . . .	Yāḍ . . . . .	Id . . . . .
43. Back . . . . .	Thar . . . . .	Dand, dand <sup>a</sup> , dandō . . . . .	Chaph . . . . .
44. Iron . . . . .	Shēst <sup>r</sup> . . . . .	Shēthar . . . . .	Shāhtar . . . . .
45. Gold . . . . .	Sōn . . . . .	Sōnn, sōnā . . . . .	Sōnn . . . . .
46. Silver . . . . .	Rōph . . . . .	Rōp, rōphā . . . . .	Rāpp . . . . .
47. Father . . . . .	Mōl <sup>a</sup> . . . . .	Mhālu, mhāl <sup>a</sup> . . . . .	Maul, baub . . . . .
48. Mother . . . . .	Mōj <sup>a</sup> . . . . .	Mhāli, bāi . . . . .	Yēi . . . . .
49. Brother . . . . .	Bōy <sup>a</sup> . . . . .	Bhau, bhōi, bhāy <sup>a</sup> . . . . .	Bārun, baul . . . . .
50. Sister . . . . .	Bēñē . . . . .	Bhai, bihan . . . . .	Bēan . . . . .
51. Man . . . . .	Mahanyuv <sup>a</sup> . . . . .	Māhnu, māhn <sup>a</sup> , māhun . . . . .	Mohan . . . . .
52. Woman . . . . .	Zanēna, triy . . . . .	Zanān . . . . .	Kuphmahn . . . . .

Sirāji of Dōḡā.	Rāmbaṇī.	English.
Su . . . . .	Ō, su . . . . .	26. He.
Tē-tō . . . . .	Tēsaṇ, tis, usaṇ . . . . .	27. Of him.
Tē-tō . . . . .	Tēsaṇ . . . . .	28. His.
Tiṇ . . . . .	Ō, tiṇ . . . . .	29. They.
Tiṇā-tō . . . . .	Tiṇaṇ, ūṇaṇ . . . . .	30. Of them.
Tiṇā-tō . . . . .	Tiṇaṇ, ūṇaṇ . . . . .	31. Their.
Hatth . . . . .	Hatth . . . . .	32. Hand.
Khur . . . . .	Pair, khur . . . . .	33. Foot.
Nakk . . . . .	Nakk . . . . .	34. Nose.
Achchhī . . . . .	Achchh, akkh . . . . .	35. Eye.
Mūh . . . . .	Mūṇ, mū . . . . .	36. Mouth.
Dant . . . . .	Dant . . . . .	37. Tooth.
Kann . . . . .	Kann . . . . .	38. Ear.
Kē . . . . .	Kēsh, bāl . . . . .	39. Hair.
Ruṭ . . . . .	Ruṭ, shir . . . . .	40. Head.
Jib . . . . .	Zibh . . . . .	41. Tongue.
Idd, pēt . . . . .	Pēt . . . . .	42. Belly.
Piṭṭh . . . . .	Piṭṭh . . . . .	43. Back.
Lohā . . . . .	Lohā . . . . .	44. Iron.
Sōnnā . . . . .	Sōnn . . . . .	45. Gold.
Ruppā, chāḍi . . . . .	Chāḍi . . . . .	46. Silver.
Babb . . . . .	Babb, bābbā, bābā . . . . .	47. Father.
Ī . . . . .	Ammā . . . . .	48. Mother.
Brhā . . . . .	Brhā . . . . .	49. Brother.
Baiṇ, bēṇ . . . . .	Baiṇ, bēbē . . . . .	50. Sister.
Māḥṇ, māḥṇō . . . . .	Māḥṇ, māḥṇō . . . . .	51. Man.
Zanān . . . . .	Zanāna . . . . .	52. Woman.

English.	Kāshmiri.	Kashṭawāṛi.	Pōguli.
53. Wife . . . .	Kōlay, gariñ . . . .	Kōlai, gariñ . . . .	Kōlai . . . .
54. Child . . . .	Shur <sup>a</sup> , mōsum . . . .	Shur <sup>a</sup> , buḳṭ <sup>a</sup> . . . .	Lūk . . . .
55. Son . . . .	Nēchyuv <sup>a</sup> , pāt <sup>a</sup> . . . .	Shur <sup>a</sup> . . . .	Lūk . . . .
56. Daughter . . . .	Kār <sup>a</sup> . . . .	Kōṛ <sup>i</sup> . . . .	Kuṛhi, kuhṛi . . . .
57. Slave . . . .	Gōlām . . . .	Ghulām, ranth . . . .	Gulām . . . .
58. Cultivator . . . .	Grūst <sup>a</sup> . . . .	Zimīndār, gurasth <sup>a</sup> . . . .	Zamindār . . . .
59. Shepherd . . . .	Gabi-rochh <sup>a</sup> . . . .	Pōhāl . . . .	Guāl . . . .
60. God . . . .	Khōdā (Musalmān), Day (Hindū). . . .	Sāhab, dēbtā . . . .	Khudā . . . .
61. Devil . . . .	Shaitān (Musalmān), dēv (Hindū). . . .	Shētān, mashānd . . . .	Shēitān . . . .
62. Sun . . . .	Sirē . . . .	Sūraj, dōs . . . .	Dōs . . . .
63. Moon . . . .	Zān . . . .	Zōsun . . . .	Zōsun . . . .
64. Star . . . .	Tārūkh . . . .	Tār <sup>a</sup> . . . .	Tārgan . . . .
65. Fire . . . .	Nār . . . .	Nār . . . .	Tāṛi, nār . . . .
66. Water . . . .	Pōñ <sup>a</sup> . . . .	Pāñ, pāñ <sup>i</sup> . . . .	Pāñ . . . .
67. House . . . .	Gara . . . .	Gharō, ghar . . . .	Ghar . . . .
68. Horse . . . .	Gur <sup>a</sup> . . . .	Ghur <sup>a</sup> , ghuru . . . .	Ghōṛ <sup>a</sup> . . . .
69. Cow . . . .	Gāv . . . .	Gān . . . .	Gāñ . . . .
70. Dog . . . .	Hān <sup>a</sup> . . . .	Hōn <sup>a</sup> , hōnu . . . .	Hunn <sup>a</sup> . . . .
71. Cat . . . .	Brōr <sup>a</sup> (m.) . . . .	Brān <sup>a</sup> , brānu, f. brāñ <sup>i</sup> . . . .	Brāñ . . . .
72. Cock . . . .	Kōkur . . . .	Kōkkar, kōkar . . . .	Kukkur . . . .
73. Duck . . . .	Batukh, ānz <sup>a</sup> . . . .	Batak . . . .	Batki . . . .
74. Ass . . . .	Khar . . . .	Khar, khōta . . . .	Khar <sup>i</sup> . . . .
75. Camel . . . .	Wāth . . . .	Ūth . . . .	Ūt . . . .
76. Bird . . . .	Jānawar . . . .	Jānwar, pachhar . . . .	Jōñwār . . . .
77. Go . . . .	Gaiṣh . . . .	Gaiṣhun <sup>a</sup> (infinitive), gaiṣh (imperative). . . .	Gaiṣhnu (infinitive) . . . .
78. Eat . . . .	Khēh . . . .	Khēun <sup>a</sup> , khē . . . .	Khānu (inf.) . . . .
79. Sit . . . .	Bēh . . . .	Bihun <sup>a</sup> , bēh . . . .	Byimnu (inf.) . . . .



Sirāji of Dōḍā.	Kāmbaṇī.	English.
Zanān . . . .	Lāri, zanāna . . . .	53. Wife.
Matthō . . . .	Lauhrā, lok, lōk <sup>u</sup> . . . .	54. Child.
Matthō . . . .	Lauhrā, lok, lōk <sup>u</sup> . . . .	55. Son.
Dhi, kuḥi . . . .	Kuḥi, kuḥi . . . .	56. Daughter.
Kāmō . . . .	Kām <sup>u</sup> , kāmā . . . .	57. Slave.
Jimīdār . . . .	Zamindār . . . .	58. Cultivator.
Guāl . . . .	Guāl . . . .	59. Shepherd.
Paṇmēsar . . . .	Paṇmēsar . . . .	60. God.
Shatān . . . .	Shatān, bhūt . . . .	61. Devil.
Dis . . . .	Dūs, sūraj . . . .	62. Sun.
Chann . . . .	Tsanni, chaṇ . . . .	63. Moon.
Tārā . . . .	Tārā, tār <sup>a</sup> . . . .	64. Star.
Agg . . . .	Agg . . . .	65. Fire.
Pāpi . . . .	Pāpi . . . .	66. Water.
Ghar . . . .	Ghar, gi . . . .	67. House.
Ghōṛō . . . .	Ghōṛ <sup>u</sup> , ghōṛā . . . .	68. Horse.
Gōrū . . . .	Gau . . . .	69. Cow.
Shunō, shupā . . . .	Shunā . . . .	70. Dog.
Bilār . . . .	Bilār, bilāt . . . .	71. Cat.
Kukkuṛ . . . .	Kukkuṛ . . . .	72. Cock.
Batki . . . .	Batki . . . .	73. Duck.
Khar . . . .	Khōt <sup>u</sup> , khōtā . . . .	74. Ass.
Ūt . . . .	Ūt . . . .	75. Camel.
Potō . . . .	Phakrā, pakhrā . . . .	76. Bird.
Gis . . . .	Geish, gas . . . .	77. Go.
Kha . . . .	Khā . . . .	78. Eat.
Mish . . . .	Bim . . . .	79. Sit.

English.	Kāshmīrī.	Kashṭawārī.	Pōgulī.
80. Come . . .	Wōla, yih . . .	Yiun <sup>a</sup> , yi . . .	Yūun ( <i>inf.</i> ) . . .
81. Beat . . .	Mār . . .	Tsōṭun <sup>a</sup> , tsōṭ . . .	Phārun ( <i>inf.</i> ) . . .
82. Stand . . .	Wōth . . .	Khaṛi khaṛi riun <sup>a</sup> , hōsh wīth.	Khaṛkhaṛ rahnu ( <i>inf.</i> ) . . .
83. Die . . .	Mar . . .	Marun <sup>a</sup> , mar . . .	Phaṭnu ( <i>inf.</i> ) . . .
84. Give . . .	Dih . . .	Dyun <sup>a</sup> , dāh . . .	Dēun ( <i>inf.</i> ) . . .
85. Run . . .	Dav . . .	Dōṛun <sup>a</sup> , dōṛ . . .	Dhañ tulau ( <i>inf.</i> ) . . .
86. Up . . .	Hyur <sup>a</sup> . . .	Hōsh . . .	Ubha . . .
87. Near . . .	Nishin . . .	Nioṛ <sup>a</sup> . . .	Nēri . . .
88. Down . . .	Bōn . . .	Bōn . . .	Khalā . . .
89. Far . . .	Dār . . .	Dār . . .	Dār . . .
90. Before . . .	Brōnṭh . . .	Bonṭh, brōnṭh . . .	Aggē, aiggī . . .
91. Behind . . .	Patā . . .	Pata, path . . .	Pat . . .
92. Who . . .	Kus . . .	Kō . . .	Kam . . .
93. What . . .	Kyāh . . .	Kyā . . .	Kut . . .
94. Why . . .	Kyāzi . . .	Kyāzi, kyāza . . .	Guzzi . . .
95. And . . .	Ta . . .	Tē, biyē . . .	Tē . . .
96. But . . .	Likin . . .	Par . . .	Par . . .
97. If . . .	-ay . . .	Hañ, zikar . . .	.....
98. Yes . . .	Āhan . . .	Ā . . .	Āf . . .
99. No . . .	Na . . .	Nōi, nivī . . .	Na . . .
100. Alas . . .	Hāy . . .	Hai hai . . .	Hai . . .
101. A father . . .	Mōl <sup>a</sup> . . .	Mhāl <sup>a</sup> . . .	Maul . . .
102. Of a father . . .	Mōl <sup>a</sup> -sonḍ <sup>a</sup> . . .	Mhāl <sup>a</sup> -sun, -sund . . .	Māla-sun . . .
103. To a father . . .	Mōlis . . .	Mhālis . . .	Mālis . . .
104. From a father . . .	Māli-nishē . . .	Mhālis-hata, -nish . . .	Mālis-laba . . .
105. Two fathers . . .	Zāh mōl <sup>a</sup> . . .	Zāh mhāli . . .	Dih māla . . .
106. Fathers . . .	Mōl <sup>a</sup> . . .	Mhāli . . .	Māla . . .

Sirāj of Dōḡā.	Rāmbanī.	English.
Jai . . . . .	E . . . . .	80. Come.
Mār . . . . .	Mār . . . . .	81. Beat.
Kharō . . . . .	Kharō . . . . .	82. Stand.
Mar . . . . .	Mar . . . . .	83. Die.
Dē . . . . .	Dē . . . . .	84. Give.
Danr . . . . .	Danr . . . . .	85. Run.
Kharō . . . . .	Ubhu . . . . .	86. Up.
Nārē . . . . .	Nārē, nārē . . . . .	87. Near.
Urō . . . . .	Khalō, hēṭh . . . . .	88. Down.
Dūr . . . . .	Dūr . . . . .	89. Far.
Agar . . . . .	Agar, āgē . . . . .	90. Before.
Pat . . . . .	Pat, pichhē . . . . .	91. Behind.
Kam . . . . .	Kam . . . . .	92. Who.
Ki, kut . . . . .	Kut . . . . .	93. What.
Ki . . . . .	Kizug, ki, kilā . . . . .	94. Why.
Tē, tē . . . . .	Hor, tē . . . . .	95. And.
Par . . . . .	Par . . . . .	96. But.
Zē . . . . .	Zekar . . . . .	97. If.
Ā . . . . .	Ā . . . . .	98. Yes.
Nahī . . . . .	Na, nā . . . . .	99. No.
Hai . . . . .	Hai, hē . . . . .	100. Alas.
Babb . . . . .	Babb, bābbā . . . . .	101. A father.
Babbāpō . . . . .	Bābbā-sun . . . . .	102. Of a father.
Babbō . . . . .	Bābbā . . . . .	103. To a father.
Babbō bathā . . . . .	Bābbā-thā . . . . .	104. From a father.
Dūi babb . . . . .	Dīh bābb . . . . .	105. Two fathers.
Babb . . . . .	Babb, bābbā, bābbē <sup>1</sup> . . . . .	106. Fathers.

<sup>1</sup> The final ē is pronounced like the ē in 'hat' as in Dōḡrā.

English.	Kāshmiri.	Kashāwārī.	Pōguli.
107. Of fathers . . .	Mālən-hond <sup>a</sup> . . .	Mhāliēn-hun <sup>a</sup> . . .	Mālan-sun . . .
108. To fathers . . .	Mālən . . .	Mhāliēn . . .	Mālan . . .
109. From fathers . . .	Mālyau-nishē . . .	Mhāliēn-hata, -nish . . .	Mālan-laba . . .
110. A daughter . . .	Kār <sup>a</sup> . . .	Kōṛ <sup>i</sup> . . .	Kāhṛī . . .
111. Of a daughter . . .	Kōrē-hond <sup>a</sup> . . .	Kōṛi-hun <sup>a</sup> . . .	Kūhṛa-sun . . .
112. To a daughter . . .	Kōrē . . .	Kōṛi . . .	Kūhṛa . . .
113. From a daughter . . .	Kōri-nishē . . .	Kōṛi-hata, -nish . . .	Kūhṛa-laba . . .
114. Two daughters . . .	Z <sup>h</sup> kōrē . . .	Zēh kōṛi . . .	Dih kūhṛa . . .
115. Daughters . . .	Kōrē . . .	Kōṛi . . .	Kūhṛa . . .
116. Of daughters . . .	Kōrēn-hond <sup>a</sup> . . .	Kōṛiēn-hun <sup>a</sup> . . .	Kūhṛan-sun . . .
117. To daughters . . .	Kōrēn . . .	Kōṛiēn . . .	Kūhṛan . . .
118. From daughters . . .	Kōryau-nishē . . .	Kōṛiēn-hata, -nish . . .	Kūhṛan-laba . . .
119. A good man . . .	Akh jān mahanyuv <sup>a</sup> . . .	Zabar māhnu . . .	Juānmut mohan . . .
120. Of a good man . . .	Akis jān mahaniv <sup>i</sup> -sond <sup>a</sup> . . .	Zabar māhni-sun, -sund . . .	Juānmat mahna-sun . . .
121. To a good man . . .	Akis jān mahanivis . . .	Zabar māhnis . . .	Juānmat mahnis . . .
122. From a good man . . .	Aki jān mahanivi-nishē . . .	Zabar māhnis-hata, -nish . . .	Juānmat mahnis-laba . . .
123. Two good men . . .	Z <sup>h</sup> jān mahaniv <sup>i</sup> . . .	Zēh zabar māhni . . .	Dih juānmat mahna . . .
124. Good men . . .	Jān mahaniv <sup>i</sup> . . .	Zabar māhni . . .	Juānmat mahna . . .
125. Of good men . . .	Jān mahanivēn-hond <sup>a</sup> . . .	Zabar māhniēn-hun <sup>a</sup> . . .	Juānmatan mahnan-sun . . .
126. To good men . . .	Jān mahanivēn . . .	Zabar māhniēn . . .	Juānmatan mahnan . . .
127. From good men . . .	Jān mahanivyau-nishē . . .	Zabar māhniēn-hata, -nish . . .	Juānmatan mahnan-laba . . .
128. A good woman . . .	Akh jān zanāna . . .	Zabar zanān . . .	Juānmit kuṛmahn . . .
129. A bad boy . . .	Akh nākāra kōṛ <sup>a</sup> . . .	Bad shuṛ <sup>a</sup> , maṛh shuṛ <sup>a</sup> . . .	Allakmut lōk . . .
130. Good women . . .	Jān zanāna . . .	Zabar zanāna . . .	Juānmacha kuṛmahnya . . .
131. A bad girl . . .	Akh nākāra kār <sup>a</sup> . . .	Bad kōṛ <sup>i</sup> , maṛh kōṛ <sup>i</sup> . . .	Allakmit kuṛī . . .
132. Good . . .	Jān, rōt <sup>a</sup> . . .	Zabar, jān . . .	Juān, juānmut . . .
133. Better . . .	(Tami-khōta) jān . . .	-nishi zabar . . .	-khota juānmut . . .

Sirāji of Dōḡā.	Rāmbanī.	English.
Babbāpō . . . .	Bābban-sun . . . .	107. Of fathers.
Babbā . . . . .	Bābban . . . . .	108. To fathers.
Babbā-hathā . . . .	Bābban thā . . . .	109. From fathers.
Dhi . . . . .	Kuphi . . . . .	110. A daughter.
Dhiā-tō . . . . .	Kuphi-sun . . . . .	111. Of a daughter.
Dhiā . . . . .	Kuphi . . . . .	112. To a daughter.
Dhiā-hathā . . . . .	Kuphi-thā . . . . .	113. From a daughter.
Dūi dhiā . . . . .	Dih kuphiā . . . . .	114. Two daughters.
Dhiā . . . . .	Kuphiā <sup>1</sup> . . . . .	115. Daughters.
Dhiā-tō . . . . .	Kuphiā-sun . . . . .	116. Of daughters.
Dhiā . . . . .	Kuphiā . . . . .	117. To daughters.
Dhiā-hathā . . . . .	Kuphiā-thā . . . . .	118. From daughters.
Juān or juānmatō māhpō	Changō māhpō . . . .	119. A good man.
Juānmatō māhpō-tō	Changō māhpō <sup>1</sup> -sun . .	120. Or a good man.
Juānmatō māhpō . . . .	Changō māhpō . . . .	121. To a good man.
Juānmatō māhpō-hathā .	Changō māhpō-thā . . .	122. From a good man.
Dūi juānmatō māhpō . .	Dih changō māhpō . . .	123. Two good men.
Juānmatō māhpō . . . .	Changō māhpō . . . .	124. Good men.
Juānmatō māhpō-tō . . .	Changān māhpō-sun . .	125. Of good men.
Juānmatō māhpō . . . .	Changān māhpō . . . .	126. To good men.
Juānmatō māhpō-hathā .	Changān māhpō-thā . .	127. From good men.
Juānmatī zanān . . . .	Changī zanān . . . . .	128. A good woman.
Atsāngmatō matthō . . .	Burmut lōk . . . . .	129. A bad boy.
Juānmatī zanān <sup>1</sup> . . . .	Changī <sup>1</sup> zanān . . . . .	130. Good women.
Atsāngmatī kuphi . . . .	Burmatī kuphi . . . . .	131. A bad girl.
Juān . . . . .	Changō . . . . .	132. Good.
—-hathā juān . . . . .	—-thā changō . . . . .	133. Better.

<sup>1</sup> The final *ā* is pronounced like the *ā* in 'hat' as in Dōḡā.

English.	Kāshmiri.	Kashṭawārī.	Pōguli.
134. Best . . . .	(Sārēv <sup>a</sup> y-khōta) jān . . . .	Sāriwi-nishi zabar . . . .	Sārini-khota juānmut . . . .
135. High . . . .	Thod <sup>a</sup> . . . .	Wathal, prē bh . . . .	Thōddū . . . .
136. Higher . . . .	(Tami-khōta) thod <sup>a</sup> . . . .	-nishi wathal . . . .	khota thōddū . . . .
137. Highest . . . .	(Sārēv <sup>a</sup> y-khōta) thod <sup>a</sup> . . . .	Sāriwi-nishi wathal . . . .	Sārini-khota thōddū . . . .
138. A horse . . . .	Gur <sup>a</sup> . . . .	Ghur <sup>a</sup> . . . .	Ghōr <sup>a</sup> . . . .
139. A mare . . . .	Gur <sup>a</sup> . . . .	Ghur <sup>i</sup> . . . .	Ghōr <sup>i</sup> . . . .
140. Horses . . . .	Gur <sup>i</sup> . . . .	Ghur <sup>i</sup> . . . .	Ghōr <sup>a</sup> . . . .
141. Mares . . . .	Gurē . . . .	Ghur <sup>i</sup> . . . .	Ghuōr <sup>a</sup> , ghwōr <sup>a</sup> . . . .
142. A bull . . . .	Dēd . . . .	Dānd, rish <sup>a</sup> . . . .	Dānt . . . .
143. A cow . . . .	Gāv . . . .	Gāu . . . .	Gāū . . . .
144. Bulls . . . .	Dēd . . . .	Dānd, rish <sup>i</sup> . . . .	Dānt . . . .
145. Cows . . . .	Gōv <sup>a</sup> . . . .	Gāe, gāyē . . . .	Gōitri . . . .
146. A dog . . . .	Hūn <sup>a</sup> . . . .	Hōn <sup>a</sup> . . . .	Hunn <sup>a</sup> . . . .
147. A bitch . . . .	Hūñ <sup>a</sup> . . . .	Hōñ <sup>i</sup> . . . .	Hu'nñ <sup>i</sup> . . . .
148. Dogs . . . .	Hūn <sup>i</sup> . . . .	Hōn <sup>i</sup> . . . .	Hunn <sup>a</sup> . . . .
149. Bitches . . . .	Hōñē . . . .	Hōñi . . . .	Huny <sup>a</sup> . . . .
150. A he-goat . . . .	Tshāwul . . . .	Tshyōr <sup>a</sup> . . . .	Kaṭl <sup>a</sup> , kaṭlu . . . .
151. A female goat . . . .	Tshāw <sup>a</sup> ja . . . .	Tshēl <sup>i</sup> . . . .	Tsēl . . . .
152. Goats . . . .	Tshāw <sup>a</sup> l <sup>i</sup> . . . .	Tshēr <sup>i</sup> . . . .	Kaṭl <sup>a</sup> , kaṭla . . . .
153. A male deer . . . .	Rūs <sup>a</sup> . . . .	Harn . . . .	Harn . . . .
154. A female deer . . . .	.....	Harn <sup>i</sup> . . . .	Harn <sup>i</sup> . . . .
155. Deer . . . .	Rūs <sup>i</sup> . . . .	Haru . . . .	Harn . . . .
156. I am . . . .	Bōh chhus . . . .	Bōh thūs . . . .	Aū chhus . . . .
157. Thou art . . . .	Ts <sup>a</sup> h chhukh . . . .	Tā thukh . . . .	Tu chhus . . . .
158. He is . . . .	Suh chhuh . . . .	Su thu . . . .	Su chhu . . . .
159. We are . . . .	As <sup>i</sup> chhih . . . .	As <sup>i</sup> thi . . . .	As <sup>i</sup> chhiṣam . . . .
160. You are . . . .	Tōh <sup>i</sup> obhiwa . . . .	Tus thōwa . . . .	Tus chhēth . . . .

Sikhi of Dōḡā.	Rāmbanī.	English.
Sabbā-nē-hathā juān . . . .	Sabbā-thā chatgō . . . .	134. Best.
Ukṛō . . . .	Ukkur, uchchā . . . .	135. High.
— -hathā juān . . . .	— -thā ukkur . . . .	136. Higher.
Sabbā-nē-hathā juān . . . .	Sabbā-thā ukkur . . . .	137. Highest.
Ghōṛō . . . .	Ghōṛā, ghōṛā . . . .	138. A horse.
Ghōṛī . . . .	Ghōṛī . . . .	139. A mare.
Ghōṛā . . . .	Ghōṛā <sup>1</sup> . . . .	140. Horses.
Ghōṛā . . . .	Ghōṛā <sup>1</sup> . . . .	141. Mares.
Dānt . . . .	Sāhn, dānt . . . .	142. A bull.
Gorū . . . .	Gau . . . .	143. A cow.
Dānt . . . .	Sāhn, dānt . . . .	144. Bulls.
Gorū . . . .	Gawā <sup>1</sup> . . . .	145. Cows.
Shupō, shupā . . . .	Shupā . . . .	146. A dog.
Shupēī . . . .	Shupēī . . . .	147. A bitch.
Shupā . . . .	Shupā <sup>1</sup> . . . .	148. Dogs.
Shupēī . . . .	Shupēī . . . .	149. Bitches.
Chhōṛō . . . .	Tsirṛā . . . .	150. A he-goat.
Bakri . . . .	Tsōh . . . .	151. A female goat.
Chhōṛī . . . .	Tsirṛā . . . .	152. Goats.
Harnō . . . .	Harn . . . .	153. A male deer.
Harnī . . . .	Harnī . . . .	154. A female deer.
Harnā . . . .	Harn . . . .	155. Deer.
Aū chhi, chhis . . . .	Aū chhu, sā, hā . . . .	156. I am.
Tuchhi, chhis . . . .	Tū chhu, sā, hē . . . .	157. Thou art.
Su chhu (fem. chhi) . . . .	Su chhu, sā, hē . . . .	158. He is.
Ah chha, chhas . . . .	As chhasam, sā, hē . . . .	159. We are.
Tuh chhath . . . .	Tus chhath, sō, sā, hō . . . .	160. You are.

<sup>1</sup> Final *f* as the *a* in 'hat' as in Dōḡā.

English.	Kāshmiri.	Kashāwārī.	Pōguli.
161. They are . . .	Tim chhih . . .	Tim thi . . .	Tiaũ chhi, chhē . . .
162. I was . . .	Bōh ôsus . . .	Bōh āsus, āsus . . .	Aũ ahtūs, auhtūs . . .
163. Thou wast . . .	Tēh ôsukh . . .	Tū āsukh, āsukh . . .	Tu ahtūs, auhtūs . . .
164. He was . . .	Suh ôs <sup>a</sup> . . .	Su āsū, āsū . . .	Su ahtū, auhtū . . .
165. We were . . .	As <sup>i</sup> ôs <sup>i</sup> . . .	As āis <sup>i</sup> . . .	As āhsam . . .
166. You were . . .	Tōh <sup>i</sup> ôs <sup>i</sup> wa . . .	Tus āsāna, āsāna . . .	Tus ahtath . . .
167. They were . . .	Tim ôs <sup>i</sup> . . .	Tim āsai, āsai, āis <sup>i</sup> . . .	Tiaũ ahta . . .
168. Be . . .	Ās, bōv . . .	Ās . . .	Ās <sup>a</sup> , ās . . .
169. To be . . .	Āsun, bōwun . . .	Āsun <sup>u</sup> . . .	Āsunu . . .
170. Being . . .	Āsān, bōwān . . .	Āsan . . .	Ās, āsti . . .
171. Having been . . .	Ôsith, bōvith . . .	Āsi, āsit, āsita . . .	Āis-kōri . . .
172. I may be . . .	Bōh āsa, bōwa . . .	Bōh āsa . . .	Aũ āsa . . .
173. I shall be . . .	Bōh āsa, bōwa . . .	Bōh āsa . . .	Aũ āsa . . .
174. I should be . . .	Bōh āsahō, bōwahō . . .	Bōh āsaha . . .	Aũ āsa, āsiha . . .
175. Beat . . .	Mār . . .	Tsōt, mār . . .	Phār <sup>a</sup> , phār, phāri . . .
176. To beat . . .	Mārūn . . .	Thōtūn <sup>u</sup> , mārūn <sup>u</sup> . . .	Phārnu . . .
177. Beating . . .	Mārān . . .	Thōtan, mārūn . . .	Phār, phārti . . .
178. Having beaten . . .	Mōrith . . .	Tsōti, tsōtit, tsōtita, mārī, mārit, mārita . . .	Phār-kōri . . .
179. I beat . . .	Bōh ohhus mārān . . .	Bōh thus tsōtan (mārān) . . .	Aũ phār ohhus, phārti ohhus . . .
180. Thou beatest . . .	Tēh ohbuh mārān . . .	Tū thukh tsōtan (mārān) . . .	Tu phār ohhus, phārti ohhus . . .
181. He beats . . .	Suh ohhuh mārān . . .	Su thu tsōtan (mārān) . . .	Su phār ohhu, phārti ohhu . . .
182. We beat . . .	As <sup>i</sup> ohhīh mārān . . .	As thi tsōtan (mārān) . . .	As phār ohhīsam, phārti chisam . . .
183. You beat . . .	Tōh <sup>i</sup> ohhiwa mārān . . .	Tus thēana tsōtan (mārān) . . .	Tus phār ohhēth, phārti chhēth . . .
184. They beat . . .	Tim ohhīh mārān . . .	Tim thi tsōtan (mārān) . . .	Tiaũ phār ohhi, phārti ohhi . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mē mōrum . . .	Mē tsōt, tsōtam, mār, mārūm . . .	Mi phārtu . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tē mōrūth . . .	Tē tsōtūth, mārūth . . .	Ti phārtu . . .
187. He beat ( <i>Past Tense</i> ) . . .	Tam <sup>i</sup> mōrun . . .	Tin tsōt, mār . . .	Tin phārtu . . .



Sirāṭi of Dōḍā.	Rāmbanī.	English.
Tip chha . . . . .	Tip chhi, sã, hẽ . . . . .	161. They are.
Aũ bute, butēs . . . . .	Aũ ātus, thās . . . . .	162. I was.
Tu bute, butēs . . . . .	Tu ātus, thās . . . . .	163. Thou wast.
Su butō . . . . .	Su ātū, thā . . . . .	164. He was.
Āh butā, butēs . . . . .	As ātasam, thē . . . . .	165. We were.
Tuh butath . . . . .	Tus ātath, thē . . . . .	166. You were.
Tip butā . . . . .	Tip ātā, thē . . . . .	167. They were.
Bhō . . . . .	Bhō . . . . .	168. Be.
Bhōṇō . . . . .	Bhōṇū . . . . .	169. To be.
Bhōṣ . . . . .	Bhō . . . . .	170. Being.
Bhōita . . . . .	Bhōi-karī . . . . .	171. Having been.
Aũ bhōṣ . . . . .	Aũ, bhōṣ . . . . .	172. I may be.
Aũ bhōālo . . . . .	Aũ, bhōṣ . . . . .	173. I shall be.
Aũ bhōami . . . . .	.....	174. I should be.
Mār . . . . .	Mār . . . . .	175. Beat.
Mārṇō . . . . .	Mārṇū . . . . .	176. To beat.
Mārā . . . . .	Mār . . . . .	177. Beating.
Mārīta . . . . .	Mārī-karī . . . . .	178. Having beaten.
Aũ mār- or mārā-chhi . . . . .	Aũ mār-chhus, mārā-chhus . . . . .	179. I beat.
Tu mār- or mārā-chhi . . . . .	Tu mār-chhus, mārā-chhus . . . . .	180. Thou beatest.
Su mār- or mārā-chhu . . . . .	Su mār-chhu, mārā-chhu . . . . .	181. He beats.
Āh mār- or mārā-chha . . . . .	As mār-chhasam, mārā-chhasam.	182. We beat.
Tuh mār- or mārā-chhath . . . . .	Tus mār-chhath, mārā-chhath.	183. You beat.
Tip mār- or mārā-chha . . . . .	Tip mār-chhi, mārā-chhi . . . . .	184. They beat.
Mī mārū . . . . .	Mī mārṭū, mī mārṇā . . . . .	185. I beat ( <i>Past Tense</i> ).
Tī mārū . . . . .	Tī mārṭū, tī mārṇā . . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Tēṇī mārū . . . . .	Tip mārṭū, tip mārṇā . . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Kāshmiri.	Kashṭawāri.	Pōguli
188. We beat ( <i>Past Tense</i> ).	Asē mōr <sup>n</sup> . . . .	Asi tsōṭ, mār . . . .	Asēi phārtu . . . .
189. You beat ( <i>Past Tense</i> )	Tōhē mōr <sup>n</sup> wa . . . .	Tusi tsōṭsau, mārēau . . . .	Tusēi phārtu . . . .
190. They beat ( <i>Past Tense</i> )	Timan mōrakh . . . .	Timan tsōṭ, tsōṭukh, mār, māurakh . . . .	Tiañēi phārtu . . . .
191. I am beating . . . .	Bōh chhus mārān . . . .	Bōh thus tsōṭan (māran) . . . .	Añ phār (or phārti) chhus . . . .
192. I was beating . . . .	Bōh ōsus mārān . . . .	Bōh ōsus tsōṭan (māran) . . . .	Añ phār (or phārti) āhtā . . . .
193. I had beaten . . . .	Mē ōsum mōr <sup>n</sup> mōt <sup>n</sup> . . . .	Mē ōsum tsōṭmut (mārmūt) . . . .	MI āhtā phārtumut . . . .
194. I may beat . . . .	Bōh mārā . . . .	Bōh tsōṭa, mārā . . . .	Añ phāra . . . .
195. I shall beat . . . .	Bōh mārā . . . .	Bōh tsōṭa, mārā . . . .	Añ phāra . . . .
196. Thou wilt beat . . . .	Ts <sup>h</sup> mārakh . . . .	Tu tsōṭakh, mārakh . . . .	Tu phārus . . . .
197. He will beat . . . .	Suh mārī . . . .	Su tsōṭi, mārī . . . .	Su phairi . . . .
198. We shall beat . . . .	As <sup>i</sup> mārāw . . . .	As tsōṭau, mārāu . . . .	As phāram . . . .
199. You will beat . . . .	Tōh <sup>i</sup> mārīw . . . .	Tus tsōṭiū, mārīū . . . .	Tus phāruth . . . .
200. They will beat . . . .	Tim māran . . . .	Tim tsōṭan, maran . . . .	Tiañ phārun . . . .
201. I should beat . . . .	Bōh mārāhō . . . .	Bōh tsōṭaha, mārāha . . . .	Añ phāra, phāriha . . . .
202. I am beaten . . . .	Bōh chhus yiwān mārāna . . . .	Bōh, thus tsōṭa gatahan, bōh thus mārāna yān . . . .	Añ phārani yana . . . .
203. I was beaten . . . .	Bōh ās mārāna . . . .	Bōh ōsus tsōṭa gatahan, bōh ōsus mārāna yān . . . .	Añ phārani ās . . . .
204. I shall be beaten . . . .	Bōh yima mārāna . . . .	Bōh tsōṭa gataha, bōh mārāna yima . . . .	Añ phārani yana . . . .
205. I go . . . .	Bōh chhus gatahān . . . .	Bōh thus gatahan . . . .	Añ gatah (or gatahti) chhus . . . .
206. Thou goest . . . .	Ts <sup>h</sup> chhukh gatahān . . . .	Ta thukh gatahan . . . .	Tu gatah (or gatahti) chhus . . . .
207. He goes . . . .	Suh chhukh gatahān . . . .	Su thu gatahan . . . .	Su gatah (or gatahti) chhu . . . .
208. We go . . . .	As <sup>i</sup> chhih gatahān . . . .	As thi gatahan . . . .	As gatah (or gatahti) chhi-sam . . . .
209. You go . . . .	Tōh <sup>i</sup> chhiwa gatahān . . . .	Tus thēwa gatahan . . . .	Tus gatah (or gatahti) chhēth . . . .
210. They go . . . .	Tim chhih gatahān . . . .	Tim thi gatahan . . . .	Tiañ gatah (or gatahti) chhi . . . .
211. I went . . . .	Bōh gōs . . . .	Bōh gōs . . . .	Añ gōs . . . .
212. Thou wentest . . . .	Ts <sup>h</sup> gōkh . . . .	Tu gōkh . . . .	Tu gōs . . . .
213. He went . . . .	Suh gōv, gav . . . .	Su gōu, gau . . . .	Su gō . . . .
214. We went . . . .	As <sup>i</sup> gay . . . .	Asgē . . . .	As gōsam . . . .

Sirāji of Dōḡā.	Rāmbanī.	English.
Asē mārū . . . .	Asaī mārū, asai mārā . . . .	188. We beat ( <i>Past Tense</i> ).
Tusē mārū . . . .	Tusaī mārū, tusaī mārā . . . .	189. You beat ( <i>Past Tense</i> ).
Tēpē mārū . . . .	Tipēi mārū, tipēi mārā . . . .	190. They beat ( <i>Past Tense</i> ).
Aū mār- or mārā- <i>chhi</i> . . . .	Aū mār- <i>chhus</i> , mārā- <i>chhus</i> . . . .	191. I am beating.
Aū mārā or mārā- <i>tē</i> . . . .	Aū mār- <i>atus</i> , mārā- <i>atus</i> . . . .	192. I was beating.
Mī mārū-butō . . . .	Mī mārū-butō . . . .	193. I had beaten.
Aū mārē . . . .	Aū mārē . . . .	194. I may beat.
Aū mārālō . . . .	Aū mārālō . . . .	195. I shall beat.
Tu mārālō . . . .	Tu mārālō . . . .	196. Thou wilt beat.
Su mārālō . . . .	Su mārālō . . . .	197. He will beat.
Āh mārāmālā . . . .	As mārām . . . .	198. We shall beat.
Tuh mārāthālā . . . .	Tus mārāth . . . .	199. You will beat.
Tip mārānthālā . . . .	Tip mārānti . . . .	200. They will beat.
Aū mārāmī . . . .	.....	201. I should beat.
Aū mārī gō- <i>chhi</i> . . . .	Aū mārī gāsh- <i>chhus</i> . . . .	202. I am beaten.
Aū mārī gēs . . . .	Aū mārī gēs . . . .	203. I was beaten.
Aū mārī gālō . . . .	Aū mārī gāshā . . . .	204. I shall be beaten.
Aū gā- <i>chhi</i> . . . .	Aū gāsh- <i>chhus</i> . . . .	205. I go.
Tu gā- <i>chhi</i> . . . .	Tu gāsh- <i>chhus</i> . . . .	206. Thou goest.
Su gā- <i>chha</i> . . . .	Su gāsh- <i>chhu</i> . . . .	207. He goes.
Āh gā- <i>chha</i> . . . .	As gāsh- <i>chhasam</i> . . . .	208. We go.
Tuh gā- <i>chhath</i> . . . .	Tus gāsh- <i>chhath</i> . . . .	209. You go.
Tip gā- <i>chha</i> . . . .	Tip gāsh- <i>chhi</i> . . . .	210. They go.
Aū gēs . . . .	Aū gēs . . . .	211. I went.
Tu gēs . . . .	Tu gēs . . . .	212. Thou wentest.
Su gō . . . .	Su gēs, gā . . . .	213. He went.
Āh gā . . . .	As gāsam . . . .	214. We went.

English.	Kāshmiri.	Kashṭawāri.	Pōgulī.
215. You went	Tōh' gōwa	Tus gēau	Tus gēoath
216. They went	Tim gay	Tim gē	Tiaū gēo, gēau
217. Go	Gatsh	Gatsh	Gatsh, gatsh*
218. Going	Gatshān	Gatshan	Gatsh, gatshti
219. Gone	Gōmot <sup>a</sup> , gamot <sup>a</sup>	Gōmut	Gyēmut
220. What is your name?	Chyōn <sup>a</sup> nāv kyāh chhuh?	Tsāun <sup>a</sup> nām kyā thūi?	Ti <sup>n</sup> nām kut chhu?
221. How old is this horse?	Yih gur <sup>a</sup> kaitēn warihēn- hond <sup>a</sup> chhuh?	Is ghuri-sī ummar kitā thē?	Yēs ghōris ummur kyt thi?
222. How far is it from here to Kashmir?	Yiti-pētha kūt <sup>a</sup> ohhuh Kashiri-tām dūr <sup>a</sup> ?	Yēti-hata Kashiri-tāi kyutā (or kitruq) thu?	Ita-pāta Kashir-tā kituk chhu dūr?
223. How many sons are there in your father's house?	Cyōnis, mōl'-sandis garas- andar kūt <sup>a</sup> nēchiv' chhih?	Tsānis mhal'-sin gharas- manz kityā (or kitruq) shur' thi?	Tini māla-sani gi-manz kēta loka chhē?
224. I have walked a long way to-day.	Bōh chbus az sēthāh pok <sup>a</sup> - mot <sup>a</sup> .	Bōh hanthus az mhast dūr	Aū az dūr-tā dhaūtus
225. The son of my uncle is married to his sister.	Myōnis pēth <sup>a</sup> ra-sandis nēchivis tam'-sanze bēñ- sūty nēth <sup>a</sup> r kor <sup>a</sup> mot <sup>a</sup> .	Miān' pētr'-sinyi shuriēn karun tēsīni bhēnyi-sāthi biāh.	Mini pēchōw-sani loki chhu tyēsye bina-sīt byāh kyē- mut.
226. In the house is the sad- dle of the white horse.	Garas-andar chhēh ohhētis gur'-sūnz <sup>a</sup> kōth <sup>a</sup> .	Gharas-manz thu safēd ghuri-sun zin.	Ohhētī ghōr'-sun zin chhu gi-manz.
227. Put the saddle upon his back.	Tamis thāv thūr <sup>a</sup> -pēth zin.	Tēsinyis dandās thōyit zin.	Tyēsye chapthi-pāt zin li
228. I have beaten his son with many stripes.	Mō ohhuh lōy <sup>a</sup> mot <sup>a</sup> tasandis nēchivis wārayāhan kam- chau-sūty.	Mō tsōtum tēsinyis shuris mhast.	Mi tyēswe lokyas shāhtēi kōrēi-sīt phārtumut chhu.
229. He is grazing cattle on the top of the hill.	Suh chhuh bālachē tāli- pēth ohārwayēn gāsa khyāwān.	Su thu dhāri-hinis mōkhas- pān māl tsunāwan.	Bāla-sanni lūtus-pāt su chhu gallas gā khālāl.
230. He is sitting on a horse under that tree.	Suh chhuh guris-pēth bihith tath kulis-tal.	Su thu yēth kulyis-tal ghuri-pān bēl.	Su chhu ghōris-pāt kōlis- khal bima.
231. His brother is taller than his sister.	Tasond <sup>a</sup> bōy <sup>a</sup> chhuh tasanzi bēñi-khōtā thod <sup>a</sup> .	Tyisun bhoi thu tyēsīni bhēnyi-hata baq <sup>a</sup> .	Tēsau bārun tēsēi bina- khota bōr chhu.
232. The price of that is two rupees and a half.	Tamyuk <sup>a</sup> mōl chhuh dāy rōpay.	Tathun mōl thu dhāl rōpiē.	Itēk kimat thi dēi rupas
233. My father lives in that small house.	Myōn <sup>a</sup> mōl <sup>a</sup> chhuh tath lōk <sup>a</sup> chē larē-manz rōzān.	Miāun mhal' thu tath lōknyī gharas-manz rihwan.	Mi <sup>n</sup> maul chhu tēs lōkh- chysis garus-manz rabti.
234. Give this rupee to him	Dih yih rōpay tamis	Yi rōpai dyi tis	Yē rupai tyēs dyēn
235. Take those rupees from him.	Tim rōpay hēh tamis-nish	Tyis hē tsā tima rōpiē	Yāñ rupia gyan tyēs
236. Beat him well and bind him with ropes.	Wāra dis chōb tē razi-sūty phirus ganq.	Tyis tsōtis jān paithyi tē razan-sāthi ganqis.	Tyēs mast phāri tē razan- sīt gathin.
237. Draw water from the well.	Kriri-manza khār pōñ <sup>a</sup>	Khūha-manza khuāl pāñ	Khūhus-manz pāñ kārī
238. Walk before me.	Mō brōñth brōñth pakh	Mō brōñth hanth	Mi aiggi dhañi
239. Whose boy comes be- hind you?	Kasond <sup>a</sup> kōt <sup>a</sup> chhuy tsē pata pata yiwān?	Kasun shur <sup>a</sup> thu tsē-pata yāan?	Kasau lōk chhu ti pata pata dhañti?
240. From whom did you buy that?	Huh kanis-nish hyōtuth tsē?	Tsē kas-hata su mōl hyū- tuth?	Ti kas-laba tyēs mōl gintu?
241. From a shopkeeper of the village.	Akis gāma-wōñis-nish <sup>a</sup>	Gāmakis kāsī wānawālis- hata.	Gāma-sanni dukāndārus- laba.



Sirāji of Dōḍā.	Rāmbarī.	English.
Tuh gāth . . . .	Tus gēath . . . .	215. You went.
Tip gā . . . .	Tip gēē, gē . . . .	216. They went.
Gis . . . .	Gatsh . . . .	217. Go.
Gā . . . .	Gatsh, gatshā . . . .	218. Going.
Gō . . . .	Gōmut . . . .	219. Gone.
Tipō nām kut chhu ?	Tipō nām kut chhu ?	220. What is your name ?
Yē ghōrē-ti ummar kitti chhi ?	Yē ghōrē-saṇi kitti umm chhi ?	221. How old is this horse ?
Ellā-hathā Kashmirā-tā kitō dūr chhu ?	Itt-ātō Kashmirē-tā kitō dūr chhu ?	222. How far is it from here to Kashmir ?
Tipē babbō-tē gharō-mā puttur kitā chha ?	Tipē bābā-saṇē gi kitō lōkē chhi ?	223. How many sons are there in your father's house ?
Ajj aū barā dūr āwē .	Aū az dūr haṭṭhi-kari chali gēus.	224. I have walked a long way to-day.
Mēnē tsatsā-tō puttur tē-ti bāhpi-sāthi biāō-rō chhu.	Mipē pitriē-sun lōk <sup>a</sup> tēsēi bāhpi-sāthi biāhtumut chhu.	225. The son of my uncle is married to his sister.
Gharō-mā chhittē ghōrē-ti kāṭhi chhi.	Gi-mā chhittē ghōrē-saṇi kāṭhi chhi.	226. In the house is the sad- dle of the white horse.
Kāṭhi pitṭhi-pur kasi latthō.	Kāṭhi tēsēi pitṭhi-bhōi latthas.	227. Put the saddle upon his back.
Tē-tō puttrē mō matē kōrpē mārū-ā.	Mi tēsēi lōkē matē kōrpē ditmat-chhis.	228. I have beat <sup>n</sup> his son with many stripes.
Pahārō-tē shirō gōrū bakriā tsāā-chhu.	Yū pahārē-saṇē shirē-bhōi bakriō gavē supāl-chhu.	229. He is grazing cattle on the top of the hill.
Ghōrē bēi butṭō tal bishru chhu.	Yū ghōrē-bhōi butṭē-khal bimi chhu.	230. He is sitting on a horse under that tree.
Tē-tō brhā tē-ti bēhpi-hathā baḍḍō chhu.	Tēsaū brhā tēsēi bāhpi- thā baḍḍi chhu.	231. His brother is taller than his sister.
Yō-tō mul qhāi rupayyō chhu.	Tēsaū mul qhāi rupas chhu	232. The price of that is two rupees and a half.
Mēnō babb yē nikkē gharō rahā-chhu.	Mipō babb is matṭhō gi rāh- chhu.	233. My father lives in that small house.
Yō rupayyō tō dē-lē .	Tēsa yū rupayyā dēnti .	234. Give this rupee to him.
Yō rupayyā tip ghini-jē	Tip rupas tēs-thā ghinni lainē.	235. Take those rupees from him.
Must mārathō, tō radgū sāthi bandhithū.	Tēs juān mārinas, gazari- sāthi gaṭṭhi.	236. Beat him well and bind him with ropes.
Khāhō-mā pāpi ghini-jē .	Talāō-mā-thā pāpi kāi .	237. Draw water from the well.
Mō āri āri chal .	Mi agar chal . . . .	238. Walk before me.
Kah-tō matṭhō ti pata jā- chhu ?	Kasaū lōk <sup>a</sup> ti pat pat ē-chhu ?	239. Whose boy comes be- hind you ?
Yō kah-hathā mul āwath ?	Yū kas-thā muli āp-chhut ?	240. From whom did you buy that ?
Grāmo kēntō haṭṭabāliā- hathā.	Gāmō-saṇē kēnti haṭṭabā- thā.	241. From a shopkeeper of the village.



## KŌHISTĀNĪ.

Under the name of Kōhistānī are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar '*jib*.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Paṣtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Paṣtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Gārwi, spoken in the Swat Kohistan, of Tōrwālī of the Swat and Panjkora Kohistans lower down than Gārwi, and of Maiyā of the Indus Kohistan. In the List of Words, I have also given examples of Chilis, a modern offshoot of Tōrwālī.

## GĀRWĪ.

This language is spoken in the Swat Kohistan. It is the speech of the Gawārē, a sept of which tribe is named Bashghar, a fact which has led Colonel Biddulph to erroneously call it 'Bushkarik,' and to call the entire tribe 'Bushkar.' The language is closely connected with that of the Tōrwāl, who inhabit the Swat and Panjkora Valleys lower down than the Gawārē. It is evidently of Dardic origin. Regarding the Gawārē, Colonel Biddulph says,<sup>1</sup>—

'Bushkar is the name given to the community which inhabits the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrōte, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls . . . . . The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. . . . . The Bushkar dialect approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.'

With reference to the above remarks, the conversion of the people to Islām began in the time of Akhūn Darwēza, about three hundred years ago, and has been carried on up to within the last century. Gārwi, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, *e.g.* Gārwi (as described by Biddulph under the name of 'Bushkarik'), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Gārwi, the present tense of the verb 'to be' is, masculine, *thū*, feminine, *thi*. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Gārwi (Bushkarik) Grammar is taken from Colonel Biddulph's work, *loc. cit.* The same work contains a Vocabulary, to which the reader is referred for further information :—

<sup>1</sup> *Tribes of the Hindoo Koosh*, p. 70. The Bushkarik Grammar is Appendix E of the same work.

## GĀRWĪ (BASHGHARIK)

## I.—PRONUNCIATION—

Pronounce *ā* as in *hat*; *ā* as in *fall*; *ē* as in *met*; *e* (without any mark) as the *é* in the French *état*; *ō* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *ö* and *ü* as in German; *gh*, *kh*, *sh*, and *zh*, as the Persian غ, خ, ش, and ج respectively. Other vowels and consonants as usual in other Indian languages.

## II.—NOUNS—

	Sing.	Plur.	
Nom. and Acc.	<i>īs</i> , a woman.	<i>īs-āl</i> .	<i>māh</i> means from (a person), and <i>tī</i> , from (a place), <i>āh</i> (suffixed) is 'in.'
Gen.	<i>īs-ē</i> , of a woman.	<i>īs-āl-ē</i> .	If the noun is masculine, the Genitive singular ends in <i>ā</i> . In the plural, it always ends in <i>ā</i> .
Dat.	<i>īs-kāh</i> , to a woman.	<i>īs-āl-kāh</i> .	
	<i>īs-ē-kēr</i> , for a woman.	<i>īs-āl-ē-kēr</i> .	
Abl.	<i>īs-sāh</i> , with a woman.	<i>īs-āl-samān</i> .	
	<i>īs-māh</i> , from a woman.	<i>īs-āl-māh</i> .	
	<i>īs-rāh</i> , by a woman:	<i>īs-āl-rāh</i> .	

## III.—PRONOUNS—

	Nom.	Agent.	Acc.	Gen.	Dat.	Abl.	
I . . . . .	<i>yāh</i>	<i>yēh</i>	<i>mai</i>	$\left\{ \begin{array}{l} m\tilde{a} \text{ (m.)} \\ m\check{e} \text{ (f.)} \end{array} \right\}$	<i>ma-ke</i> , <i>mē-kēr</i>	<i>mai-sāh</i> , etc.	The Genitive singular of the 1st and 2nd persons singular ends in <i>ā</i> if the pronoun is masculine, and in <i>ē</i> if it is feminine.
We . . . . .	<i>māh</i>	<i>māh</i>	<i>māh</i>	<i>mō</i>	<i>mā-ke</i> , <i>mō-kēr</i>	<i>mā-sāh</i> , etc.	
Thou . . . . .	<i>tū</i>	<i>tū</i>	<i>tai</i>	$\left\{ \begin{array}{l} ch\tilde{a} \text{ (m.)} \\ ch\check{e} \text{ (f.)} \end{array} \right\}$	<i>ta-ke</i> , <i>chē-kēr</i>	<i>tai-sāh</i> , etc.	
You . . . . .	<i>tāh</i>	<i>tāh</i>	<i>tāh</i>	<i>tō</i>	<i>tā-ke</i> , <i>tō-kēr</i>	<i>tā-sāh</i> , etc.	
He, it (near) . . . . .	<i>ai</i>	<i>ai</i>	<i>asē</i>	<i>asō</i>	<i>as-ke</i> , <i>asē-kēr</i>	<i>as-sāh</i> , etc.	
She, it (near) . . . . .	<i>atē</i>	<i>atē</i>	<i>asē</i>	<i>asē</i>	<i>as-ke</i> , <i>asē-kēr</i>	<i>as-sāh</i> , etc.	
They (near) . . . . .	<i>am</i>	<i>am</i>	<i>ām</i>	<i>asō</i>	<i>ām-ke</i> , <i>asō-kēr</i>	<i>ām-sāh</i> , etc.	
He, it (remote) . . . . .	<i>atā</i>	<i>atā</i>	<i>tatē</i>	<i>tasō</i>	<i>tas-ke</i> , <i>tasē-kēr</i>	<i>as-sāh</i> , etc.	
She, it (remote) . . . . .	<i>tatē</i>	<i>tatē</i>	<i>tatē</i>	<i>tasē</i>	<i>tas-ke</i> , <i>tasē-kēr</i>	<i>as-sāh</i> , etc.	
They (remote) . . . . .	<i>tam</i>	<i>tam</i>	<i>tām</i>	<i>tasō</i>	<i>tām-ke</i> , <i>tasō-kēr</i>	<i>tām-sāh</i> , etc.	

'Who?' is *kam*; 'what?' is *kāh*.



## SKELETON GRAMMAR.

## IV.—VERBS—

A.—Auxiliary and Verbs Substantive,—*āshūgān*, to be.

*Pres.*, masc., *tū*; fem., *tūi*, I am, etc.; *Past*, masc., *hū*; fem., *hūi*, I was, etc.

*Pluperfect*, masc., *āshū*; fem., *āshūi*, I had been, etc. This last is given by Biddulph as a Pluperfect. In the specimens it is a simple past, and means 'I was.'

*Hōgā*, to become. The only tenses which change for person or number are the Future and Imperative. Other tenses only change for Gender.

*Infinitive*, *hōgā*, to become; *Participle Present*, *hōme*, becoming; *Past*, *hūti*, having become.

*Present*, masc., *hūwān-tū*; fem., *hūwān-tūi*, I am becoming, etc.

*Imperfect*, masc., *hūwān-shū*; fem., *hūwān-shūi*, I was becoming, etc.

*Past*, masc., *hū*; fem., *hūi*, I became, etc.

*Perfect*, masc., *hū-tū*; fem., *hū-tūi*, I have become, etc.

*Pluperfect*, masc., *hū-shū*; fem., *hū-shūi*, I had become, etc.

*Imperative*, become thou, *hoh*; let him, her, or it become, *hohdāh*.  
become ye, *hō*; let them become, *hōdāh*.

*Future*, I shall become.

	Sing.	Plur.
1.	{ <i>hom</i> (m.) <i>hūwe</i> (f.)	{ <i>hū</i> (m.). <i>hūi</i> (f.).
2.	<i>hoh</i>	{ <i>hū</i> (m.). <i>hūi</i> (f.).
3.	<i>hoh</i>	{ <i>hū</i> (m.). <i>hūi</i> (f.).

B.—Active Verb,—*yāgā*, to come.

*Infinitives*, *Present*, *yāgā*, to come; *Past*, *yāgā-shū*, to have come

*Participles*, *Present*, *yāgra*, coming; *Past*, *yāte*, having come.

*Gerunds*, *yāndēr*, from coming; *yāgā maiya*, in coming.

*Supine*, *yāg-tū*, must come.

*Present*, masc., *yān-tū*; fem., *yēn-tūi*, I am coming, etc.

*Imperfect*, masc., *yān-shū*; fem., *yēn-shūi*, I was coming, etc.

*Past*, masc., *yā*; fem., *yē*, I came, etc. (? I went, etc. The specimens have *yā* for 'he came').

*Perfect*, masc., *yā-tū*; fem., *yē-tūi*, I have come, etc.

*Pluperfect*, masc., *yā-shū*; fem., *yē-shūi*, I had come, etc.

*Future*, masc., *yam*; fem., *yēn*, I shall come, etc.

*Imperative*, come thou, *yah*; let him, her, or it come, *yadāh*.  
come ye, *yā*; let them come, *yādāh*.

*Karūgā*, to do.

*Infinitives*, *Present*, *karūgā*, to do; *Past*, *karūgā-shū*, to have come.

*Participles*, *Present*, *karā*, doing; *Past*, *kā*, having done.

*Gerunds*, *karūgērēr*, from doing; *karūg maiya*, in doing.

*Present*, masc., *karān-tū*; fem., *karēn-tūi*, I am doing, etc.

*Imperfect*, masc., *karān-shū*; fem., *karēn-shūi*, I was doing, etc.

*Past*, masc. and fem., *kir*, I did, etc.

*Perfect*, masc., *kir-tū* (?); fem., *kir-tūi*, I have done, etc.

*Pluperfect*, masc., *kir-shū* (?); fem., *kir-shūi*, I had done, etc.

(According to Biddulph, the masc. forms of the Perf. and Plup. are *kir-tū* and *kir-shū*, respectively. This is probably a misprint.)

*Future*, I shall do.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>karā</i>	<i>karā</i>	<i>kari</i>	<i>karā</i>
2. <i>karā</i>	<i>karā</i>	<i>karā</i>	<i>karā</i>
3. <i>karā</i>	<i>karā</i>	<i>karā</i>	<i>karā</i>

*Imperative.*

*kēr*, do thou.

*kērdāh*, let him, her, or it do.

*kērdāh*, do ye.

*kērdāh*, let them do.

In the following specimens, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I., the vowel-sounds have not been distinguished so minutely as in the Grammar. According to him the Gārwis of the present day have only one *ē*-sound, corresponding to the sound of the *a* in 'fate'; and only one *ō*-sound, corresponding to the sound of the second *o* in *promote*. These vowels have been marked accordingly in the specimens.

It is not possible to form a complete grammar from the specimens, but the following instances of grammatical forms show that the language is closely connected with Kāshmīrī:—

### I.—NOUNS—Declension.

Sing.	Plur.	
Nom. <i>bab</i> , a father	<i>babū</i>	Similarly, <i>dūi</i> , a daughter.
Gen. <i>bab-ā</i>	<i>babū-ā</i>	Genitive, <i>dūi-ā</i> ; but Nom.
Dat. <i>bab-ki</i> or <i>-ka</i>	<i>babū-ki</i> or <i>-ka</i>	Plur. <i>dūi</i> .
Loc. <i>bab-mē</i>	<i>babū-mē</i>	A good man is <i>ak rān mēsh</i> .
Abl. <i>bab-mā</i> , from a father	<i>babū-mā</i>	A good woman is <i>ak rain is</i> .

### II.—PRONOUNS—

I, *ya*; of me, *mā*, *mai*; Obl. form, *mai*; We, *mā*; our, *mō*.  
 Thou, *tū*; of thee, *chhā*; Obl. form, *tai*; Ye, *thā*; your, *thō*.  
 He, that, *ashī*; his, *asā*; Obl. *ās*; they, *tum*; their, *tasā*; *tamu*, by them.  
 Other forms are *sah*, he; *tasā*, his; *tas-ki*, to him; *tan*, by him. 'This' is *eh* or *āi*.

### III.—VERBS—

#### (a) Verbs Substantive—

Pres.—*thū*, *thō* (masc.); *thī* (fem.); for both numbers and all persons. Used once to mean 'was.' 'The elder son *was* in the field.'  
 Past—*āsh*, *āshō*, *āshū*; fem. *āshī*; for both numbers and all persons. Used once to mean 'is,' 'what matter *is*?'  
 I may or shall be, *hōm*; he became, *hū*; be (Imperat.), *hō*; to be, *hōgē*; being, *hōg*.

#### (b) Active Verbs—

*Chaṇḍō*, to beat.

*Chaṇḍōsh*, beaten; so, *mūrsh*, dead; *chhārōsh*, lost; *gat*, gone.

Imperative,—*chaṇḍ*, beat. Other examples are, *d'*, give; *giya*, bring ye; *shāwa* or *shā*, clothe ye; *yā*, come (? 1st person, plural); *chō*, go.

Present,—*chaṇḍānt*, I beat, etc., for all persons and both numbers. Other examples are, *khānt*, I would eat; *marānt*, I am dying; *kharānt*, thou art detiling; *wānt*, it comes; *grānt*, thou bandiest; *bachānt*, I go.

Imperfect,—*chaṇḍānt āsh*, (I, etc.) was (were) beating.

Past,—(a) Transitive Verbs—Passive construction—With Masculine Object, —*mai chaṇḍū*, I beat (him); *partālū*, (he) sent (him); *kēr*, (he) made; *liṭh*, (he) saw (him); *gas*, (he) caught (him); *manō*, he said; *budh*, (he) heard (a sound); *laṭh*, (he) found (him). With Feminine Object,—*kēth*,

thy (father) has made (a feast), (I) did (not disobedience) to thee; *dēth*, thou didst (not) give (a kid) (in these the *th* is probably the pronominal suffix of the second person); *gis*, (he) caught (her); *khēg*, (he) ate (her).

(b) Intransitive Verbs,—*gā*, (I, etc.) went; *yā*, *yāg*, (he) came; *itiath*, (he) arose; *bāg-chhōre*, (he) ran up (to him); *nūkas*, (he) came out.

The following are apparently Past Participles used as Past Tenses:—*khia<sup>h</sup>ta*, they ate; *karē<sup>h</sup>*, I might do (merriment, fem. obj.); *diā<sup>h</sup>*, (he) gave; *bacha<sup>h</sup>*, (he) went; *pūā<sup>h</sup>*, they were drinking.

*Future*,—*ya chaṇḍam*, I shall beat; *chhōm*, I will go; *ya manam*, I shall say; *karam*, I will make; *ya pōham*, I will understand.

Some other forms will be found in the List of Standard Words and Sentences. Those for Nos. 185—190, 196—200, 208—210, and 214—216 were not obtained from the same source as the rest, and there are some discrepancies for which I am unable to account.

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[No. 19.]

## DARDIO SUB-FAMILY.

DARD GROUP.

KOHISTĀNĪ.—GĀRWĪ.

## SPECIMEN I.

(Sir Harold Deane, K.C.S.I.)

Ak mēsh-ā dū pūt ashū. Lakōṭ pūt tanī bab-ka manō, 'mai-ki  
*One man-of two sons were. Younger son his-own father-to said, 'me-to*  
 māl-mē tanī dāh dā.' Tan tanī māl duēra dāh-kēr.  
*property-in my-own share give.' And his-own property (on)-both (he)-divided.*

Kidī dōs pat lakōṭ pūt harkihā jama kēr, dēōr utan-ki  
*A-few (some) days after younger son everything together made, far country-to*  
 gā. Tati bāg tanī māi lāl kar anchan-kēr. Swā māl khlās-kēr,  
*went. That place his-own property bad act dissipated. All property finished,*

tati utan-mē giān qāhat yāg, ta tī tang hū. Sah gā tati  
*that country-in big famine came, and he straitened became. He went that*  
 utan-mē khān-sah naukār hū. Tan tanī khēr paṭalū sūar char.  
*country-in chief-with servant became. And his-own field sent (him) swine graze.*

'Āī sūar khiāshṭa, ya pa khānt;' kami na diāsh. Pata  
*'Which swine are-eating, I also will-eat;' anyone not gave (him). Afterwards*  
 khid-mē yā, manō, 'mā baba kitī naukār thō, rēn gil khiān, ya  
*sense-in came, said, 'my father-of how-many servants are, good food eat, I*  
 būthō marānt. Ya itiānt, tan bab-ki chōm, tas-ki manam, "Ō bab,  
*hungry am-dying. I will-rise, and father-to will-go, him-to will-say, "O father,*

ya Khudāē gunāhgār chhā gunāhgār. Atē lāyiq na kō chhā pūt  
*I of-God sinner thy sinner. So worthy not (am) that thy son*  
 hōm, naukār-mē mai hisāb-kar." Sah itiath, tanī bab-ki yāg.  
*be, servants-among me reckon." (And) he rose, his-own father-to came.*

Sah patka ashō tanī bab liṭh, rahm kēr, bāg-chhōrē,  
*(And) he afar was his-own father saw (him), pity did, ran-up (to him),*  
 mūr-mē gas, khkōl-kēr. Pūt manō, 'Ō bab, ya Khudāē  
*embrace-in caught (him), kissed (him). Son said, 'O father, I of-God*

gunāhgār, chhā gunāhgār. Atē lāyiq na kō chhā pūt hōm.' Bab  
*sinner (am), thy sinner (am). So worthy not (am) that thy son be.' Father*

tanī naukār-ki manō, 'rān jāma giya, as shāwa; angusir angir  
*his-own servants-to said, 'good dress bring, him clothe; ring finger*  
 shāwa; kōsh khur shā. Yā, gil khāē, khushāl hōē. Tithī mā ēh pūt  
*put-on; shoes feet put-on. Come, food eat, merry be. Because my this son*

mārsh, jāndō; ohhārōsh laḍ. Taina khushālī kēr.  
*dead, revived (is); lost recovered (is). They merriment made.*

Mōt tasā giān pūt khēr-mē thū. Sēh yāg, shī-ki niār hū,  
*Now his elder son field-in was. (When) he came, house-to near was,*  
 sarōd nētah awāz budh. Ā naukar-ki awāz-kēr, tapaus-kēr, 'kē chhal  
*music dancing sound heard. A servant-to called, inquired, 'what matter*  
 āsh?' Tan manō, 'chhā jā yāg thōn; bab khairāt kēth, tithi  
*is?' He said, 'thy brother come is; father feast has-made, because*  
 rōgh jōr laṭh.' Sēh bājāg hū, shikī na bachash. Bab nūkas,  
*whole well found. (Then) he angry became, inside not went. Father came-out,*  
 minat kēr. Tan jawāb-mē bab-ki manō, 'bēr, atē bār mūdah chhā  
*entreaty made. He reply-in father-to said, 'lo, so long time thy*  
 khizmat kēr, hēcharē chhā bē-amri na kēth. Tai mai-ki ā sūr na  
*service I-did, ever thy disobedience not did. Thou me-to one kid not*  
 dēth, mai tanī dōstān-sah khushālī karēsh. Kaī sāat āī pūt yāg,  
*gave, I my-own friends-with merriment might-do. Which time this son came,*  
 chhā māl kachanai-rā kharāb-kēr, tai khairāt kēr.' Tan manō, 'Ō pūt,  
*thy property harlots-on wasted, thou feast didst.' He said, 'O son,*  
 tū hallal mai-sah bai, mā harkai chhā. Āī munāsib ashū,  
*thou always me-with livest, my everything thine (is). This proper was,*  
 mā khushālī kēr, khushāl hū, tithi chhā āī jā mursh, jāndō;  
*we merriment did, merry become, because thy this brother dead, alive (is);*  
 chharōsh, laḍ.  
*lost, recovered (is).'*

[ No. 20.]

## SPECIMEN II

Ak bōr ashū, akē chhēl āshī. Ā ūs-rā ū pūāsh. Bōr  
*A tiger was, a goat was. A spring-at water were-drinking. Tiger*  
 rat ashū, chhēl tūā āshī. Bōr manō chhēl-ka, 'mā ū kā kharānt?'  
*above was, goat below was. Tiger said goat-to, 'my water why do-you-make-dirty?'*  
 Chhēl manō, 'ū chhā bām-tē wānt, ya tūā thī. Chhā ū kiki  
*Goat said, 'water thy side-from comes, I below am. Thy water how*  
khar karam?' Bōr manō, 'tū bār lāl thū, mai-sah bēt grānt.  
*dirty can-I-make?'* Tiger said, 'thou very bad art, me-with words dost-bandy  
 Mai-ka izhgār manō. Ya tai-sah pōham.' Āī manī, tōp  
*Me-to liar saidst (calledst). I thee-with will-understand.' This saying, a-jump*  
 kēr, chhēl gis, swa khēg.  
*(he)-made, goat caught, whole devoured.*

Ak dū thā chōr panj shō sat aṭh num dash ikyā bāh thō chōnd  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14  
 panjāh shōhr satāh aṭah anbīsh bīsh dash-ō-bīsh dūbīsh dash-ō-dūbīsh ṭhabīsh  
 15 16 17 18 19 20 30 40 50 60  
 dash-ō-ṭhabīsh chōrbīsh dash-ō-chōrbīsh panjbīsh.  
 70 80 90 100.

## TÖRWĀLĪ OR TÖRWĀLĀK.

This is the language of the Törwāls, who occupy the upper portion of the main Swat Valley for about sixty miles from Aryana to Chiroli, and the Chahil Darrah, a valley running to the east from the Swat Valley a little above Chiroli. According to Biddulph (p. 68), they do not differ in appearance from the other tribes of the Indus Valley, and there can be little doubt that the Chilis are an offshoot of this tribe. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken. The Törwāls have been too long converted to Islām, and exposed to the preaching of the Swat Mullāhs to have retained any customs connected with other religions; but they have retained their national dances.

The Chilis are a small tribe now settled on the left bank of the Indus near Kōlī and Pālus. They are called Chilis by their neighbours and Galō by themselves. They have a tradition that their home was originally Buner, whence they migrated to Swat to escape being forced to become Musalmāns. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islām. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from becoming Musalmāns in after years. Those who remained behind in Swat were the ancestors of the present Törwāls.

Törwālī certainly belongs to the Dardic family, and the mode of formation of the feminine, and some of the verbal forms, show clearly that it is connected with Kāshmirī. It is, however, much mixed up with Paṣhtō forms. It is most nearly akin to the language of the Indus Valley which is described by Colonel Biddulph under the name of Gowro.<sup>1</sup> In order to show the close connexion between the two languages, a column has been added to the List of Standard Words showing the corresponding words in Gowro. These have been taken from Colonel Biddulph's work.

## AUTHORITY—

BIDDULPH, Col. J.,—*Tribes of the Hindoo Koosh*. Calcutta, 1880. Appendix D contains a very short Grammar, and a Vocabulary.

The following Skeleton Grammar is taken from Biddulph. The grammar of the specimens differs considerably from that here given, and is subsequently discussed :—

\* <sup>1</sup> *Tribes of the Hindoo Koosh*, p. 10, and Appendix F.

## TÖRWĀLĪ GRAMMAR (BIDDULPH).

I.—PRONUNCIATION.—Pronounce *ā* as in *hat*; *á* as in *fall*; *ē* as in *met*; *e* (without any mark) as the *é* in the French *était*; *ō* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *ö* and *ü* as in German; *gh*, *kh*, *sh*, and *mh*, as the Persian *ش* *خ* *غ* and *ج* respectively. Other vowels and consonants as usual in other Indian languages.

II.—NOUNS.—There are two declensions relating to (I) animate and (II) inanimate nouns—

I. Sing.	Plur.	II. Sing.	Plur.	Other cases are formed as follows— For, <i>kyāh</i> , suffixed. With, <i>sat</i> , suffixed. By, <i>dā</i> , suffixed. In, <i>konim</i> , prefixed. The specimens have <i>mē</i> suffixed. On, <i>ghat</i> , suffixed.
Nom. <i>chhī</i> , a woman.	<i>chhī</i> .	<i>shīr</i> , a house.	<i>shīr</i> .	
Gen. <i>chhī-si</i> , of a woman.	<i>chhī-a-si</i> .	<i>shīr-si</i> .	<i>shīr-a-si</i> .	
Dat. <i>chhī-ke</i> , to a woman.	<i>chhī-a-ge</i> .	<i>shīr-wa</i> .	<i>shīr-a-wa</i> .	
Acc. <i>chhī</i> , a woman.	<i>chhī</i> .	<i>shīr</i> .	<i>shīr</i> .	
Abl. <i>chhī-mā</i> , from or by a woman.	<i>chhī-a-mā</i> .	<i>shīr-a</i> .	<i>shīr-a</i> .	

III.—PRONOUNS—	Nom.	Gen.	Dat.	Acc.	Abl.	There are no distinctions of genders.  IV.—VERBS— A.—Auxiliary Verbs and Verbs Substantive.  <i>Hōsa</i> means 'to be.'  Biddulph gives no paradigm of its conjugation.
I . . . . .	<i>a</i>	<i>mī</i>	<i>ma-ge</i>	<i>mai</i>	<i>ma-ma</i> .	
We . . . . .	<i>māh</i>	<i>mun</i>	<i>mo-ge</i>	<i>māh</i>	<i>mo-ma</i> .	
Thou . . . . .	<i>tū</i>	<i>chī</i>	<i>te-ge</i>	<i>tai</i>	<i>tai-ma</i> .	
You . . . . .	<i>toh</i>	<i>tun</i>	<i>to-ge</i>	<i>toh</i>	<i>to-ma</i> .	
He (near) . . . . .	<i>hēh</i>	<i>isāh</i>	<i>ēs-ke</i>	<i>ēs</i>	<i>ēs-ma</i> .	
They (near) . . . . .	<i>iyāh</i>	<i>iyasāh</i>	<i>iya-ke</i>	<i>iyā</i>	<i>iyāh-ma</i> .	
He (remote) . . . . .	<i>tigāh</i>	<i>tisāh</i>	<i>tēs-ke</i>	<i>tēs</i>	<i>tēs-ma</i> .	
They (remote) . . . . .	<i>tiyāh</i>	<i>tiyasāh</i>	<i>tiya-ke</i>	<i>tiyā</i>	<i>tiyāh-ma</i> .	
Who? is <i>kām</i> ; what? is <i>kāh</i> .						

B.—Active Verb,—*kudūsa*, to strike.

*Infinitives*,—*Present*, *kudūsa* to strike; *Past*, *kudūsa aśhū*, to have struck; *Future*, *kud bādūi*, to be about to strike.

*Participles*,—*Present*, *kududūt*, striking; *Past*, *kuduge*, having struck; *Future*, *kudūsa hū*, about to strike.

*Gerunds*,—*kudū-ghēt*, on striking; *kudū-ma*, from or by striking.

Except the Imperative each tense has only two forms,—A Masculine and a Feminine,—and does not change for number or person.

Thus,—

<i>Present</i> , I strike.	<i>Past</i> , I struck.	<i>Future</i> , I shall strike.	<i>Imperative</i> .
Masc. <i>kudādū</i> .	<i>kudū</i> .	<i>kudnin</i> .	<i>kud</i> , strike thou.
Fem. <i>kūdūji</i> .	<i>kūdi</i> .	<i>kūdnin</i> .	<i>kude</i> , let him strike.
<i>Imperfect</i> , I was striking.	<i>Perfect</i> , I have struck.	<i>Pluperfect</i> , I had struck.	<i>kudā</i> , strike ye.
Masc. <i>kudūs-aśhū</i> .	<i>kudēl</i> .	<i>kudū-ghū</i> .	<i>kudā</i> , let them strike.
Fem. <i>kūdus-āshī</i> .	<i>kūdīl</i> .	<i>kūdī-ghī</i> .	

The *Conditional* mood is formed by adding *kyāh*, perhaps, to the Indicative. Thus, *kudādū kyāh*, I may be striking.

The *Passive* voice is formed by the use of the Auxiliary verb *bajūsa*, to go. Thus, *kuduge bajūsa*, to be struck; *kudā bajudū*, I am being struck.

The following incomplete account of Tōrwālī Grammar is based on the specimens.

### I.—VOCABULARY—

This is freely infected by Paṣṭō. Thus, we have *ṭōl*, all; *makhtōran*, black-faced, hence a sinner; *ghuara*, choice; *pīshō*, a cat, and many others.

### II.—NOUNS,—Declension.

	Sing.	Plur.
Nom.	<i>bap</i> , a father.	<i>bap</i> .
Gen.	<i>bap-chē</i> , of a father.	<i>bap-chē</i> .
Dat.	<i>bap-kī</i> , to a father.	<i>bap-kī</i> .
Abl.	<i>bap-mā</i> , from a father.	<i>bap-mā</i> .

The only instances I have met in which the plural differs from the singular, are *gāō*, a cow; plural *gai*, and the following—*naukar*, means ‘servants,’ but *naukar-ā-mē*, among servants; *naukar-ā-kī*, to the servants: *dehqān*, villagers; *dehqān-a*, to the villagers; *dehqānō*, the villagers (Agent case): *yār-ō-sat*, with friends. *Pūchhat bagayi* is translated ‘he divided on his sons.’

Amongst *postpositions* may be mentioned, *niō*, *kī-niō*, near; *dī*, by means of; *sat*, with; *mē*, in; *ghat*, *ghad*, on.

The *Agent* case is usually the same as the nominative; thus, *bap banū*, by the father it was said, the father said. We have, however, *pūchhai banū*, by the son it was said; and *dehqānō gad*, by the villagers he was caught, beside *dehqān dīth*, by the villagers he was seen. As a matter of fact the Nominative is frequently used instead of the Agent.

Instances of the Vocative case are, *ai babia*, O father, and *ai pūchha*, O son.

**Adjectives**—Do not seem to change for gender.

### III.—PRONOUNS—

*First Person*,—I, *ā*, *ai*; of me, my, *mī*; Agent and Obl. form sg. *mai*; we, *mō*; Agent, *mō*; of us, our, *mun*; to us, *mō-gē*.

*Second Person*,—Thou, *tū*; of thee, thy, *chhī* or (Parable) *chhē*; Agent, *tai*; ye, *thō*; of you, your, *tun*; Agent, *thō*; to you, *tha-kai*.

*Third Person*,—He, *sēh*, *ēh*; Agent, *sēh*, *ēh*; of him, his, *isa*, (Parable) *isē*; Obl. sg. *isa*; they, (Nom. and Agent) *tiyā*; of them, their, *tiyāsa*.

Other forms are :—

He, *tēh*, *tis*; Agent, *tēh*, *tis*; Obl. *tis*; his, *tī*, *tisa*; they, *tēh*, *hai*.

From him, *ēz-mā*.

To this person, *is-kī*.

*Mī kā thū*, *sa chhē thū*, what is mine, that is thine.



Examples of Pronominal Adjectives are,—

*Sēh māsh*, that man ;

*Tē watan yat*, on that country ; *āh pūchh*, this son ; *as ghō-chē*, of this horse ;  
as *shai*, that thing.

'Own' is *tanū*.

'What?' is *kā*.

#### IV.—VERBS—

##### A.—Auxiliary Verbs and Verbs Substantive.—

*Present*,—Sing. (all persons), *thū* ; Plur. *thiā*. In *kā chhal chhī*, what matter is it? , *chhī* is possibly feminine. In the Parable, we have once *thai*, for *thiā* (*kitāik naukar thai*).

*Past*,—Sing. *ashū*, fem. *ashī* ; Plur. *ashai*.

In the phrases *tang shū*, he became straitened ; and *tagō shū*, she was fastened, the *shū* is probably borrowed from Pashtō.

Of the base *hu*, we have the following examples :—

*naukar hū* (and elsewhere), he became a servant ; *jandī hū-thū*, he has become alive ; *āi chhē pūchh hūi*, that I may be thy son ; *khusālā hūi*, let us be happy ; *huyī*, I shall be ; *hōya*, I may be ; *hō*, be thou.

##### B.—Active Verb.—

*kūthū*, to beat ;

*kūthūā*, beating. So *bazhūā*, going.

*kūthū*, beaten ; so *gā*, gone ; *mayil*, dead ; *hazhājil*, lost.

*Imperative*,—beat,—*kūth*. So also,—*dai*, give ; *chā*, graze ; *hisāb-ka*, count ; *bazh*, go ; *til*, go ; *kho*, eat ; *bhai*, sit, dwell ; *yai*, come ; *riō*, stand ; *mai*, die ; *dhan-dai*, run ; *thal*, put ; *ghin*, take ; *gañd*, bind ; *nīngāl*, take out ; *khai*, let us eat ; *hūi*, let us be ; *kayī*, let us make.

*anā*, bring ye ; *liyā*, put ye on ; *yai*, come ye.

*Present*,—I am beating, etc.,—Sing. (all persons), *kūtha-thū* ; plur. *kūtha-thiā*. So also,—*bazha-thū*, I go ; plural also *bazha-thū* ; *chā-thū*, he is grazing ; *bhai-thū*, he is sitting, he dwells ; *yai-thū*, he comes.

In the Parable we have *tū bhai-thū*, thou art living ; *mū*, I die, is apparently a Simple Present.

*Imperfect*,—I was beating,—*ā kūtha-shū*.

*Past*.—*Transitive verbs*.—These are construed passively in the Past Tenses, and the subject is put in the case of the Agent. Sometimes the Nominative is used instead of the Agent, as in *ā kūthā-shū* or *mai kūthū-shū* (Pluperfect), I had beaten.

I beat (*Past*), *mai kūthūā*. So for all persons and both numbers, the pronoun being usually in the case of the Agent.

So,—

- (1) *kit*, (I never) did (disobedience to thee).
- (2) *dit*, (thou) didst (not) give (a kid).
- (3) *banū*, he said; *pēhū*, he sent; *mahū*, they killed; *nīngālū*, they returned (let, took out) (thanks).

*bahlaīt*, he lost (his property); *lāhat*, he finished (his property); *gat*, he held (him); *bēs-dīt*, he kissed (him); *jawāb-dīt*, he answered.

*bagayī*, he divided (the property); *kharāb kī*, he wasted (the property); *awāz kī*, he called; *tapaus kī*, he enquired; *minat kī*, he entreated; *lāw-kī*, they plastered; *kitī*, he made (his share together).

*dīth*, (he) saw (him); (they) saw (a she-jackal); *sapaith*, (they) prepared; *budh*, (he) heard (a noise).

*Intransitive Verbs*.—These are construed actively; *ā gā*, I went, and so on for all persons and both numbers. So also,—*āō*, (a famine, he, a she-jackal) came; *ūchhit*, (he, the she-jackal) arose; *zhaḍaṭh*, (his heart) burnt; *idhain-dit* (? compound of *dit*, he gave), (he) ran; *zhuṭh*, (he) sulked; *bajūḍuth*, (he) entered; *nighat*, (he) came out; *bhir*, (the she-jackal) sat; *dhanj-dit* (compare *idhain-dit* above), (they) ran up; *hūdū*, (she) could.

*Perfect*,—*āo-thū*, (he) is come; *kī-thū*, (thy father, thou) has (hast) made (a feast); *pā-thū*, (he) has found (him); *aṣh-thū*, (they) placed (a stone).

Note *khizmat kī-chhī*, I have done service.

*Future*,—*ā kūṭhīyā*, I shall beat. Does not change for person or number.

The Parable has, *ichhī*, I will rise; *baijī*, I will go; *banī*, I will say.

*Habitual Past*,—*dēwūdat*, (no one) used to give; *khātai*, (they) used to eat; *yawūdō*, (the she-jackal) used to come; *khanūdō*, (she) used to eat.

Examples of the *Passive* are, *mai kūṭhū-thū*, I am beaten; *mai kūṭhū-ghū*, I was beaten; *mai kūṭhīngā*, I shall be beaten. These are literally, he has beaten me, etc.

[ No. 21.]

## DARDIC. SUB-FAMILY.

DARD GROUP.

KOHISTĀNĪ.—TŌRWĀLĪ OR TŌRWĀLĀK.

## SPECIMEN 1.

*(Sir Harold Deane, K.C.S.I., 1898.)*

Ik māsh-chē dū pūchh aśhai. Ti lau pūchhai tanū bap-kī banū,  
*One man-of two sons were. And young son his-own father-to said,*  
 'ai habia, mi dē māl-mā mai-kī dai.' Ti ti māl dain  
 'O my-father, my share property-from me-to give.' And his property both  
 pūchhat bagayi. Ik yatak di pāsh lut pūchhai harkī dē  
 sons-on (he)-divided. A few days after young son everything share  
 aibat kītī, dhū watan-kī gā, ti tal tanū māl nākāra amal  
 together made, far country-to went, and there his-own property bad practice  
 mē bahlait. Yā tōl māl lāhat, tilā pata tē watan yat gand  
 in lost. When all property (he)-finished, this after that country on great  
 qahat āō, ti sēh māsh tang shū. Tilā pata sēh māsh ik khān  
 famine came, and that man straitened became. This after that man one chief  
 sat naukār hū, ti tanū bhūm-kī pēhū āi sarkūzai chā.  
 with servant became, and his-own field-to (he)-sent-(him) that swine graze.  
 Hai kāi khātai tis āi khai, tis-kī yām na dēwūdat. Bihiyā  
 They whatever ate he also would-eat, him-to anyone not gave. Again  
 khud mē hū, thala mahamū banū, 'mī bap-chē kitaik naukār thai,  
 sense in was, then thus (he)-said, 'my father-of how-many servants are,  
 sēh tōl ghwara gil khātai, ai bishai mū. Ai ichhi tanū bap-kī  
 they all choice food used-to-eat, I hungry am-dying. I will-rise my-own father-to  
 baiji, tas-kī banī, "ai bābia, ā Khudāe-kī makhtōran thū, thakai  
 will-go, him-to will-say, "O my-father, I God-to black-faced am, to-you  
 makhtōran thū. Mai-mē mēthak pat na thū, āi chhē pūchh hū; tanū  
 black-faced am. Me-in so-much place not is, that thy son be; thy-own  
 naukārā-mē mai hisāb-ka." Sēh ūchhit tanū bap-kī āō. Dhūa  
 servants-in me reckon." (And) he rose his-own father-to came. Afar  
 tanū bap dīth, isē hē zhadaṭh, idhain-dit, tis mūnh-mē gat,  
 his-own father saw (him), his heart burned, he-ran, him embrace-in held,  
 bēs-dit. Ti pūchhai bap-kī banū, 'ā Khudāe-kī makhtōran thū, thakai  
 kissed (him). And son father-to said, 'I God-to black-faced am, to-you  
 makhtōran thū. Mai-mē mēthak pat na thū, āi chhē pūchh hū.  
 black-faced am. Me-in so-much place not is, that thy son be.'  
 Ti bap naukārā-kī banū, 'ghwara jāma anā, is-kī liyā; ik angīt  
 And father servants-to said, 'choice dress bring, to-him put-on; one ring

is-kī liyā; khazhōr anā khōā-mē liyā. Yai gil khai, khushāla hui,  
*to-him put-on; shoes bring feet-in put-on. Come food let-us-eat, happy let-us-be,*  
 mēlai mī pūchh mayil, jandī hū-thū; hazhajil, pāgath.' Tēh  
*because my son dead, alive has-become; lost, is-recovered.'* They  
khushāli sapaith.  
*merriment prepared.*

Mērē tisa ghan pūchh bhūm-mē ashū. Kē sēh āō, shīr-kī niō  
*Now his elder son field-in was. When he came, house-to near*  
 hū, manjlis-chē awāz budh. Ik naukar-kī awāz-kī, tapaus ēz-mā  
*was, music-etc.-of sound heard. One servant-to called, inquiry from-him*  
 kī, 'kā chhal chhi?' Eh banū, 'chhē bhā āō-thū, chhē bap  
*made, 'what matter is-(it)?' He said, 'thy brother come-is, thy father*  
khair kī-thū, isī-kiyā rōgh jōr pā-thū.' Sēh zhuth, and kī  
*feast hath-made, because whole well has-found-(him).'* He sulked, inside-to  
 na bajūduth. Tilā isa bap nighat, minat kī. Tēh jawāb dit,  
*not entered. Then his father came-out, entreaty made. He answer gave,*  
 'mai chhē chēr mun khizmat kī-chhī; mai chhē nēkai bē-amrī nē  
*'I thy long time service have-done; I thy never disobedience not*  
 kit. Bi tū mē-kī ik chhatō na dit, chī mai tanū yārō sat  
*did. But thou me-to one kid not gave, that I my-own friends with*  
 suhbat kī-thū. Chhē āh pūchh āō, bud māl kachnai sat kharāb-kī,  
*festivity might-do. Thy this son came, all property harlots with has-wasted,*  
 tai khair kī-thū.' Tēh banū, 'ai pūchha, tū mudām mai sat bhai-thū,  
*thou feast made.'* He said, 'O son, thou always me with art-living,  
 mī kā thū sa chhē thū. Mō-gē munāsib thū, khushāli kayī, khushāl  
*mine what is so thine is. Us-to proper was, merriment make, merry*  
 hū, isikā chhā bhā mayil, jandī hū-thū; hazhil pā-thū.'  
*be, because thy brother dead, alive is-become; lost is-recovered.'*

## [No. 22.]

## SPECIMEN II.

Ik lūmai ashī. Har zhatqai gām-kī yawūdō, khēr mē  
*One jackal was. Every night village-to (he) would-come, field in*  
 jūā khawūdō. Dehqāna chēr qahar ashū. A dī-mē bisīna  
*Indian-corn used-to-eat. To-the-villagers much anger came. One day-in flat*  
 barh bhūm-kī niō ash-thū, sulēkht-dī lēw-kī. Lūmai āō, barh-zhad bhir.  
*stone field-to near placed, glue-with plastered. Jackal came, stone-upon sat.*  
 Dehqān dith, dhanj-dit. Lūmai ūchhit, khō tagō shū, khās  
*Villagers saw (him), ran-up. Jackal was-rising, but fastened was, escape*  
 na hūdū. Dehqānō gad, shāg dī mahū, shukar ningālū.  
*not could. Villagers caught (him), sticks with killed (him), thanks returned.*

## NUMERALS.

1	2	3	4	5	6	7	8	9	10
Ik,	dū,	chā,	chau,	panj ( <i>Biddulph</i> , pān),	<u>shō</u> ,	sat,	at,	nōm,	<u>dash</u> .
11	12	13	14	15	16	17	18	19	20
agā <u>sh</u> ,	dwā <u>sh</u> ,	chē <u>sh</u> ,	chatā <u>sh</u> ,	pēn <u>sh</u> ,	<u>shēsh</u> ,	satā <u>sh</u> ,	athā <u>sh</u> ,	anbī <u>sh</u> ,	bī <u>sh</u> ,
21	30	40	50	60	70	80			
ik-ō-bī <u>sh</u> ,	dash-ō-bī <u>sh</u> ,	du-bī <u>sh</u> ,	dash-ō-dūbī <u>sh</u> ,	cha-dī <u>sh</u> ,	dash-ō-chabī <u>sh</u> ,	chau-bī <u>sh</u> ,			
90	100.								
dash-ō-chaubī <u>sh</u> ,	panj-bī <u>sh</u> .								

## MAIYĀ.

This dialect is spoken in the Kōhistān on both banks of the Indus, between that river and the Swat valley on the one side, and on the other between it and the watershed of the Jhelam and its affluents. It is called Maiyā̃ by those who speak it, but is generally known elsewhere by the indefinite name of 'Kōhistānī.' Its northern limit is the valley of the river Kandiā (popularly known as Kili), and it goes as far south as Palōsī on the Indus. Over the whole of this area Paṣṭō is also spoken as a kind of *lingua franca*. Maiyā̃ has several dialects. Among the principal may be mentioned the *Kilī Dubēri jīb*, spoken in the Kandiā valley and also, much to the south, in the Dubēr valley. Another is spoken round Kōli and Pālus, in Jalkōṭ, Batērā, Marēn, Gobērā and Chilis. It is practically the dialect of the west side of the Kōhistān here. The people of Kōli and Pālus are Ābū Khēls. Another, and the most important, is that of Seo, Patan, Khāyāl, Jijāl, and Bankar. It is the dialect of the east side of the Kōhistān. The people are chiefly Shāh Khēls. A fourth dialect is spoken more to the south, and is that illustrated below.<sup>1</sup> Maiyā̃ is closely connected with Gārwi and Tōrwālī, and even more closely with the language described by Colonel Biddulph under the name of 'Chilis' an account of which is given under the head of Tōrwālī. I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens here given. In order to show the close connexion with Chilis, another column has been added in the list of Standard Words showing the corresponding words in that language. These have been taken from Colonel Biddulph's work.

The following grammatical sketch of Maiyā̃ is based on the specimens and on the List of Standard Words :—

## I.—NOUNS.—

There seem to be two declensions. In the first, the noun does not change either for case or for number. The postpositions, denoting case, being simply added to the nominative. Thus :—

Nom.	<i>mhāla</i> , a father or fathers.
Gen.	<i>mhāla-ā̃</i> , of a father or of fathers.
Dat.	<i>mhāla-gai</i> , to a father or to fathers.
Abl.	<i>mhāla-na</i> , from a father or from fathers.

Similarly appear to be declined *māsh*, a man; *ghō*, a horse; *gō*, a bull; *gharī*, a woman; and *jawāb*, an answer.

In the second declension, the letter *a* seems to be used to form the plural. Thus :—

	Sing.	Plur.
Nom.	<i>dhī</i> , a daughter.	<i>dhīa</i> , daughters.
Gen.	<i>dhī-ā̃</i> , of a daughter.	<i>dhīa-ā̃</i> , of daughters.
Dat.	<i>dhī-gai</i> , to a daughter.	<i>dhīa-gai</i> , to daughters.
Abl.	<i>dhī-na</i> , from a daughter.	<i>dhīa-na</i> , from daughters.

<sup>1</sup> I am indebted to Colonel A. B. Dew, C.S.I., C.I.E., at the time Assistant Political Agent at Chilas, for this information.

<sup>2</sup> *Tribes of the Hindoo Koosh*, p. 10, and Appendix C.

Similarly appear to be declined *puṭh*, a son; *naukar*, a servant; *ghōi*, a mare; *kāsar*, a dog; and *kūsir*, a bitch. The nominative plural of *gā*, a cow, is *gāi*.

Some nouns appear to take this *a* also in the oblique cases of the singular. Thus, in the specimens we find:—

From *māl*, property, *māla-na*, from the property.

*watan*, a country, *watana-tal*, on a country; but *watan-ā*, of a country.

*buchh*, hunger, *buchha dī*, by hunger.

*ḍōl*, a field, *ḍōla-maz*, in the field.

The following forms are not provided for above:—

*watan-ē*, to a country.

*ḍōl-ai*, to the field.

*naukar-ō-mil*, with servants.

*naukar-ō managil*, he said to the servants.

*baḥḥḍō-tal*, on both.

*kachniō-tal*, on barlots.

So far as appears from the specimens, the Accusative and Agent cases are the same as the Nominative. Postpositions not given in the paradigms will be gathered from the examples given above.

Adjectives do not appear to change for Gender or Number. Thus, *ak miṭha māsh*, a good man; *ak miṭha māsh-ā*, of a good man; *miṭha māsh*, good man; *ak miṭha gharī*, a good woman; *miṭha gharī*, good women.

## II.—PRONOUNS.—

		I.	Thou.	He.
Sing.	Nom.	<i>mā</i>	<i>tū</i>	<i>sōh</i> .
	Gen.	<i>mē</i>	<i>tē</i>	<i>taṣī</i> .
	Agent.	<i>mē</i>	<i>tō</i>	<i>sē</i> .
Plur.	Nom.	<i>bē</i>	<i>tus</i>	<i>saī</i> .
	Gen.	<i>zā</i>	<i>sā</i>	<i>sayā</i> .
	Agent.	<i>zō</i>	<i>sō</i>	<i>sayō</i> .

Other cases are formed by adding postpositions to the Genitive. Thus, *mē-gai*, to me. The Agent case is used as the subject before transitive verbs in the past tenses. Thus, *sē kuṭagil*, he beat, but *sōh baīgā*, he went. Curiously enough, as appears from the list of Standard Words, the Agent, and not the Nominative, is used in the second person singular, and in the third person singular and plural of the Future. Thus:—

	Sing.	Plur.
1.	<i>mā kuṭagal-ashat</i> .	<i>bē kuṭagal-ashat</i> .
2.	<i>tō</i> not <i>tū kuṭagal-ashat</i> .	<i>tus kuṭagal-ashat</i> .
3.	<i>sē</i> not <i>sōh kuṭagal-ashat</i> .	<i>sayō</i> not <i>saī kuṭagal-ashat</i> .

It is possible that these are mistakes of the original transcriber. Even before the past tenses, the use of the Agent is not always adhered to. Thus, in the Parable of the Prodigal Son, we have:—

*Sōh* not *sē wēsh-karagil*, he divided.

Beside, *Sayō khushālī karagil*, they made rejoicing.

But, *Bē khushālī karagil*, we made rejoicing.

And even, *Tē khairāt karagil*, thou madest a feast.

In spite of these exceptional instances, the specimens show clearly that the Agent case is properly used before the past tenses of Transitive verbs.

Other pronominal forms occurring in the specimens are *tas*, him; *tas-na*, from him; *ō* or *as*, this, both substantive and adjective; *asā*, of this, and so on. Who? is *kā*; whose? *kasē*; from whom? *kasē-na*; what? *gi*; how much? how many? *katuk*. *Taī* or *tā* is 'his own.'

### III.—VERBS.—

#### A.—Auxiliary Verbs and Verbs Substantive.—

*Present*.—I am, etc. This is *thū*, for all the persons and both numbers.

It is also frequently used instead of *ās*, in the sense of the past.

*Past*.—I was, etc. Besides *thū*, we have also *ās*, plural *āsū*, for all persons.

Other forms are :—

*hūgai*, I may be, let us be.

*hūvam*, I should be.

*hōn-shat*, I shall be; *bā-shat*, literally, I shall go, is also used in the same sense.

*hūngā*, he became.

*hō-thū*, he has become.

#### B.—Active Verb.—

The standard verb, of which paradigms will be given, is *kuṭō*, to beat.

*Infinitive*,—*kuṭō*, to beat.

*Present Participle*,—*kuṭa*, beating.

*Past Participle*,—*kuṭagalai*, having beaten; so *karai*, having made, in which *gal* is omitted.

Other examples of the Present Participle are *hōē*, being; and *bai*, going.

*Kuṭais* means 'beaten'; and *bayī*, 'gone.' *Marail* probably means 'dead,' and *lābayā*, 'lost.'

*Imperative*,—*kuṭagal*, beat. Other examples are *khagal*, eat; *galagal*, put; *dagal* and *daigal*, give; *āgal*, take; *ganḍagal*, bind; *nihālagal*, take out.

In the following cases, we miss the termination *gal*:—*hō*, be; *bah*, go; *bhai*, sit; *ai*, come; *ōlihō*, stand; *mariyā*, die; *dai*, see *daigal* above, give; *nihāla*, look.

The following are first persons plural,—*khaglai*, let us eat; and *hūgai*, let us become.

*Simple Present*,—*kuṭānt*, I beat, etc., for all persons and both numbers.

Other examples are, *sarānt*, he grazes. The plural may apparently add an *a*, for we have *khānta*, they eat.

The following forms are made up on a different principle, *bait*, I go; plural, *baīta*. In the Parable, this is used as a Past, in *bhākun nī baīta*, he went not inside. Here, the singular also ends in *a*. So we have *ait*, he comes; *dīt*, he gives. *Mariā* is translated 'I die,' but perhaps it is a Past Participle, and means 'I am dead.'



**Definite Present**,—Only two examples, both of the same verb, are forthcoming. They are,—*sōh ghō-tal*, *bhaiṭa-thū*, he is sitting on a horse, and *mē mhāla as laka-bhā-maz bhaiṭ-thū*, my father lives in that small house.

**Imperfect**,—*kuṭ-ās*, I was beating. So, *wi nī langāh-ās*, water was not passing.

**Future**,—*kuṭagal-ashat*, I shall beat, for all persons and both numbers. The syllable *gal* may apparently be dropped, for we have *ba-shat* or *ba shāta*, I will go; *mana-shat*, I will say. In the former, we see an *a* added, as in the present. The word *uthīgā* is translated, 'I will arise,' but the word is a Past, and probably here means, 'having arisen.'

See what has been said above, under the head of Pronouns, regarding the form taken by a pronoun which is the subject of a verb in this tense.

**Past**,—This differs in the case of transitive and in the case of intransitive verbs.

We shall take the former first.

**Transitive Verbs**,—*kuṭagil*, I beat, for all persons and both numbers. Other examples are,—*karagil*, he made; *managil*, he said; *lādagil*, he wasted; *chhaigil*, he sent; *khagil*, they ate; *pūrugil*, he would fill; *pashagil*, he saw; *dhaīgil*, he held; *būiz-dagil*, he kissed; *shūngil*, he heard; *nihālagil*, it made out (a passage); *haragil*, it carried off; *nashāgil*, it destroyed; *waṭagil*, it rooted up. In *kañ nī dit*, no one gave, *dit* is properly a present. See above.

In none of the above-quoted instances has the form of the verb changed owing to the object being feminine. The subject, when a pronoun, is usually in the Agent case. See above, under the head of Pronouns. In the case of Substantives, the Agent has the same form as the Nominative.

**Intransitive Verbs**,—*baīgā*, I went, etc.; plural, *baigil*, both unchanged for person. Other examples are,—*īgā*, he came; *hūngā*, he became; *uthīgā*, he arose; *kasiyūgā*, he approached; *rushgā*, he sulked; *nikaīgā*, he came out; *waīgā*, it fell.

The words *marial*, he died; and *lābayā*, he was lost, do not belong to this group, and may be Past Participles.

**Perfect**,—*kuṭa-thū*, I have beaten. Other instances of *Transitive Verbs* are,—*ghina-thū*, thou hast bought; *kara-thū*, he has, or I have, made; *chāla-thū*, he has found; *dai-thū*, thou hast given. Instances of *Intransitive Verbs* are,—*ho-thū*, he has become; *tēl-thū*, I have walked; *i-thū*, he has come.

**Pluperfect**,—*kuṭēl-ās*, I had beaten.

**Passive**,—*kuṭais-thū*, I am or was beaten. *Kuṭaiz-bashat*, I shall be beaten. The Past is formed by adding the syllable *ūz* in the words *chālūzigā*, he is recovered; *ghō khar sandūzigā*, a huge flood was made. This agrees with Chilis.

[No. 23.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KOHISTĀNĪ.—MAIYĀ.

## SPECIMEN I.

## THE PARABLE OF THE PRODIGAL SON

*(Sir Harold Deane, K.C.S.I., 1898.)*

Ak māsh-ā dū pūṭha āsū. Laka pūṭh taī mhāla managil,  
 One man-of two sons were. Younger son his-own father said,  
 'mē-gai māla-na baṭha daigal.' Sōh taī māl bazhdō-tal  
 'me-to property-from share give.' He his-own property both-on  
 wēsh-karagil. Yōguta dis pātē laka pūṭh taī būṭ māl jama  
 divided. A-few days after younger son his-own all property collected  
 karai dūr watan-ē baīgā. Pār taī māl nastai-tal  
 having-made far country-to went. There his-own property profligacy-on  
 lādagil. Būṭ māl khlās-karagil, sōh watana-tal ghō qāhat īgā, sōh  
 wasted. All property finished, that country-on great famine came, he  
 tang hūngā. Sōh baīgā, sōh watan-ā ak ghō māsh-mil naukār  
 straitened became. He went, that country-of one great man-with servant  
 hūngā. Sōh taī dōlai chhaigil sarkūzai sāra. Sōh as bhūsa-gin,  
 became. He his-own field sent swine grazing. He that straw-with,  
 chi sarkūzai khagil, taī wair pūragil, kaī na dit. Niṭ  
 which swine ate, his-own belly would-fill, any-one not gave. Then  
 khud-maz hūngā, managil, 'mē mhāl-ā katuk naukara thū chi  
 senses-in became, said, 'my father's how-many servants are that  
 miṭha gulī khānta, mā būchha-dī mariā. Mā uthigā, tā mhāla-gai  
 good bread eat, I hunger-by die. I will-rise, my-own father-to  
 bashata, manashat, "Abā, mā Khudāe gunāhgār thū, tē gunāhgār thū.  
 will-go, will-say, "O-Father, I God's sinner am, thy sinner am.  
 Shai lāyiq nī thū chi tē pūṭh hūwam. Tā naukārō-mil mē  
 So-much worthy not am that thy son should-be. Thy-own servants-with me  
 galagal." Sōh uthigā, taī mhāla-gai īgā. Sōh dūr ās taī  
 mix." He rose, his-own father-to came. He far was his-own  
 mhāla pashagil, taras karagil, maūda karagil, hēl-mil dhaigil, būz-dagil,  
 father saw(-him), pity took, run made, chest-with held, kissed.  
 Pūṭh managil, 'Abā, mā Khudāe gunāhgār thū, tē gunāhgār thū.  
 Son said, 'Father, I God's sinner am, thy sinner am.

Shai lāyiq nī thū, chi tē pūth hūwam.' Mhāla taī naukar  
*So-much worthy not am, that thy son should-be.* Father his-own servants  
 managil chi, 'mitha zōra nihālagal, asī shayāgal; angulī shayāgai, kōsh  
*said that, 'good dress take-out, him clothe; ring put-on, shoes*  
 shayāgal. Ai ta guli khaglai, khushāl hūgai. Chi mē pūth  
*put-on. Come that food we-may-eat, happy we-may-be. Because my son*  
 marail, zanda hō-thū; lābayā, chālūzīgā.' Sayō khushālī karagil.  
*(had)-died, alive (has)-become; lost, is-recovered.* They joy made.

Haī tasī ghaira pūth dōla-maz ās. Chi igā, bhāo kasiyūga,  
*Now his elder son field-in was. When came, house approached,*  
 gēla nēḍai awāz shungil. Ak naukar-gai kaū karagil, managil, 'as  
*singing dancing sound heard. One servant-to shout made, said, 'this*  
 gī chhal thū?' Sē managil, 'tē zhā i-thū. Tē mhāla khairāt  
*what matter is?' He said, 'thy brother is-come. Thy father feast*  
 kara-thū, chi mith jōr chāla-thū.' Sōh rūshgā; bhākun nī baita.  
*has-made, because quite well found(-him).* He sulked; inside not goes.  
 Mhāla nikaiga, minat karagil. Sē jawāb-maz managil, 'Nihāla, sai.  
*Father came-out, entreaty made. He reply-in said, 'Look, so-many*  
 kāla mē tē khazmat kara-thū, kalaī tē bē-amrī nī kara-thū. Tū  
*years I thy service have-done, ever thy disobedience not have-done. Thou*  
 mē-gai ak satū nī dai-thū, chi mā tā yārāna-mil suhbat  
*me-to one kid not hast-given, that I my-own friends-with merriment*  
 karagil. As tē pūth igā, tē māl kachniō tal lādagil, tē  
*might-make. This thy son came, thy property harlots on wasted, thou*  
 khairāt karagil.' Sē managil, 'O pūth, tū būṭ umar mē-mil thū;  
*feast made.* He said, 'O son, thou all age (always) me-with art;  
 mē hargī tē thū. Ō munāsib thū, chi bē khushālī karagil,  
*my everything thine is. This proper was (is), that we merriment made,*  
 khushāl hūgai. Chi ō tē zhā mair ās, haī zanda  
*happy might-be. Because this thy brother dead was, now alive*  
 hō-thū; lābayā, chālūzīgā.'  
*has-become; lost (was), recovered (is).'*

[No. 24.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KÖHISTĀNĪ.—MAIYĀ.

## SPECIMEN II.

## THE DAMMING OF THE INDUS

*(Sir Harold Deane, K.C.S.I., 1898.)*

Chabish kāla awal Astōr-kas ak khān sī-maz waigā, sī  
*Sixty years ago Astor-at one hill river-in fell, river*  
 band-karagil. Wi nī langāhās. Shōh yū patē sōh wī  
*(it)-blocked-up. Water not could-pass. Six months after much water*  
 jama hūngā. Zōra-gin pānd nihālagil. Ghō khār sandūzigā,  
*collected became. Force-with passage made-out. Huge flood was-made,*  
 minī rawān hūngā. Gi mūthō igā tas haragil, sai gā  
*down going became. Whatever before came that carried, many villages*  
 nashāgil, sai khalq dūb-karagil, sai gai mūnda-na watagil. Sai  
*destroyed, many people (it)-drowned, many trees root-from plucked. Many*  
 mhēsh, gōr, bakara, aiga, būt lāhū hūngā. Ghō āfat  
*buffaloes, cows, goats, sheep, all washed-away became Great calamity*  
 thū.  
 was.

Ak	dū	chā	saur	pānz	shōh	sāt	āth	naū	dash	agālash	dwālash
1	2	3	4	5	6	7	8	9	10	11	12
chigolash	saundash	panzalash	shōish	satālash	athālash	anbīsh	bīsh	dash-ō-bīsh			
13	14	15	16	17	18	19	20	30			
dūbīsh	dash-ō-dūbīsh	chabīsh	dash-ō-chabīsh	saurbīsh	dash-ō-saurbīsh	shal.					
40	50	60	70	80	90	100.					

**STANDARD LIST OF WORDS AND SENTENCES IN THE GĀRWĪ,  
TÖRWĀLĪ AND COGNATE DIALECTS.**

# STANDARD LIST OF WORDS AND SENTENCES

English.	Gürwl.	Törwāl.
1. One	Ak	Ik
2. Two	Dñ	Dñ
3. Three	Thā	Chā
4. Four	Chōr	Chau
5. Five	Panj	Fanj
6. Six	Sho	Sho
7. Seven	Sat	Sat
8. Eight	Ath	At
9. Nine	Num	Nom
10. Ten	Dash	Dash
11. Twenty	Bish	Bish
12. Fifty	Dash-o-dñbish	Dash-o-dñbish
13. Hundred	Panj-bish	Panj-bish
14. I	Ya	Ā, ai
15. Of me	Mā, mai (masc. and fem.)	Mi
16. Mine	Mā, mai (ditto)	Mi
17. We	Ma	Mo
18. Of us	Mo	Mun
19. Our	Mo	Mun
20. Thou	Ta	Ta
21. Of thee	Chhā	Chhi
22. Thine	Chhā	Chhi
23. You	Thā	Tho
24. Of you	Tho	Tun

# IN THE GÄRWI, TÖRWÄLI AND COGNATE DIALECTS.

Gaurō (Biddulph).	Maiyā.	Chillā (Biddulph).	English.
Ēk . . . . .	Āk . . . . .	Ēk . . . . .	1. One.
Dā . . . . .	Dā . . . . .	Dā . . . . .	2. Two.
Chāh . . . . .	Chā . . . . .	Chā . . . . .	3. Three.
Tsor . . . . .	Saūr . . . . .	Chāh . . . . .	4. Four.
Pās . . . . .	Pāz . . . . .	Pās . . . . .	5. Five.
Shoh . . . . .	Shoh . . . . .	Shoh . . . . .	6. Six.
Sat . . . . .	Sat . . . . .	Sat . . . . .	7. Seven.
Āt (? āt) . . . . .	Āth . . . . .	Āt (? āt) . . . . .	8. Eight.
Noh . . . . .	Naū . . . . .	Nau . . . . .	9. Nine.
Dash . . . . .	Dash . . . . .	Dash . . . . .	10. Ten.
Bish . . . . .	Bish . . . . .	Bish . . . . .	11. Twenty.
Dēsh-an-dābish . . . . .	Dash-o-dābish . . . . .	Dābish-ū-dash . . . . .	12. Fifty.
Shao . . . . .	Shal . . . . .	Shal . . . . .	13. Hundred.
Ma (Ag. me) . . . . .	Mī . . . . .	Ma . . . . .	14. I.
Mīā . . . . .	Mē . . . . .	Mī . . . . .	15. Of me.
Mīā . . . . .	Mē . . . . .	Mī . . . . .	16. Mine.
Be (Ag. ao) . . . . .	Bē . . . . .	Be . . . . .	17. We.
Asā . . . . .	Zā . . . . .	Asā . . . . .	18. Of us.
Asā . . . . .	Zā . . . . .	Azā . . . . .	19. Our.
Tā (Ag. te) . . . . .	Tā . . . . .	Tā . . . . .	20. Thou.
Tā . . . . .	Tē . . . . .	Tē . . . . .	21. Of thee.
Tā . . . . .	Tē . . . . .	Tē . . . . .	22. Thine.
Tus (Ag. tuo) . . . . .	Tus . . . . .	Tus . . . . .	23. You.
Tusā . . . . .	Sā . . . . .	Tsā . . . . .	24. Of you.

English.	Gārwi.	Tōrwāl.
25. Your . . . . .	Thō . . . . .	Tun . . . . .
26. He . . . . .	Ashī . . . . .	Eh or sēh . . . . .
27. Of him . . . . .	Asā . . . . .	Isa . . . . .
28. His . . . . .	Asā . . . . .	Isa . . . . .
29. They . . . . .	Tum . . . . .	Tiyā . . . . .
30. Of them . . . . .	Tasā . . . . .	Tiyāsa . . . . .
31. Their . . . . .	Tasā . . . . .	Tiyāsa . . . . .
32. Hand . . . . .	Thair . . . . .	Hath . . . . .
33. Foot . . . . .	Khur . . . . .	Khū . . . . .
34. Nose . . . . .	Nōzōr . . . . .	Natkēl . . . . .
35. Eye . . . . .	Ith . . . . .	Ashī . . . . .
36. Mouth . . . . .	Āī . . . . .	Āī . . . . .
37. Tooth . . . . .	Dand . . . . .	Dan . . . . .
38. Ear . . . . .	Kyan . . . . .	Kan . . . . .
39. Hair . . . . .	Bāl . . . . .	Bāl . . . . .
40. Head . . . . .	Thōs . . . . .	Shā . . . . .
41. Tongue . . . . .	Jibh . . . . .	Jib . . . . .
42. Belly . . . . .	Ḍār . . . . .	Ḍhō . . . . .
43. Back . . . . .	Tāng . . . . .	Ḍāg . . . . .
44. Iron . . . . .	Chimar . . . . .	Chimū . . . . .
45. Gold . . . . .	Lau (red) zar . . . . .	Lahūr zar . . . . .
46. Silver . . . . .	Panar (white) zar . . . . .	Ūjal zar . . . . .
47. Father . . . . .	Bab . . . . .	Bap . . . . .
48. Mother . . . . .	Yai . . . . .	Yai . . . . .
49. Brother . . . . .	Jā . . . . .	Bhā . . . . .
50. Sister . . . . .	Ishpō . . . . .	Shū . . . . .
51. Man . . . . .	Mōah . . . . .	Māh . . . . .



Gaurō (Biddulph).	Maiyā.	Chills (Biddulph).	English.
Tusā	Sā	Tsā	25. You.
Oh (Ag. eh)	Sōh, ō	Ū	26. He.
Tashā	Tasī, asā	Ashā	27. Of him.
Tashā	Tasī, asā	Ashā	28. His.
Se (Ag. seō)	Sāī	Ī	29. They.
Sewā	Sayā	Īwā	30. Of them.
Sewā	Sayā	Īwā	31. Their.
Hāt	Hā	Hāt, pl. hate.	32. Hand.
Kūr	Khur	Kur, pl. kure	33. Foot.
Nat	Nathūr	Natōr, pl. natōre	34. Nose.
Ach	Ainohh	Ache	35. Eye.
Aī	Āī	Aī, pl. aīye	36. Mouth.
Dānd	Dān	Dān, pl. dune	37. Tooth.
Kān	Kāp	Kān, pl. kunne	38. Ear.
Bāl	Bāla	Bāl, pl. bāle	39. Hair.
Shish	Shish	Shish, pl. shishe	40. Head
Zīb	Zēb	Zīb, pl. zibe	41. Tongue.
Dēr	Wair	Dhēr, pl. dhēre	42. Belly.
Dau	Dā	Dau, pl. daue	43. Back.
Tsimbēr	Sēwar	Tsimēr	44. Iron.
Zēr	Sra zar (Pashō)	Swan	45. Gold.
Ozal zar	Spin zar (ditto)	Rūp	46. Silver.
Bā	Mhāla	Mhālo	47. Father.
Yā	Mhāi	Mhāil	48. Mother.
Jyā	Zhā	Zhā	49. Brother.
Bhāī	Bhē	Bihā	50. Sister.
Mēh	Māsh	Māsh	51. Man.

English.	Gārwī.	Tōrwāll.
52. Woman . . . .	Is . . . . .	Shi . . . . .
53. Wife . . . . .	Is . . . . .	Shi . . . . .
54. Child . . . . .	Lakūtōr . . . . .	Jadak . . . . .
55. Son . . . . .	Pūt . . . . .	Pāchh . . . . .
56. Daughter . . . .	Dūi or dōi . . . . .	Saran or dhā . . . .
57. Slave . . . . .	Marai . . . . .	Gulām . . . . .
58. Cultivator . . . .	Dahqān, zamidār . . . .	Zamidār, dihqān . . .
59. Shepherd . . . . .	Payāl . . . . .	Shpankai ( <i>Pash̄tō</i> ) or ajar
60. God . . . . .	Khudāe . . . . .	Khudāe or Pāk Bādshāh ( <i>The Holy King</i> ).
61. Devil . . . . .	Shaitān . . . . .	Shaitān . . . . .
62. Sun . . . . .	Sir . . . . .	Si . . . . .
63. Moon . . . . .	Yasūn . . . . .	Yān . . . . .
64. Star . . . . .	Tēr . . . . .	Tē . . . . .
65. Fire . . . . .	Āgār . . . . .	Angā . . . . .
66. Water . . . . .	Ū . . . . .	Ū . . . . .
67. House . . . . .	Shūt . . . . .	Shir . . . . .
68. Horse . . . . .	Gor . . . . .	Ghō . . . . .
69. Cow . . . . .	Gāe . . . . .	Gāe ( <i>Persian</i> ) . . . .
70. Dog . . . . .	Kāchar . . . . .	Kughā . . . . .
71. Cat . . . . .	Pashir . . . . .	Pishō ( <i>Pash̄tō</i> ) . . .
72. Cock . . . . .	Kūkūr . . . . .	Kugh . . . . .
73. Duck . . . . .	Ār . . . . .	Air . . . . .
74. Ass . . . . .	Gada . . . . .	Gadhō . . . . .
75. Camel . . . . .	Ūth . . . . .	Ūth ( <i>Pash̄tō</i> ) . . . .
76. Bird . . . . .	Chawōr . . . . .	Pashin . . . . .
77. Go . . . . .	Chō . . . . .	Bash, til . . . . .
78. Eat . . . . .	Khō . . . . .	Khō . . . . .

Gaurō (Biddulph).	Maiyā.	Chittō (Biddulph).	English.
Mulai . . . . .	Gharī . . . . .	Gēryū . . . . .	52. Woman.
Mulai . . . . .	Gharī . . . . .	Gēryū . . . . .	53. Wife.
.....	Māstūm . . . . .	.....	54. Child.
Pūch . . . . .	Pūth . . . . .	Pūch . . . . .	55. Son.
Dī . . . . .	Dhī . . . . .	Dhī . . . . .	56. Daughter.
Dim . . . . .	Dēm . . . . .	.....	57. Slave.
.....	Dehqān, zamindār . . . . .	.....	58. Cultivator.
.....	Ghobān . . . . .	.....	59. Shepherd.
.....	Khudās . . . . .	.....	60. God.
.....	Shaitān . . . . .	.....	61. Devil.
Sūri . . . . .	Swir . . . . .	Sūri . . . . .	62. Sun.
Yā . . . . .	Yā . . . . .	Tsān . . . . .	63. Moon.
Tār . . . . .	Tāra . . . . .	Tār . . . . .	64. Star.
Nār . . . . .	Agār . . . . .	Nār . . . . .	65. Fire.
Wī . . . . .	Wī . . . . .	Woy . . . . .	66. Water.
Gū . . . . .	Bhā . . . . .	Gōt . . . . .	67. House.
Ghō . . . . .	Ghō . . . . .	Ghō . . . . .	68. Horse.
Gau . . . . .	Gā . . . . .	.....	69. Cow.
Kusur . . . . .	Kūsar . . . . .	Kutsuro . . . . .	70. Dog.
.....	Plabō (Pachō) . . . . .	.....	71. Cat.
.....	Kukō . . . . .	.....	72. Cock.
.....	Sāga . . . . .	.....	73. Duck.
Khar . . . . .	Ghadā . . . . .	Khar . . . . .	74. Ass.
.....	Ūkh (Pachō) . . . . .	.....	75. Camel.
Papai . . . . .	Saklū . . . . .	Ming . . . . .	76. Bird.
Bayō, tillō (infinitive) . . . . .	Bah . . . . .	Bazō (infinitive) . . . . .	77. Go.
Koiyō (infinitive) . . . . .	Khagal . . . . .	.....	78. Eat.

English.	Gārwi.	Tōrwāli.
79. Sit	Bai	Bhai
80. Come	Yah	Yai
81. Beat	Chañd	Kāth
82. Stand	Paṭhō	Ris
83. Die	Mar	Mai
84. Give	Dā	Dai
85. Run	Dāb	Dhan-dai
86. Up	Rata	Gid
87. Near	Niar	Nis
88. Down	Tūa	Wāgi, tin
89. Far	Dūr	Dhā
90. Before	Mūka	Mūzh
91. Behind	Pata	Paizh
92. Who ?	Kum	Kām
93. What ?	Kai	Ka
94. Why ?	Kā	Kai
95. And	Ao	Ta
96. But	Bar	Khō ( <i>Paṣhto</i> )
97. If	Ki	Ka ( <i>ditto</i> )
98. Yes	Oh	A
99. No	Nā	Na
100. Alas	Ārman	Armān
101. A father	Bab	Ik bap
102. Of a father	Bab-ā	Ik bap-chs
103. To a father	Bab-ki	Ik bap-ki
104. From a father	Bab-mā	Ik bap-mā
105. Two fathers	Dū bab	Dū bap

Gaurō (Biddulph).	Maityā.	Chilla (Biddulph).	English.
.....	Bhai . . . . .	.....	79. Sit.
Yō ( <i>infinitive</i> ) . . .	Ai . . . . .	Yā ( <i>infinitive</i> ) . . .	80. Come.
Kotō ( <i>infinitive</i> ) . . .	Kuṭagal . . . . .	Kotā ( <i>infinitive</i> ) . . .	81. Beat.
.....	Ōliho . . . . .	.....	82. Stand.
Marō ( <i>infinitive</i> ) . . .	Mariyā . . . . .	Marā ( <i>infinitive</i> ) . . .	83. Die.
Deyō ( <i>infinitive</i> ) . . .	Dai . . . . .	Dyā ( <i>infinitive</i> ) . . .	84. Give.
Jō ( <i>infinitive</i> ) . . .	Matḍa-dai . . . . .	Made-kē ( <i>infinitive</i> ) . . .	85. Run.
.....	Bo . . . . .	.....	86. Up.
Le . . . . .	Kas . . . . .	Kats . . . . .	87. Near.
.....	Sor, mini . . . . .	.....	88. Down.
Dūr . . . . .	Dūr . . . . .	Dūr . . . . .	89. Far.
Agēr . . . . .	Māthō . . . . .	Mutuko . . . . .	90. Before.
.....	Pāto . . . . .	.....	91. Behind.
Ko . . . . .	Kā . . . . .	Kō . . . . .	92. Who?
Gi . . . . .	Gi . . . . .	Gi . . . . .	93. What?
Gēt . . . . .	Gin . . . . .	Gine . . . . .	94. Why?
An . . . . .	Ta . . . . .	.....	95. And.
Wale . . . . .	Kbō ( <i>Paṭṭō</i> ) . . . . .	.....	96. But.
Ke . . . . .	Ka ( <i>ditto</i> ) . . . . .	.....	97. If.
A . . . . .	A . . . . .	A . . . . .	98. Yes.
Na . . . . .	Ni . . . . .	Ne . . . . .	99. No.
.....	Armān ( <i>Paṭṭō</i> ) . . . . .	.....	100. Alas.
Ēk bh . . . . .	Ak mhāla . . . . .	Ēk mhālo . . . . .	101. A father.
.. ..	Ak mhāla-ā . . . . .	Term. of Gen. ā . . . . .	102. Of a father.
.....	Ak mhāla-gai . . . . .	Term. of Dat. tā . . . . .	103. To a father.
.....	Ak mhāla-na . . . . .	Term. of Abl. hande . . . . .	104. From a father.
... ..	Dā mhāla . . . . .	.....	105. Two fathers.

English.	Gārwī.	Tōrwāli.
106. Fathers . . .	Babū . . .	Bap . . .
107. Of fathers . . .	Babū-ñ . . .	Bap-chā . . .
108. To fathers . . .	Babū-ki . . .	Bap-ki . . .
109. From fathers . . .	Babū-mā . . .	Bap-mā . . .
110. A daughter . . .	Dai . . .	Ik sarañ or ik dhā . . .
111. Of a daughter . . .	Dai-ñ . . .	Ik sarañ-chā . . .
112. To a daughter . . .	Dai-ki . . .	Ik sarañ-ki . . .
113. From a daughter . . .	Dai-mā . . .	Ik sarañ-mā . . .
114. Two daughters . . .	Dā dai . . .	Dā sarañ . . .
115. Daughters . . .	Dai . . .	Sarañ or dhā . . .
116. Of daughters . . .	Dai-ñ . . .	Sarañ-chā . . .
117. To daughters . . .	Dai-ki . . .	Sarañ-ki . . .
118. From daughters . . .	Dai-mā . . .	Sarañ-mā . . .
119. A good man . . .	Ak rāñ māñ . . .	Ik ghīwara māñ . . .
120. Of a good man . . .	Ak rāñ māñ-ñ . . .	Ik ghīwara māñ-chā . . .
121. To a good man . . .	Ak rāñ māñ-ki . . .	Ik ghīwara māñ-ki . . .
122. From a good man . . .	Ak rāñ māñ-mā . . .	Ik ghīwara māñ-mā . . .
123. Two good men . . .	Dā rāñ māñ . . .	Dā ghīwara māñ . . .
124. Good men . . .	Rāñ māñ . . .	Ghīwara māñ . . .
125. Of good men . . .	Rāñ māñ-ñ . . .	Ghīwara māñ-chā . . .
126. To good men . . .	Rāñ māñ-ki . . .	Ghīwara māñ-ki . . .
127. From good men . . .	Rāñ māñ-mā . . .	Ghīwara māñ-mā . . .
128. A good woman . . .	Al rāñ īs . . .	Ik ghīwara ahl . . .
129. A good boy . . .	Ak lāl pōh . . .	Ik nākāra phō . . .
130. Good women . . .	Rāñ īs . . .	Ghīwara ahl . . .
131. A bad girl . . .	Lāl bīrai . . .	Ik nākāra sarañ . . .
132. Good . . .	Rāñ . . .	Ghīwara ( <i>Pañtō</i> , meaning 'choice'). . .

Gaurō (Biddulph).	Maiyā.	Chillā (Biddulph).	English.
.....	Mhāla . . . .	.....	106. Fathers.
.....	Mhāla-ā . . . .	<i>Term. of Gen. pl. ā</i> . .	107. Of fathers.
.....	Mhāla-gai . . . .	<i>Term. of Dat. pl. ā</i> . .	108. To fathers.
.....	Mhāla-na . . . .	<i>Term. of Abl. pl. ā</i> hande .	109. From father.
Ak dī . . . .	Ak dhī . . . .	.....	110. A daughter.
.....	Ak dhī-ā . . . .	.....	111. Of a daughter.
.....	Ak dhī-gai . . . .	.....	112. To a daughter.
.....	Ak dhī-na . . . .	.....	113. From a daughter.
.....	Dū dhī . . . .	.....	114. Two daughters.
.....	Dhīa . . . .	.....	115. Daughters.
.....	Dhīa-ā . . . .	.....	116. Of daughters.
.....	Dhīa-gai . . . .	.....	117. To daughters.
.....	Dhīa-na . . . .	.....	118. From daughters.
.....	Ak miṭha māsh . . . .	.....	119. A good man.
.....	Ak miṭha māsh-ā . . . .	.....	120. Of a good man.
.....	Ak miṭha māsh-gai . . . .	.....	121. To a good man.
.....	Ak miṭha māsh-na . . . .	.....	122. From a good man.
.....	Dū miṭha māsh . . . .	.....	123. Two good men.
.....	Miṭha māsh . . . .	.....	124. Good men.
.....	Miṭha māsh-ā . . . .	.....	125. Of good men.
.....	Miṭha māsh-gai . . . .	.....	126. To good men.
.....	Miṭha māsh-na . . . .	.....	127. From good men.
.....	Ak miṭha gharī . . . .	.....	128. A good woman.
.....	Ak nākāra māṭa . . . .	.....	129. A bad boy.
.....	Miṭha gharī . . . .	.....	130. Good women.
.....	Ak nākāra māṭi . . . .	.....	131. A bad girl.
Nik . . . .	Miṭha . . . .	Mitr . . . .	132. Good.

English.	Garwī.	Tōrwāli.
133. Better . . .	Nā . . .	Ghwara . . .
134. Best . . .	Swa-mā rān . . .	Būṭ-mē ghwara . . .
135. High . . .	Lig, ūchat ( <i>Paṣhto</i> ) . . .	Ūchat ( <i>Paṣhto</i> ), jig . . .
136. Higher . . .	Lig, ūchat . . .	Ūchat ( <i>ditto</i> ), jig . . .
137. Highest . . .	Swa-mā ūchat . . .	Būṭ-mē ūchat ( <i>Paṣhto</i> ), jig . . .
138. A horse . . .	Ak gōr . . .	Ik ghō . . .
139. A mare . . .	Ak gōr . . .	Ik ghai . . .
140. Horses . . .	Gōr . . .	Ghō . . .
141. Mares . . .	Gēr . . .	Ghai . . .
142. A bull . . .	Ak gōh . . .	Ik gō, . . .
143. A cow . . .	Ak gāō . . .	Ik gāō . . .
144. Bulls . . .	Gōh . . .	Gō . . .
145. Cows . . .	Gāō . . .	Gai . . .
146. A dog . . .	Ak kūchur . . .	Ik kūghū . . .
147. A bitch . . .	Ak kichir . . .	Ik kighi . . .
148. Dogs . . .	Kūchur . . .	Kūghū . . .
149. Bitches . . .	Kichir . . .	Kighi . . .
150. A he-goat . . .	Ak bir . . .	Ik birāph . . .
151. A female goat . . .	Ak chhāl . . .	Ik chhail . . .
152. Goats . . .	Chhāl . . .	Chhail . . .
153. A male deer . . .	Ak ūsai . . .	Ik hūsai ( <i>Paṣhto</i> ) . . .
154. A female deer . . .	Ak ūsai . . .	Ik hūsai ( <i>ditto</i> ) . . .
155. Deer . . .	Ūsai . . .	Hūsai ( <i>ditto</i> ) . . .
156. I am . . .	Ya thā . . .	Ā thā . . .
157. Thou art . . .	Tā thā . . .	Tā thā . . .
158. He is . . .	Aghī thā . . .	Ash thā . . .
159. We are . . .	Mā thā . . .	Mō thā . . .



Gaurō (Biddulph).	Maiyā.	Chiffa (Biddulph).	English.
.....	Miṭha . . . . .	.....	133. Eastern .
.....	Būṭ-maz miṭha . . . . .	.....	134. East
Zhūgo . . . . .	Zhiga, ūchat ( <i>Paṣhto</i> ) . . . . .	.....	135. Miṭh.
.....	Zhiga . . . . .	.....	136. Miṭhar.
.....	Būṭ-maz zhiga . . . . .	.....	137. Miṭhast.
Gho . . . . .	Ak ghō . . . . .	Gho . . . . .	138. A horse.
Ghūi . . . . .	Ak ghōi . . . . .	Ghoi . . . . .	139. A mare.
.....	Ghō . . . . .	.....	140. Horses.
.....	Ghōia . . . . .	.....	141. Mares.
Gā . . . . .	Ak gō . . . . .	.....	142. A bull.
Gau . . . . .	Ak gā . . . . .	.....	143. A cow.
.....	Gō . . . . .	.....	144. Bulls.
.....	Gāi ; gōr=cattle . . . . .	.....	145. Cows.
Kusur . . . . .	Ak kūsar . . . . .	Ēk kuṭguro . . . . .	146. A dog.
.....	Ak kūsir . . . . .	.....	147. A bitch.
.....	Kūsara . . . . .	.....	148. Dogs.
.....	Kūsira . . . . .	.....	149. Bitches.
Sāli (a goat) . . . . .	Ak māngur . . . . .	Ēk tsatilo . . . . .	150. A he-goat.
.....	Ak sāl . . . . .	.....	151. A female goat.
.....	Bakara . . . . .	Bakkēr . . . . .	152. Goats.
.....	Ak hūsai ( <i>Paṣhto</i> ) . . . . .	.....	153. A male deer.
.....	Ak hūsi ( <i>ditto</i> ) . . . . .	.....	154. A female deer.
.....	Hūsi . . . . .	.....	155. Deer.
Thā, fem. twl . . . . .	Mā thā . . . . .	Tho, fem. thi . . . . .	156. I am.
Ditto . . . . .	Ta thā . . . . .	Ditto . . . . .	157. Thou art.
Ditto . . . . .	Soh thā . . . . .	Ditto . . . . .	158. He is.
The (m. and f.) . . . . .	Bē thā . . . . .	Tho, fem. thia . . . . .	159. We are.

English.	Gärwi.	Törwäll.
160. You are	Thā thū	Thō thīē
161. They are	Tum thū	Tiyā thīā
162. I was	Ya āsh	Ā ashū
163. Thou wast	Tū āsh	Tā ashū
164. He was	Ashī āsh	Sēh ashū
165. We were	Mā āsh	Mō ashai
166. You were	Thā āsh	Thō ashai
167. They were	Tum āsh	Tiyā ashai
168. Be	Hō	Hō
169. To be	Hōgē	Hū
170. Being	Hōg	Hūa
171. Having been	Āsh	Hōthū
172. I may be	Ya hōm	Ā hōya
173. I shall be	Ya hōm	Ā hūyi
174. I should be	Ya hōm	Ā hōya
175. Beat	Chapd	Kūph
176. To beat	Chapdō	Kūpha
177. Beating	Chapdō	Kūphūē
178. Having beaten	Chapdōsh	Kūpha-thū
179. I beat	Ya chapdānt	Ā kūpha-thū
180. Thou beatest	Tū chapdānt	Tā kūpha-thū
181. He beats	Ashī chapdānt	Sēh kūpha-thū
182. We beat	Mā chapdānt	Mō kūpha-thīē
183. You beat	Thā chapdānt	Thō kūpha-thīē
184. They beat	Tum chapdānt	Tiyā kūpha-thīē
185. I beat ( <i>Past Tense</i> )	Mai mēro	Mai kūphūē
186. Thou beatest ( <i>Past Tense</i> ).	Tai mēro	Tai kūphūē

Gaurō (Biddulph).	Maiz.	Chills (Biddulph).	English.
The ( <i>m. and f.</i> )	Tus thū	The, <i>fem.</i> thia	160. You are.
<i>Ditto</i>	Saī thū	<i>Ditto</i>	161. They are.
Asū, <i>fem.</i> aswi	Mā ās	Asō, <i>fem.</i> asi	162. I was.
<i>Ditto</i>	Tū ās	<i>Ditto</i>	163. Thou wast.
<i>Ditto</i>	Soh ās	<i>Ditto</i>	164. He was.
Ase ( <i>m. and f.</i> )	Bē āsū	Ase, <i>fem.</i> asia	165. We were.
<i>Ditto</i>	Tus āsū	<i>Ditto</i>	166. You were.
<i>Ditto</i>	Saī āsū	<i>Ditto</i>	167. They were.
Hā	Ho	Hā	168. Be.
Gahō	Hō	Hā	169. To be.
.....	Hōō	Hōā	170. Being.
.....	Hū	Hā	171. Having been.
.....	Mā hōnshat or hūgai	.....	172. I may be.
Gōgh, hībōgh	Mā hōnshat	Hōghatho, <i>fem.</i> hōghathi	173. I shall be.
.....	Mā hōnshat or hūwam	.....	174. I should be.
.....	Kuṭagal	Kote	175. Beat.
.....	Kuṭō	Kotā	176. To beat.
.....	Kuṭa	Kotā	177. Beating.
.....	Kuṭagalai	Kote	178. Having beaten.
.....	Mā kuṭānt	Kotān tho, <i>fem.</i> kotān thi	179. I beat.
.....	Tū kuṭānt	<i>Ditto</i>	180. Thou beatest.
.....	Soh kuṭānt	<i>Ditto</i>	181. He beats.
.....	Bē kuṭānt	Kotān the	182. We beat.
.....	Tus kuṭānt	<i>Ditto</i>	183. You beat.
.....	Saī kuṭānt	<i>Ditto</i>	184. They beat.
.....	Mā kuṭagil	Kotō, <i>fem.</i> kotī	185. I beat ( <i>Past Tense</i> ).
.....	Tō kuṭagil	<i>Ditto</i>	186. Thou beatest ( <i>Past Tense</i> ).

English.	Gārwī.	Tōrwālī.
187. He beat ( <i>Past Tense</i> ) .	Pah mārō . . .	Sēh kūṭhūā . . .
188. We beat ( <i>Past Tense</i> ) .	Mū mārō . . .	Mō kūṭhūā . . .
189. You beat ( <i>Past Tense</i> )	Thō mārō . . .	Thō kūṭhūā . . .
190. They beat ( <i>Past Tense</i> )	Sōh mārō . . .	Tiyā kūṭhūā . . .
191. I am beating . . .	Ya chaṇḍānt . . .	Ā kūṭha-thū . . .
192. I was beating . . .	Ya chaṇḍānt āsh . . .	Ā kūṭha-shū . . .
193. I had beaten . . .	Mai chaṇḍū . . .	Mai (or ā or ai) kūṭhū-ghū
194. I may beat . . .	Ya chaṇḍam . . .	Ā kūṭhiyā . . .
195. I shall beat . . .	Ya chaṇḍam . . .	Ā kūṭhiyā . . .
196. Thou wilt beat . . .	Tū mārmiśh . . .	Tū kūṭhiyā . . .
197. He will beat . . .	Pah mārmiśh . . .	Sēh kūṭhiyā . . .
198. We shall beat . . .	Mū mārmiśh . . .	Mō kūṭhiyā . . .
199. You will beat . . .	Thō mārmiśh . . .	Thō kūṭhiyā . . .
200. They will beat . . .	Sōh mārmiśh . . .	Tiyā kūṭhiyā . . .
201. I should beat . . .	Ya chaṇḍam . . .	Ā kūṭhiyā . . .
202. I am beaten . . .	Mai chaṇḍū . . .	Mai kūṭhū-thū . . .
203. I was beaten . . .	Mai chaṇḍūgh . . .	Mai kūṭhū-shū . . .
204. I shall be beaten . . .	Mai chaṇḍam . . .	Mai kūṭbingā . . .
205. I go . . .	Ya bachānt . . .	Ā bagha-thū . . .
206. Thou goest . . .	Tū bachānt . . .	Tū bagha-thū . . .
207. He goes . . .	Āshi bachānt . . .	Sēh bagha-thū . . .
208. We go . . .	Mū gā . . .	Mō bagha-thū . . .
209. You go . . .	Thō gā . . .	Thō bagha-thū . . .
210. They go . . .	Sōh gā . . .	Tiyā bagha-thū . . .
211. I went . . .	Ya gā . . .	Ā gā . . .
212. Thou wentest . . .	Tū gā . . .	Tū gā . . .
213. He went . . .	Āshi gā . . .	Sēh gā . . .

Gaurō (Biddulph).	Malyā.	Chills (Biddulph).	English.
.....	Sṣ kuṭagil . . .	Kotō, fem. kotī . . .	187. He beat ( <i>Past Tense</i> ).
.....	Zṣ kuṭagil . . .	<i>Ditto</i> . . .	188. We beat ( <i>Past Tense</i> ).
.....	Sṣ kuṭagil . . .	<i>Ditto</i> . . .	189. You beat ( <i>Past Tense</i> ).
.....	Sayṣ kuṭagil . . .	<i>Ditto</i> . . .	190. They beat ( <i>Past Tense</i> ).
.....	Mā kuṭant . . .	Kotān-tho . . .	191. I am beating.
.....	Mā kuṭās . . .	Kotān-aso, fem. kotān-asi . . .	192. I was beating.
.....	Mā kuṭāl-ās . . .	Kotō-aso, fem. kotī asi . . .	193. I had beaten.
.....	Mā kuṭagal-ashat . . .	.....	194. I may beat.
.....	Mā kuṭagal-ashat . . .	Kote-shatho, fem. shēthi . . .	195. I shall beat.
.....	Tṣ kuṭagal-ashat . . .	<i>Ditto</i> . . .	196. Thou wilt beat.
.....	Sṣ kuṭagal-ashat . . .	<i>Ditto</i> . . .	197. He will beat.
.....	Bṣ kuṭagal-ashat . . .	Kote-shēthe . . .	198. We shall beat.
.....	Tus kuṭagal-ashat . . .	<i>Ditto</i> . . .	199. You will beat.
.....	Sayṣ kuṭagal-ashat . . .	<i>Ditto</i> . . .	200. They will beat.
.....	Mā kuṭagal ashat . . .	.....	201. I should beat.
.....	Mā kuṭais-thū . . .	Kotēzān-tho, fem. kotēzain-thi . . .	202. I am beaten.
.....	Mā kuṭais-thū . . .	Kotēzā-asō, fem. kotēzāī . . .	203. I was beaten.
.....	Mā kuṭais baghat . . .	Kotēz-ashatho, fem. ashēthi . . .	204. I shall be beaten.
Bayon, fem. baī . . .	Mā bait . . .	.....	205. I go.
<i>Ditto</i> . . .	Tū bait . . .	.....	206. Thou goest.
<i>Ditto</i> . . .	Soh bait . . .	.....	207. He goes.
Bṣ (m. and f.) . . .	Bṣ baita . . .	.....	208. We go.
<i>Ditto</i> . . .	Tus baita . . .	.....	209. You go.
<i>Ditto</i> . . .	Saī baita . . .	.....	210. They go.
Bayega, fem. bayegī . . .	Mā baigā . . .	.....	211. I went.
<i>Ditto</i> . . .	Tū baigā . . .	.....	212. Thou wentest.
<i>Ditto</i> . . .	Soh baigā . . .	.....	213. He went.

English.	Gārwī.	Tōrāṣhī.
214. We went . . .	Mū gāsh . . .	Mō gā . . .
215. You went . . .	Thō gāsh . . .	Thō gā . . .
216. They went . . .	Sōh gāsh . . .	Tiyā gā . . .
217. Go . . .	Chō . . .	Bazh, til . . .
218. Going . . .	Bachā . . .	Bazhū . . .
219. Gone . . .	Gāt . . .	Gā . . .
220. What is your name ?	Chhā ki nām ?	Chhi ka nām thū ?
221. How old is this horse ?	Āī gōr kiti kalā ? (verb 'thū' understood).	As ghō-chē umar kitaik thū ?
222. How far is it from here to Kashmir ?	Kashmir āī bāgē, ti kiti dūr ? (verb 'thū' understood).	Mhait-mā Kashmir kitaik dhū thū ?
223. How many sons are there in your father's house ?	Chhā bab-ā shīt kiti pūt thū ?	Chhi bap-chē shir-mē kitaik pūchh thū ?
224. I have walked a long way to-day.	Ya ēj bār girō .	Āsh ā chir pānd kithū
225. The son of my uncle is married to his sister.	Mā pithi-ā pūt aghi ishpō gaṭit.	Mi pighi-chē pūchh isa shū bibai-thū.
226. In the house is the saddle of the white horse.	Shīt mē panar gōr-ā zin thū.	Shir-mē ūjal ghō-chē kāṭi thū.
227. Put the saddle upon his back.	Asā ūng-ra zin tal .	Ia dāg ghat kāṭi thal .
228. I have beaten his son with many stripes.	Mai aghi pūt bār tāzān chandū.	Mai isa pūchh chir kurpa-dī kūṭhū thū.
229. He is grazing cattle on the top of the hill.	Ashī khan-ā thōs māl chārānt.	Sōh khan-chē shā ghat māl chāthū.
230. He is sitting on a horse under that tree.	Ashī gōr-ra bāgh lōh tūa .	Sōh ghō ghat bhaiṭ-thū pai thām pin.
231. His brother is taller than his sister.	Asā jā asā ishpō mē ūchat thū.	Ia bhā tisa shū-mē jig thū
232. The price of that is two rupees and a half.	Asā māl dū rūpai ādī (½ Rupee).	As-chē qemat dū ādhil thū
233. My father lives in that small house.	Mā bab aghi lakūt shīt-mē bāgh (sits = lives).	Mi bap as lūt shir-mē bhaiṭ-thū.
234. Give this rupee to him	Āī rūpai ās-ki dah .	As shālmī ā-
235. Take those rupees from him.	Ās-mā āī rūpai gin .	As shālmī ās-mē ghin

Gaurō (Biddulph).	Maijī.	Chills (Biddulph).	English.
Bayege ( <i>m. and f.</i> ) . . .	Bē baigil . . . .	.....	214. We went.
<i>Ditto</i> . . . .	Tu- baigil . . . .	.....	215. You went.
<i>Ditto</i> . . . .	Saī baigil . . . .	.....	216. They went.
Ba. . . . .	Bah . . . . .	.....	217. Go.
.....	Bai . . . . .	.....	218. Going.
Baiga . . . . .	Bayi . . . . .	.....	219. Gone.
.....	Tē gi nā thū ? . . .	.....	220. What is your name ?
.....	As ghō gi umar thū ? .	.....	221. How old is this horse ?
.....	As zā- <u>na</u> Kashmir katuk dūr thū ?	.....	222. How far is it from here to Kashmir ?
.....	Tē mhāla bhā-maz katuk pūṭha thū ?	.....	223. How many sons are there in your father's house ?
.....	Mā āz sōh tēl-thū . . .	.....	224. I have walked a long way to-day.
.....	Mē pichh-ā pūṭh tasi bhē ziyāl karogil.	.....	225. The son of my uncle is married to his sister.
.....	Panara ghō-ā kāṭi bhā-maz thū.	.....	226. In the house is the saddle of the white horse.
.....	Tasī dā-tal kāṭi galagal	.....	227. Put the saddle upon his back.
.....	Mē tasī pūṭh kurō gin kuṭa-thū.	.....	228. I have beaten his son with many stripes.
.....	Sōh khānā shish-tal māi sārāt.	.....	229. He is grazing cattle on the top of the hill.
.....	Sōh ghō-tal bhāṭa-thū as gai-sōra	.....	230. He is sitting on a horse under that tree.
.....	Tasī ghā tasī bhā-na zhiga thū.	.....	231. His brother is taller than his sister.
.....	As-ā mūl dūi adhūl thū	.....	232. The price of that is two rupees and a half.
.....	Mē mhāla as laka bhā-maz bhāṭ-thū.	.....	233. My father lives in that small house.
.....	As rūpai tasi dagal .	.....	234. Give this rupee to him.
.....	Tas-na as rūpai āgal .	.....	235. Take those rupees from him.

English.	Gārwi.	Törwāli.
236. Beat him well and bind him with ropes.	Ashī rēn chand. lūṇḍār gaṇḍ.	Isa chir kñṭh, pari-di gaṇḍ
237. Draw water from the well.	Āĩ kōi-mā ũ gaḍh . .	Kōi-mā ũ ningāl . .
238. Walk before me .	Mā māka chō . . .	Mi mūgh til . . .
239. Whose boy comes behind you ?	Chhā pata kisā pōh yānt ? .	Chhi paigh kisi phō yai-thū ?
240. From whom did you buy that ?	Āĩ kis-mā gint ? . .	As shai kis-mā ghin-thū ?
241. From a shopkeeper of the village.	Lām-ā dukāndār-mā .	Gām-chō ik dukāndār-mā



Gaurō (Biddulph).	Maiyē.	Chills (Biddulph).	English.
.....	Tas miṭha kutagal danwala gin gaṇḍagal.	.....	236. Beat him well and bind him with ropes.
.....	Kōhai-na wī nihālagal .	.....	237. Draw water from the well.
.....	Mē mūtho bah . . .	.....	238. Walk before me.
.....	Kasē māṭ tē pāto ait ? .	.....	239. Whose boy comes be- hind you ?
.....	Kasē-na as ghina-thū ? .	.....	240. From whom did you buy that ?
.....	Gā-maz ak dukāndār-na	.....	241. From a shopkeeper of the village.



## BURUSHASKI OR KHAJUNA.

Although this language is in no way related to the other forms of speech dealt with in this volume, it will be convenient to consider it in connexion with them. In the first place, this is suggested by its geographical position, its speakers inhabiting the mountain country immediately to the north of Gilgit, the home of *Shinā*, and separating it from the Little Pāmīr. Besides this, linguistic evidence makes it probable that the speakers of Burushaski once occupied the whole, or the greater part, of the territory now occupied by the languages of the Dardic family, and that their present representatives are the remnant of a once more widely spread race. Burushaski words survive in use even in the languages of distant Kāfiristān.<sup>1</sup>

It is the language of Hunza, Nagar, the Ghizr Valley, and a portion of Yāsin. It is called *Khajuna* by the neighbouring races; Burushaski by the natives of Hunza; Kunjūti by the natives of Yārkand; and its dialect spoken in a portion of Yāsin is, according to Dr. Leitner, called Biltum, though this name does not appear to be known to the people of Warshgom, which is the name of the district of which Yāsin forms a part. Dr. Leitner mentions two main dialects,—that of Hunza, and that of Nagar. It appears, however, that on this point he was mistaken, the Hunza and Nagar dialects being identical. It is doubtful under what family this language should be grouped. It is certainly non-Aryan. Prof. Tomaschek<sup>2</sup> identifies the *Khajuna* tribe with the *κάριοι* of Ptolemy, but this can hardly be accepted. According to Mr. Conway the people of Nagar call their language Yeshkun.

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The following Skeleton Grammar is based on the Grammars of Colonel Biddulph and Dr. Leitner. It has been carefully revised at Hunza by the Political Munshi, Munshi Ghulam Murtaza, to whom I am indebted for many important corrections.

<sup>1</sup> Such is, for instance the Burushaski *chhomar*, iron, which appears in Bashgali as *chimir*, in Wai-Ala as *chima*, in Kalasha as *chimbar*, in Khōwār as *chumār*, in Pashai, Garwi, and Shinā as *chimar*, and so on. Compare, again, Burushaski *jakun* with Shinā *shakun*, an ass, and other similar cases.

<sup>2</sup> *Sitzungsberichte der philos. histor. Classe der kaiserlichen Akademie der Wissenschaften* (Vienna). Vol. xcvi, 1893, p. 822.

## BURUSHASKI or KHAJUNA

## I.—NOUNS.

Plural.—Formed by suffixes.

The principal are, *ing*, *ming*, *igko*, *ang*, *matz*, *intz*, *ichang*.

## Declension.

The syllable *an* added to the singular gives the force of an indefinite article, *sie*, man; *sian*, a certain man.

All nouns relating to the human body, to relations, and to such ideas as 'anger,' 'dream,' or 'temper,' that cannot be conceived independently of a person, are declined with agglutinated pronominal prefixes. Thus, *a-üs*, my wife; *y-üs*, thy wife; *y-üs*, his wife; *mi-üs*, our wife; *mā-üs*, your wife; *u-üs*, their wife.

	Sing.	Plur.
(1) Masc. human being—		
Nom. and Acc.	<i>kir</i> , a man,	<i>kiri</i> .
Gen.	<i>kirē</i> ,	<i>kiriē</i> .
Dat.	<i>kirar</i> ,	<i>kiri-ar</i> .

The Voc. is formed by prefixing *iz*. Thus, *iz kir*, O man.

Other cases are formed by postpositions added to the Nominative or Genitive. Thus, *kir-ūlo* or *kirē-lū*, in a man; *kirē-kōt*, with a man; *kirē-ganēz*, for a man; *kirē-tum*, from a man; *kirē-at*, on a man.

## (2) Fem. human being—

Nom. and Acc.	<i>gus</i> , a woman,	<i>gushians</i> .
Gen.	<i>gusē</i> ,	<i>gushiansē</i> .
Dat.	<i>gus-mar</i> ,	<i>gushiansar</i> .

## (3) Animal, or Thing—

Nom. and Acc.	<i>laghur</i> , a horse, <i>laghurintz</i> , or <i>laghurishē</i> , etc., etc.
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## (4) Pronominal Noun—

Nom. and Acc.	<i>güs</i> , thy wife,	<i>güs-shintz</i> .
Gen.	<i>gusmo</i> ,	<i>güs-shintzē</i> .
Dat.	<i>gusmar</i> ,	<i>güs-shintzar</i> .

**Gender.**—All nouns are either Masculine or Feminine: The verb distinguishes between, on the one hand, Masc. and Fem. human beings, and on the other hand, Masc. and Fem. animals or things. The latter are called Neuter Masc. and Neuter Fem., respectively.

## II.—PRONOUNS.

## (a) Personal—

	Sing.	Plur.	Sing.	Plur.
Nom.	<i>jē</i> (or <i>jā</i> before past tenses of transitive verbs), I,	<i>mi</i> .	<i>ung</i> , thou,	<i>mah</i> .
Acc.	<i>jē</i> ,	<i>mī</i> .	<i>ung</i> ,	<i>māh</i> .
Gen.	<i>jā</i> ,	<i>mī</i> .	<i>ungē</i> ,	<i>māh</i> .
Dat.	<i>jāar</i> ,	<i>mimar</i> .	<i>ungar</i> ,	<i>mamar</i> .

Nom. and Acc. *khin*, he (near), this; *khin*, she (near), this; *kāh*, they (near), these.  
Gen. *khinē*, *khinmo*, *kāhē*.  
Dat. *khin-ar*, *khinmur*, *kāh-ar*.

So *in*, *inē*, he or she (far), that; plur. *ū*, *ūē*, they (far), those.

The above refer only to human beings. For animals and things, we have:—

	Sing.	Plur.	(b) Possessive—
This—			
Nom. and Acc.	Masc. <i>khotz</i> , Fem. <i>khot</i> , M. and F. <i>khotzē</i> .		<i>jōimō</i> , mine. <i>gūimō</i> , thine. <i>imō</i> , his. <i>mūimō</i> , hers. <i>mūimō</i> , ours. <i>mūimō</i> , yours. <i>ūimō</i> , theirs.
That—			
Nom. and Acc.	<i>es</i> , Gen. <i>esē</i> ,	<i>et</i> , <i>etē</i> ,	<i>etg</i> , <i>etgē</i> .

(c) Relative, *biā* (used with personal pronoun), who, which.(d) Interrogative, *amin*, *minan*, who?*bisan*, what?*amin*, which one (human beings)?*amis* (m.), *amit* (f.), which one (animals or things)?(e) Indefinite, *kūtz* (in composition), a person; *minan*, somebody; *min* *kih* *biā*, nobody.(f) Reflexive, *jā jī*, I myself; *ung gūz*, thou thyself; *in i*, he himself; *in mē*, she herself; *es i* (m.), *et i* (f.), it itself; *mi mē*, we ourselves; *māh mā*, you yourselves; *ū ūi*, they themselves; *etg i*, they themselves (neut. m. and f.).

## (g) Agglutinated pronominal prefixes—

	Sing.	Plur.
I	<i>a</i> , <i>ā</i> ,	<i>mī</i> .
thou	<i>go</i> ,	<i>mā</i> .
he	<i>i</i> or <i>e</i> ,	} <i>u</i> .
she	<i>mu</i> ,	

Examples, *a-yatis*, my head; *go-yatis*, thy head; *i-yatis*, his head; *gū-pach*, near thee; *a-lji*, behind me; *mu-lji*, behind her; *u-lji*, behind them; *ā-ras*, to send me; *go-ras*, to send thee.

## SKELETON GRAMMAR.

## III.—VERB.

## (a) Verb Substantive—

Present, I am.

	Sing.	Plur.	Sing.	Plur.
1.	<i>bah,</i>	<i>bān.</i>	<i>baiyam,</i>	<i>bam.</i>
2.	<i>bah,</i>	<i>bān.</i>	<i>bam,</i>	<i>bam.</i>
3. { M.	{ <i>baī,</i>	{ <i>bān.</i>	{ <i>bam,</i>	{ <i>bam.</i>
F.	{ <i>bo,</i>		{ <i>bom,</i>	
N. M.	{ <i>bī,</i>	{ <i>biyon</i>	{ <i>bim,</i>	{ <i>biyum.</i>
N. F.	{ <i>dilah</i> or <i>bilah,</i>	{ <i>biṭṣan.</i>	{ <i>dilum</i> or <i>biṭṣum.</i>	

Past, I was.

*Manās,* to become.Infinitive, *manās,* to become.Pres. Part. *maimi,* becoming.Past Part. *numan,* *numā,* having become.Fut. Part. *manās numān,* about to become.

Present, I am becoming.

	Sing.	Plur.
1.	<i>mayā bah,</i>	<i>mayā bān.</i>
2.	<i>mai bah,</i>	<i>mai bān.</i>
3. { M.	{ <i>mai baī,</i>	{ <i>mai bān.</i>
F.	{ <i>mai bo,</i>	
N. M.	{ <i>mai bī,</i>	{ <i>mai biyon.</i>
N. F.	{ <i>maim dilah,</i>	{ <i>mai biṭṣan.</i>

Negative Verb Substantive.

*apah,* I am not; *apaī,* he is not; *apō,* she is not; *apī,* it is not.

Imperfect, I was becoming.

	Sing.	Plur.
1.	<i>mayā baiyam,</i>	<i>mayā bam.</i>
2.	<i>mai bam,</i>	<i>mai bam.</i>
3. { M.	{ <i>mai bam,</i>	{ <i>mai bam.</i>
F.	{ <i>mai bom,</i>	
N. M.	{ <i>mai bim,</i>	{ <i>mai bum.</i>
N. F.	{ <i>maim dilum,</i>	{ <i>maim biṭṣum.</i>

Past, I became, I shall have become.

	Sing.	Plur.
1.	<i>manam,</i>	<i>manūman.</i>
2.	<i>manumā,</i>	"
3. { M.	{ <i>manimī,</i>	{ "
F.	{ <i>manūmo,</i>	{ "
N. M.	{ <i>manibi,</i>	{ <i>manibiyō.</i>
N. F.	{ <i>manim dilah,</i>	{ <i>manibiṭṣan.</i>

Perfect, I have become.

	Sing.	Plur.
1.	<i>manā bah,</i>	<i>manū bān.</i>
2.	<i>manū bah,</i>	"
3. { M.	{ <i>manī baī,</i>	{ "
F.	{ <i>manī bo,</i>	{ "
N. M.	{ <i>manī bī,</i>	{ <i>manī biyon.</i>
N. F.	{ <i>manim dilah,</i>	{ <i>manī biṭṣan.</i>

Past Pronominal, I became.

	Sing.	Plur.
1.	<i>a-manam,</i>	<i>mī-manūman.</i>
2.	<i>go-manuma,</i>	<i>mā-manūman.</i>
3. { M.	{ <i>i-manimī,</i>	{ <i>u-manūman.</i>
F.	{ <i>mo-manūmo,</i>	{ <i>u-manibiyon.</i>
N. M.	{ <i>i-manibi,</i>	{ <i>u-manibiṭṣan.</i>
N. F.	{ <i>manim dilum,</i>	

Pluperfect, I had become.

	Sing.	Plur.
1.	<i>manā baiḡam,</i>	<i>manū bam.</i>
2.	<i>manū bam,</i>	"
3. { M.	{ <i>manī bam,</i>	{ "
F.	{ <i>manī bom,</i>	{ "
N. M.	{ <i>manī bim,</i>	{ <i>manī biyum.</i>
N. F.	{ <i>manum dilum,</i>	{ <i>manū biṭṣum.</i>

Future, I shall become.

	Sing.	Plur.
1.	<i>mayām,</i>	<i>mayān.</i>
2.	<i>maimā,</i>	<i>maimen.</i>
3. { M.	{ <i>maimī,</i>	{ <i>mainen.</i>
F.	{ <i>maimo,</i>	
N. M.	{ <i>maimiyon.</i>	
N. F.	{ <i>maimī,</i>	

Imperative, become.

	Sing.	Plur.
2.	<i>manē,</i>	<i>manēn,</i>
3.	<i>manish,</i>	<i>manishan,</i>

or the pronominal prefixes may be added, as in the case of the Past Pronominal.

This verb can take pronominal prefixes throughout.

Thus, *a-mayā bah,* I am becoming.*a-yā-mayā bah,* I am not becoming.*go-mai bah,* thou art becoming.*i-maimi,* he will be becoming.

The full conjugation of a tense with the prefixes is given under the head of the Past Pronominal.

Conditional mood, formed by suffixing *ā bē,* = or not, to the tenses of the Indicative.(b) Active Verb.—*Ni-as,* to go.INFINITIVE, Present, *nī-as,* to go; Past, *nī-as dilum,* to have gone; Future, *nī-as nī-as,* to be about to go.PARTICIPLES, Present, *nī-chu-mā,* going; Future, *nī-as-ē,* about to go.Past, *nān,* I having gone.*nokōn,* thou having gone.*nīn,* he or it (m.) having gone.*nomōn,* she or it (f.) having gone.GERUNDS, *jē niam-ūlo,* in my having gone.*ung nīm-ūlo,* " thy " "*ir nīm-ūlo,* " his, her, its having gone.*nīmēn,* we having gone.*namēn,* you having gone.*nūn,* they having gone.*nī,* they (things fem.) having gone.*mī nīm-ūlo,* in our having gone.*ma nīm-ūlo,* " your " "*u nīm-ūlo,* " their " "

# BURUSHASKI SKELETON GRAMMAR.

INDICATIVE MOOD. *Present, I am going.*

	Sing.	Plur.
1.	<i>ni-ch-a bah,</i>	<i>ni-ch-a bān.</i>
2.	<i>ni-ch-u bah,</i>	<i>ni-ch-u bān.</i>
3.	<i>ni-ch-u bā,</i>	<i>ni-ch-u bān.</i>
M.	<i>ni-ch-u bo,</i>	<i>ni-ch-u biyon.</i>
F.	<i>ni-ch-i bī,</i>	<i>ni-ch-u biyan.</i>
N. M.	<i>ni-ch-i-m dilah,</i>	<i>ni-ch-u biyan.</i>
N. F.		

*Imperfect, I was going.*

Same as Present, substituting the Past for the Pres. Auxiliary. Thus, *ni-ch-a baiyam.*

*Past, I went; I shall have gone.*

	Sing.	Plur.
1.	<i>ni-am,</i>	<i>ni-man.</i>
2.	<i>ni-mā,</i>	<i>ni-man.</i>
3.	<i>ni-mī,</i>	<i>ni-man.</i>
M.	<i>ni-mo,</i>	<i>ni-mian.</i>
F.	<i>ni-mi,</i>	<i>ni-mi.</i>
N. M.		
N. F.		

*Perfect, I have gone.*

	Sing.	Plur.
1.	<i>niā bah,</i>	<i>ni bān.</i>
2.	<i>ni bā,</i>	<i>ni bān.</i>
3.	<i>ni bā,</i>	<i>ni bān.</i>
M.	<i>ni bo,</i>	<i>ni biyon.</i>
F.	<i>ni bī,</i>	<i>ni biyan.</i>
N. M.	<i>ni bī,</i>	<i>ni biyan.</i>
N. F.	<i>ni bī,</i>	<i>ni biyan.</i>

*Pluperfect, I had gone.*

Same as Perfect, substituting the Past for the Pres. Auxiliary. Thus, *niā baiyam.*

*Future, I shall go.*

	Sing.	Plur.
1.	<i>ni-cha-m,</i>	<i>ni-cha-n.</i>
2.	<i>ni-cho-mā,</i>	<i>ni-cho-man.</i>
3.	<i>ni-chi,</i>	<i>ni-cho-man.</i>
M.	<i>ni-cho,</i>	<i>ni-chu-miyō.</i>
F.	<i>ni-chi,</i>	<i>ni-chi-mi.</i>
N. M.		
N. F.		

*Imperative, let me go.*

	Sing.	Plur.
1.	<i>ni-shā,</i>	<i>ni-sha-n.</i>
2.	<i>ni,</i>	<i>ni-n.</i>
3.	<i>ni-sh,</i>	<i>ni-sha-n.</i>

CONDITIONAL MOOD.

Formed by adding *ā bē* to the Indicative. Thus, *ni-ch-a bah ā bē*, I may be going. *ni-cha-m ā bē*, I may go.

Irregular Past Participles.—Colonel Biddulph gives the following, and says there are many others. I give the list with corrections :—

Infinitive.	Past Part.
<i>manās</i> , to become,	<i>numan.</i>
<i>ōsas</i> , to have,	<i>nōs.</i>
<i>shās</i> , to eat,	<i>nighi.</i>
<i>etas</i> , to make him,	<i>neti.</i>
<i>minās</i> , to drink,	<i>nimin.</i>
<i>hurutas</i> , to sit,	<i>nhurut.</i>
<i>yetas</i> , to see,	<i>nyetas.</i>
<i>guchhāyas</i> , to sleep,	<i>nukucha.</i>
<i>iras</i> , to die,	<i>niir or niir.</i>
<i>ēskanas</i> , to kill him,	<i>nēskan.</i>
<i>ghasās</i> , to laugh,	<i>nukas.</i>
<i>yanas</i> , to take up,	<i>nyan.</i>
<i>ganas</i> , to take away,	<i>nukan.</i>
<i>tsūyas</i> , to take away,	<i>nytsu.</i>
<i>tsēnas</i> , to count one,	<i>nōtsan.</i>
<i>āyas</i> , to give,	<i>nū.</i>
<i>surmānas</i> , to begin,	<i>nusurman.</i>
<i>awallas</i> , to fall,	<i>nāwall.</i>
<i>ifūsas</i> , to shut up him,	<i>nafus.</i>
<i>gharās</i> , to say,	<i>nukar.</i>
<i>sēnas</i> , to tell,	<i>nusin.</i>

Pronominal Verbs.—These verbs must take pronominal prefixes. In Class I the prefix refers to the subject, in Class II to the object of the verb.

Example of Class I, *a-iras*, I-to-die.

Pres.—

	Sing.	Plur.
1.	<i>a-ir-ch-a bah,</i> I am dying.	<i>ni-ir-ch-a bān,</i> we are dying.
2.	<i>go-ir-ch-u bah,</i> thou art dying.	<i>mā-ir-ch-u bān,</i> you are dying.
3.	<i>i-ir-ch-u bah,</i> he is dying.	<i>u-ir-ch-u bān,</i> they are dying.
M.	<i>mu-ir-ch-u bo,</i> she is dying.	

Example of Class II, *a-ikinas*, to-teach-me.

*jā jī a-ik-i-am,* I shall teach myself.  
*jā ung go ik-i-am,* I shall teach thee.  
*jā in ē-ik-i-am,* I shall teach him.

*unge jā a-ik-i bah,* thou shall teach me, and so on.

Biddulph gives this as a Present tense, and Leitner, as a Future, but the formation is that of a Past.

Lists of these verbs are given by Biddulph and by Leitner. The following of Class II should be noted :—

ME.	THEE.	HIM.	HER.	US.	YOU.	THEM.
To ask, <i>dāghārusas,</i>	<i>dokōghārusas,</i>	<i>dēghār,</i>	<i>domōghār,</i>	<i>dimighār,</i>	<i>dāmāghār,</i>	<i>dōghārusas.</i>
To give, <i>jōyas,</i>	<i>gūyas,</i>	<i>yuyas,</i>	<i>mūyas,</i>	<i>miuyas,</i>	<i>mōyas,</i>	<i>ūyas.</i>
To make, <i>shas,</i>	<i>ungaritas</i> (masc. obj.), <i>gotas</i> (f. obj.),	<i>etas,</i>	<i>mutas,</i>	<i>mamaritas</i> (m. o.), <i>metas</i> (f. o.),	<i>mamaritas</i> (m. o.), <i>matas</i> (f. o.),	<i>ūyaritas</i> (m. o.) <i>otas</i> (f. o.).
To see, <i>ayetas,</i>	<i>guyetas,</i>	<i>iyetas,</i>	<i>moyetas,</i>	<i>miyetas,</i>	<i>mayetas,</i>	<i>uyetas.</i>
To send, <i>aras,</i>	<i>goras,</i>	<i>eras,</i>	<i>moras,</i>	<i>meras,</i>	<i>māras,</i>	<i>ōras.</i>
To teach, <i>aikinas,</i>	<i>goikinas,</i>	<i>ēikinas,</i>	<i>moikinas,</i>	<i>mekinas,</i>	<i>maikinas,</i>	<i>oikinas.</i>

Numeral Verbs.—These verbs (list in Biddulph and Leitner) change their form according to the number of the object. Thus, *shās*, to eat one; *shuas*, to eat many; *etas*, to make him; *otas*, to make them; *yetas*, to see one; *uyetas*, to see many.

Examples.—*Jā han bālt-an shī-am,* I ate one apple.

*Jā sundo bālt shu-am,* I ate five apples (*bāltin*, as in Leitner, means 'apple trees').

Gender Verbs change according to the gender of the object. Thus, *shās*, to eat a masculine thing; *shēas*, to eat a feminine thing.

The following version of the Parable of the Prodigal Son is in the standard dialect of Burushaski spoken in Hunza and Nagar. I am indebted for it to Captain P. J. Miles, I.S.O., Political Officer, Hunza-Nagar. The translation has been made by the Political Munshi at Hunza, Munshi Ghulam Murtaza.

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[No. I.]

## UNCLASSIFIED, NON-ARYAN, LANGUAGE.

## BURUSHASKI.

## HUNZA-NAGAR DIALECT.

(Munshi Ghulam Murtaza, 1899.)

Hin hirē altan yū bam. Inē juṭ yī yūyar sēnnīmī, 'lē aghā,  
 One man's two sons were. That younger son father-to said, 'O father,  
 gūimō gusē māl tsum jā-ar dēshkaltas bīkih jā-ar jāū.' Inē  
 thine-own this property from me-to falleth if me-to me-give.' That  
 hir imō māl tarang ittimī. Bērum gunsing tsum ēchukan yī  
 man his-own property apportion did. A-few days after the-younger son  
 imō isē ayōn māl gati-nih-niyan mathan dishan-ar gōsarimī. Itē  
 his own all property collected-having distant place-to started. That  
 dish-ar nīn bad-masti nitin imo māl āspalēmī.  
 place-to having-gone riotous-living having-done his-own property he-lost.  
 Bēshal ayōn phash ittimī, itē mulk-ūlo but chham manimī. Itē  
 When all spend he-made, that country-in much famine became. That  
 tsum iljī inē hir but tarāq ē-manīmī. Inē hir nīn but  
 from after that man much in-want became. That man having-gone much  
 ghamēs hiran-ē kā dīmaghimī. Inē hir imo maling-ūlo khūkēshō  
 wealthy man with joined. That man his-own fields-in swine  
 oyarch-ar ē-rimī. Inē hir ēs-ūlo gutē rāē bilum, 'khusē  
 grazing-for sent-him. That man heart-in this longing was, 'these  
 khūkēshō tsum divāsuman nishīn āul ēcham.' Inār  
 swine from spare-become having-eaten my-satisfaction did.' Him-to  
 minē bisan ayū bam. Hō imo shangkush-ar nīval  
 any-one something not-give did. Then his-own senses-to coming  
 ikharangē gukē baring ittimī, 'bērumān imānsikōyō jā aghā daulat-  
 self-to these words made, 'how-many hired-servants my father wealth-  
 ūlo shapik nishīn bask mālbim, jē chhamnē ā-ircha-bah; diyan  
 in food having-eaten spare became, I hunger-of I-dying-am; having-risen  
 aghāē pach nān baring echam, "lē aghā, Khuda kih ung  
 father near going words I-would-make, "O father, God and thee  
 goyār sharmindah a-mānam. Jē ung-ar gūi a-mānasē yashki apah.  
 before ashamed I-have-become. I thee-to thy-son I-to-be fit am-not.  
 Jē gū-imo hin darōskūin jovan nā ā-harut." ' Diyan yū ēpach  
 I thy-own one hired-servant like making me-keep." ' Having-risen father near



nimi. Mathanum din yū yī-ar yētsimī; inē ēs ē-ghūlimī. Yā  
*went. Distant-from coming father son-to saw; his heart it-burnt. Father*  
 yī kā baghū manimī, bān ittimī. Yī yūy-ar sēnnimī, 'lē aghā,  
*son with embrace did, kiss did. Son father-to said, 'O father,*  
 jē ung Khudā yār sharmindah a-mānam, jā akhōlum hji ung-ar,  
*I thee God before ashamed I-have-become, I from-now after thee-to*  
gūi a-mānasē yashkī apah.' Yū imo shādurshō-ar hukm ittimī,  
*thy-son I-to-become fit am-not.' Father his-own servants-to order did,*  
 'but shōā gatung dosun khinē ēvilin; han burundō khinē ēmish-  
 'much good clothes bringing him-to put-on-him; one ring his finger-  
 ūlo ēdilin, kafshāmuts khinē ēltāin; hō shapik nishin shōrayār  
*in give, shoes him-to put-on-him; then food having-eaten merriment*  
 ēchan. Sāibahkih jā ā-yī irūam, mūtō jindō manimī; ivālūam,  
*we-will-do. As-if my my-son dead-was, now alive became; he-had-become-lost,*  
 dā dāghurkam.' Hō ūē shōrayār ittoman.  
*again has-been-found.' Then they merriment did.*

Inē oyum yī itē khēnē imo maling-ūlo bam. Tailum hā yukkāl  
*His elder son that time his-own fields-in was. Thence house towards*  
 asir dimar girātas kih gharing-ē ichhar inē iltūmal-ar balimī. Hīn  
*near coming dancing and singing-of sound his ears-to reached. One*  
shādur-ar kāōnih doghārisimī, 'mah bisan-ar girashān kih bisan-ar  
*servant-to having-called enquired, 'you what-for are-dancing and what-for*  
gharingik ichōan.' Inē sēnnimī, 'ungē gōchō di-bāi, ungē gū inē daltas  
*singing are-doing.' He said, 'thy thy-brother come-has, thy thy-father his good*  
 jūas tsum manut uchhī-bāi.' Inē khafā numan ūlo nichar rāē  
*coming from feast given-has.' He annoyed having-become inside go-to wish*  
 ā-ittimī. Yū hōlo dūs in-ar ilikinimī. Inē yūyar jawāb  
*did-not-make. Father outside having-come him-to entreated. He father-to answer*  
 ichhimī, 'khōlē barin, akhūrum din ung-ar khizmat ittam, bēshal  
*gave, 'here look, so-many years thee-to service I-have-done, any-time*  
 ungē hukm tsum thum ā-ittam; akhūrum ittam-ūlo han dūwan  
*thy order from otherwise I-have-not-done; so-much doing-in one kid*  
 jā-ar ā-yāū-bah, jā-imo shughlōtingē-kā noman nishin  
*me-to thou-hast-not-given-me, my-own friends-with becoming-together having-eaten*  
shōrayār ē-chamskih. Bēshal ungē khinē gūi dīmi kih ungē  
*merriment I-would-have-done-that. When thy this thy-son came who thy*  
 daulat lolitingē-kā ēspalimī, ung khinē ganē manut uchhimā, Yū  
*wealth prostitutes-with lost, thou his sake feast hast-given.' Father*  
 in-ar ēsāmī, 'lē ā-yī, ung hamēshah jā-kā bah, jā bisan bi  
*him-to said, 'O my-son, thou always me-with art, my whatever is*

kih-isē unḡē bi, Mimar. shōrayār ittās munāsib bilum gutē ganē,  
*that thing is. Us-to merriment doing becoming was for-this sake,*  
 unḡē khinē gōchō irūam, jindō ēmanimī; ivālum bam, mū  
*thy this thy-brother dead-was, alive became; lost was, now*  
 dāghurkam,  
*found-has-been.*

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## WARSHIKWĀR DIALECT.

The following specimen is not in Standard Burushāskī, but is in the dialect spoken in Warshgom. Warshgom is the name of the district comprising the three sub-districts of Yāsin, Tui, and Selgān. It is the tract which the English call Yāsin, but, according to the Chitrālīs, it is a mistake to apply this term to the whole district. The dialect is known as Warshikwār. The specimen has been translated by Khan Sahib Abdul Hakim Khan. The language does not altogether agree with that of the foregoing grammatical sketch. The following are the principal points of difference:—

**Nouns.**—These follow the Grammar closely. The following postpositions should be noted, viz. *gha*, to; *inga*, with; *ingi*, before; *bāka*, to.

**Pronouns.**—Note the forms, *ja-gha*, to me; *jānga*, with me; *mi-gha*, to us; *ung* or *unga*, you; *go-gha*, to thee; *gū-ya*, thy; *goh go-chu*, thy brother; *nē*, he, him, his (not in grammar); *nē-gha*, to him; *khenē*, this; *jīnga*, (he spoke) to himself; *iya*, his own; *te*, (in) that (country); *wē*, they (not in grammar).

**Verbs.**—These contain many irregularities.

**Auxiliary Verbs.**—Note, *a-pā*, I am not. *Ba*, thou art, and *bān*, you are, are regular. So is *bi*, it is; but *hi-ka*, it is, is not mentioned in the grammar. There is a form *ayūr* (*chambū*), I am (dying). In the Past *bam*, he was and they were, is regular. There is a form *dulūm*, it was (proper); and another *ashī*, he has been (twice).

**Active Verbs.**—A Verbal Noun seems to be formed by the addition of *a*. Thus, *teura*, the act of coming; *ēcha*, doing; *teirāgha*, going. The Present Participle shows the following forms: *shi-chan-ka*, eating; *eta-ka*, doing. It is doubtful to me whether *dits*, bringing, or having brought; *dūs*, coming out, or having come out; *asur*, nearing; are Present or Past Participles. The Past Participle usually ends in *i* (= he). Thus, *dēhimi*, (he) having collected; *chini*, (he) having gone; *nishi*, (he) having eaten; *uldi*, (he) having come; *ēpini*, (he) having approached. Sometimes it ends in *e*, as in *nete* (see Irregular Past Participles), having done; *diyēh*, having risen; *nihāne*, having called. *Na-man*, becoming, is nearly regular, see conjugation of *manās*. The only instance of a Gerund is *teurum-uleh*, which is nearly regular.

In the Present Tense, *a-mayā a-pā*, I am not becoming, is regular. In other cases, the principal portion of the compound ends in *um*, so that we have *galchum*, it falleth; and *echum bān*, you are doing. In the first, the auxiliary has been dropped. *Mayimbi*, it became, may perhaps be a present participle. In the Imperfect we have, similarly, *a-yum bām*, he was not giving.

The conjugation of the Past differs widely from the Grammar. The forms given are:—FIRST PERSON, *a-mana*, I became; *eta*, I did; *ayeta*, I did not. SECOND PERSON, *dyuyah*, thou gavest not; *ūya*, thou gavest him. THIRD PERSON, *sennī*, he said; *phaki*, he apportioned; *eti*, he made; *a-yeti*, he did not make; *ēspaloi*, he lost; *mūni*, it or he became; *ēri*, he sent (him); *gali*, he went; *yetsi*, he saw; *gholi*, he burnt; *mazi*, he embraced (?); *yai*, he reached; *dugharisi*, he asked him; *hilikini*, he entreated; *deli*, he gave. The THIRD PERSON PLURAL is represented by *etin*, they did. The Perfect is represented by *dim bai*, he has come; *um bai*, he has given him. Here again the main verb ends in *m*. There are no examples of the Pluperfect.

For the Future, we have *echam*, I shall make; and *ēchan*, we shall make. These are both regular.

For the Imperative we have *ū*, give it; *eh-hurut*, keep me; *ē-paling*, put on him; *deling*, give him; *ētaying*, put on him.

[No. 2.]

## UNCLASSÉD, NON-ARYAN, LANGUAGE.

## BURUSHASKI.

## WARSHIKWÄR DIALECT.

(Khan Sahib Abdul Hakim Khan, 1898.)

Han hire altan yū bam. Khenē ēchughn yē tati-gha sennī, 'lē tati,  
*One man's two sons were. This younger son father-to said, 'O father,*  
 gūya gute māl-tsum ja-gha desh qalchum bika ja-gha ū.' Nē  
*thine-own this property-from me-to also falleth if me-to give.' That*  
 hire iya daulat phaki. Bērum gunz tshechi ēchughn yē iya māl  
*man his-own property apportioned. A-few days after younger son his-own property*  
 sāf dēhimi mathana rāhi e-ti. Te jagha ohinī  
*all having-collected distant-place start did. In-that place having-gone*  
 bad-masti nete iya daulat ēspaloi. Basha sēf khulētika te  
*riotous-living having-done his-own property lost. When all he-spent that*  
 mulko-lo but draghānj mani; tshechine nē hir but taraq mani.  
*country-in much famine became; after-that that man much in-want became.*  
 Nē nī but quwating hir-inga just mani. Nē hire iya  
*He having-gone much wealthy man-with joined became. That man his-own*  
 maling harang khūk yārcha ēri. Nē hire armān dulumka khuwe  
*fields in swine grazing sent. That man longing had these*  
 khūke-shu tsum bas manum nishi duljacham tsekka.  
*swine from spare become having-eaten satisfied I-would-have-become.*  
 Mene. nē-gha a-yum bam. Hō fahm uldī iya jīnga baring eti,  
*Anyone him-to not-give did. Then senses-to coming his-own self-to words made,*  
 'bērum mazdūri-shu jā tati daulato-lo paqu nishi dulja  
*'how-many hired-servants my father wealth-from food having-eaten satisfied*  
 bas mayimbi, ja chhamene ayur chamba. Diyēh tati ēpini  
*spare became, I from-hunger am dying. Having-risen father near-going*  
 baring e-cham, "leh tati, Khudai ga go gungī sharmanda a-mana.  
*words I-would-make, "O father, God and thee before ashamed I-have-become.*  
 Ja go-gha gū-yē a-mayā layiq a-pā. Ja gū-ya hen muzdur tulum  
*I thee-to thy-son I-being fit not-am. Me thine-own one hired-servant like*  
 nete hurut." Diyēh tati epiye. gali mathanum tsura tati  
*making keep." Having-risen father near went distance-from coming father*  
 yē yetsi: nē es gholi, nuhū gali, tati yē inga dagho mani,  
*son saw: his his-heart burnt, running went, father son with neck embraced,*  
 bah eti. Yē tati-gha sennī, 'leh tati, ja unga Khudai ingi sharmanda  
*kiss did. Son father-to said, 'O father, I thee God before ashamed*  
 a-mana. Ja akhōlum ilja go-gha gū-yē a-mayā layiq a-pā. Tati  
*I-have-become. I from-now after thee-to thy-son I-being fit am-not. Father*

i-ya shādar-bāka bandēsh e-ti, 'but shuwa gatunz dits khenē-gha  
his-own servants-to order did, 'much good clothes bringing him-to

ēvaling, han borondo khenē ē-mesh-uleh de-ling, kaush khenē-gha ētaying;  
put-on-him, one ring his his-finger-on give, shoes him-to put-on-him;  
ho paqu shichanka khushāni e-chan. Gūya-ki jā a-yē yurm bam,  
then food having-eaten merriment we-will-do. As-if my son dead was,  
amutuk jāndu mani; wālum bam, dā dogh ashi.' Hō  
now alive has-become; lost had-become, again found has-been.' Then  
wē khushāni e-tin.  
they merriment did.

Nē nū yē te wulēh i-ya maling harang bam; tōlum  
His elder son that time his-own fields in was; thence  
tsurumuleh hā-gha asur girāsha ka gharing e-cha hāwāz nē  
having-come house-to nearing dancing and singing doing sound his  
tumalchi yai. Hen shādar nihāne dugharisi, 'boh girāshum ka  
ears reached. One servant having-called enquired, 'what dancing and  
boh gharing e-chum bān?' Nē se-nika, 'gō go-cho ḍimbai, gō tati  
what singing doing-you are?' He said, 'thy thy-brother come-has, thy father-  
nē tāza tshura gandichi chasht um-bai.' Nē khafa mani ūla  
he well having-come sake feast has-given.' He annoyed became inside  
tshirāgha rai a-yeti. Tati hola dūs, nē hilikini. Nē tati-  
going wish did-not-make. Father out having-come, him entreated. He father-  
gha juwāb deli, 'kho ghān. Akhurum den go-gha khizmat e-ta,  
to answer gave, 'here look. So-many years thee-to service I-have-done,  
basha goh hukm-tsum thum a-yeta; akhurum e-taka  
any-time thy order-from otherwise I-have-not-done; so-much doing  
han dūwen ja-gha a-yuyah, a-ya yār-inga han  
one kid me-to (thou)-not-gavest, my-own friends-with one (together).  
na-man, nishi khushāni e-chamtsekka. Basha gō khenē  
becoming, having-eaten merriment I-would-have-done. When thy this  
gū-yē diyeka, meneka gō daulat kanchninga ēspaloi, ung  
thy-son came, who thy wealth prostitutes-with lost, thou  
khenē gandichi chasht ūya.' Tati nē-ghā senni, 'leh a-yē, ung mudām  
his sake feast gavest.' Father him-to said, 'O my-son, thou always  
jānga ba, jā boh bika gō bi: mi-ghā khushāni e-cha  
me-with art, my whatever is thine is: to-us merriment doing  
munāsib dulum gute gandichi, gō khenē go-cho yurm bam, jāndu  
becoming was for-this sake, thy this brother dead was, alive  
mani; wālum bam, dā dogh ashi.'  
became; lost was, again found has-been.'

# NUMERALS IN THE WARSHIKWĀR-DIALECT OF THE BURUSHASKĪ LANGUAGE.

han	altats	iskō	waltō	tsendō	bishindō	thalē	altambē	hūti	tōram
one	two	three	four	five	six	seven	eight	nine	ten
turma-han	turma-altō	turma-iskī	turma-waltō	turma-tsendō	turma-bishindō				
eleven	twelve	thirteen	fourteen	fifteen	sixteen				
turma-thalō	turma-altambō	turma-hūti	altar	altar-ga-toramō	altō-altar				
seventeen	eighteen	nineteen	twenty	thirty	forty				
alto-altar-ga-tōramō	iskī-altar	iskī-altar-ga-tōram	waltē-altar	waltē-altar-ga-tōram					
fifty	sixty	seventy	eighty	ninety					
tsendī-altar or thā.									
hundred.									

Dr. Leitner (Hunza and Nagyr Hand-book, Pt. I, p. 200) gives slightly different forms, viz. :—

hann	altats	uskó	waltō	chudó	mishindó	taló	altambō	unchò	tóromo
one	two	three	four	five	six	seven	eight	nine	ten
turma-hann	altarr	altarr-torum	altu-altarr	altu-altarr-torum	iskí-altarr				
eleven	twenty	thirty	forty	fifty	sixty				
iskí-altarr-torum	walté-altarr	walté-altarr-torum	tà or táh.						
seventy	eighty	ninety	hundred.						

Dr. Leitner points out that the numerals up to 10 have different terminations according to whether they refer to (a) human beings, (b) masculine animals or things, (c) feminine animals or things. Thus:—

(a) *hinn hirr*, one man; *hinn guss*, one woman; *altan hirri*, two men; *altan gushianta*, two women.

(b) *hann haghurr*, one horse; *hann báum*, one mare; *hann há*, one house; *hann ilchin*, one (his) eye.

(c) *hik sir*, one seer; *hik gunts*, one day.

The above are the forms used with masculine animals or things (b). The ones used for human beings are, (1) *hinn*, (2) *altan*, (3) *iské*. The rest are as above. The forms used for feminine animals or things are, (1) *hik*, (2) *altó*, (3) *iskí*, (4) *waltí*, (5) *tsindi*, (6) *mishindi*, (7) *talé*, (8) *altumbi*, (9) *hunti*, *unt*, (10) *lorimi*, (11) *torimi-hik*, and so on.

# STANDARD WORDS AND SENTENCES IN THE BURUSHASKI LANGUAGE.

English.	Burushaski.	English.	Burushaski.
1. One . . . .	Han, hin, hik; han haghur, <i>one horse</i> ; bin hir, <i>one man</i> ; hik din, <i>one year</i> .	18. Of us . . . .	Mi.
2. Two . . . .	Altā, altan, alto; altā haghur, <i>two horses</i> ; altan hiri, <i>two men</i> ; alto dining, <i>two years</i> .	19. Our . . . .	Mi; mi haghur, <i>our horses</i> .
3. Three . . . .	Uskō, iskin, iski; nskō haghur, <i>three horses</i> ; iskin hiri, <i>three men</i> ; iski dining, <i>three years</i> .	20. Thon . . . .	Ung, ungē.
4. Four . . . .	Waltō, waltī; waltō haghur, <i>four horses</i> ; waltō hiri, <i>four men</i> ; waltī dining, <i>four years</i> .	21. Of thee . . . .	Ungē; ungē haghur, <i>thy horse</i> .
5. Five . . . .	Sundō, sindi; sundō haghur, <i>five horses</i> ; sundō-hiri, <i>five men</i> ; sindi dining, <i>five years</i> .	22. Thine . . . .	Ungē.
6. Six . . . .	Mashindō, mashindi; mashindō haghur, <i>six horses</i> ; mashindō hiri, <i>six men</i> ; mashindi dining, <i>six years</i> .	23. You . . . .	Mah.
7. Seven . . . .	Thalō, thalē; thalō haghur, <i>seven horses</i> ; thalō hiri, <i>seven men</i> ; thalē dining, <i>seven years</i> .	24. Of you . . . .	Mah.
8. Eight . . . .	Altambō, altambi; altambō haghur, <i>eight horses</i> ; altambō hiri, <i>eight men</i> ; altambi dining, <i>eight years</i> .	25. Your . . . .	Mah; mah haghur, <i>your horse</i> .
9. Nine . . . .	Hunchō, hunṭi; hunchō haghur, <i>nine horses</i> ; hunchō hiri, <i>nine men</i> ; hunṭi dining, <i>nine years</i> .	26. He . . . .	In, inē.
10. Ten . . . .	Tōrmō, tōrmi; tōrmō haghur, <i>ten horses</i> ; tōrmō hiri, <i>ten men</i> ; tōrmi dining, <i>ten years</i> .	27. Of him . . . .	Inē.
11. Twenty . . . .	Altar; altar haghur, <i>twenty horses</i> ; altar hiri, <i>twenty men</i> ; altar dining, <i>twenty years</i> .	28. His . . . .	Inē; inē haghur, <i>his horse</i> .
12. Fifty . . . .	Altō altar tōrmō.	29. They . . . .	Ūē.
13. Hundred . . . .	Thāh.	30. Of them . . . .	Ūē.
14. I . . . .	Jā, jā.	31. Their . . . .	Ūē; ūē haghur, <i>their horse</i> .
15. Of me . . . .	Jā.	32. Hand . . . .	Irin.
16. Mine . . . .	Jā; <i>whose horse is this?</i> Jā bi, <i>mine is</i> .	33. Foot . . . .	Yāṭis.
17. We . . . .	Mi.	34. Nose . . . .	Imūpuah.
		35. Eye . . . .	Ōchin.
		36. Mouth . . . .	Ikhat.
		37. Tooth . . . .	Imih.
		38. Ear . . . .	Iltūmal.
		39. Hair . . . .	Choyang.
		40. Head . . . .	Yāṭis.
		41. Tongue . . . .	Yāmus.

English.	Burushaski.	English.	Burushaski.
42. Belly . . . .	Yal.	69. Cow . . . .	Buvā.
43. Back . . . .	Ivāldas.	70. Dog . . . .	Huk.
44. Iron . . . .	Chhomar.	71. Cat . . . .	Bush.
45. Gold . . . .	Ghinish.	72. Cock . . . .	Hir karkamush.
46. Silver . . . .	Buri.	73. Duck . . . .	Pharish.
47. Father . . . .	Yā.	74. Ass . . . .	Jakun.
48. Mother . . . .	Imi.	75. Camel . . . .	Uth.
49. Brother . . . .	Echō.	76. Bird . . . .	Balas.
50. Sister . . . .	Yas.	77. Go . . . .	Nī; to go, nias.
51. Man . . . .	Hir.	78. Eat . . . .	Sbi; to eat, shias.
52. Woman . . . .	Gus.	79. Sit . . . .	Harut; to sit, haruta.
53. Wife . . . .	Yūs.	80. Come . . . .	Jū; to come, jūas.
54. Child . . . .	Hilas.	81. Beat . . . .	Deli; to beat, dellas.
55. Son . . . .	I.	82. Stand . . . .	Diyih; to stand, diyihās.
56. Daughter . . . .	Bi.	83. Die . . . .	Guir; to die, iras.
57. Slave . . . .	Tsun.	84. Give . . . .	Yū; to give, yūas.
58. Cultivator . . . .	Burushin.	85. Run . . . .	Gāris; to run, gārtās.
59. Shepherd . . . .	Hoyaltars.	86. Up . . . .	Yats.
60. God . . . .	Khudā.	87. Near . . . .	Asir.
61. Devil . . . .	Shaitān.	88. Down . . . .	Yard.
62. Sun . . . .	Sah.	89. Far . . . .	Mathan.
63. Moon . . . .	Halantg.	90. Before . . . .	Angt.
64. Star . . . .	Asi.	91. Behind . . . .	Ilji.
65. Fire . . . .	Phā.	92. Who . . . .	Āmin.
66. Water . . . .	Sil.	93. What . . . .	Bisan.
67. House . . . .	Ha.	94. Why . . . .	Bisā.
68. Horse . . . .	Haghur.	95. And . . . .	Kih.



English.	Burushaski.	English.	Burushaski.
96. But . . . .	Ammā.	123. Two good men . .	Altan daltashkō hiri.
97. If . . . .	Akhnā.	124. Good men . .	Daltashkō hiri.
98. Yes . . . .	Awā.	125. Of good men . .	Daltashkō hiriē.
99. No . . . .	Bih.	126. To good men . .	Daltashkō hiri.
100. Alas. . . .	Afēs.	127. From good men . .	Daltashkō hiri tsum.
101. A father . . . .	Hin yū.	128. A good woman . .	Hin daltas gus.
102. Of a father . . . .	Hin yūš.	129. A bad boy . .	Hin ghunikish hilas.
103. To a father . . . .	Hin yū ar.	130. Good women . .	Daltas gushingans.
104. From a father . . . .	Hin yū tsum.	131. A bad girl . .	Hin ghunikish dasin.
105. Two fathers . . . .	Altan yū sarō.	132. Good . . . .	Daltas, shōā.
106. Fathers . . . .	Yūsarō.	133. Better . . . .	But shōā.
107. Of fathers . . . .	Yūsarōē.	134. Best . . . .	Oyōu tsum shōā.
108. To fathers . . . .	Yūsarō ar.	135. High . . . .	Thānum.
109. From fathers . . . .	Yūsarō tsum.	136. Higher . . . .	But thānum.
110. A daughter . . . .	Hin ēi.	137. Highest . . . .	Oyōu-tsum thānum.
111. Of a daughter . . . .	Hin ēiš.	138. A horse . . . .	Han haghur.
112. To a daughter . . . .	Hin ēi mur.	139. A mare . . . .	Han bāyum.
113. From a daughter . . . .	Hin ēi mūgum.	140. Horses . . . .	Haghurishō.
114. Two daughters . . . .	Altan yūgishans.	141. Mares . . . .	Bāyumishō
115. Daughters . . . .	Yūgishans.	142. A bull . . . .	Han har.
116. Of daughters . . . .	Yūgishansē.	143. A cow . . . .	Han buvā.
117. To daughters . . . .	Yūgishans ar.	144. Bulls . . . .	Haro.
118. From daughters . . . .	Yūgishans mūgum.	145. Cows . . . .	Buvā.
119. A good man . . . .	Hin daltas hir.	146. A dog . . . .	Han huk.
120. Of a good man . . . .	Hin daltas hirē.	147. A bitch . . . .	Han gūs-huk.
121. To a good man . . . .	Hin daltas hir ar.	148. Dogs . . . .	Hukal.
122. From a good man . . . .	Hin daltas hir tsum.	149. Bitches . . . .	Gushingans hukal.

English.	Burushaski	English.	Burushaski
150. A he-goat . . .	Han haldin.	177. Beating . . .	Nidilin.
151. A female goat . . .	Han sir.	178. Having beaten . . .	Nidilin.
152. Goats . . .	Hoyas.	179. I beat . . .	Jē deljam.
153. A male deer . . .	Han giri haldin.	180. Thou beatest . . .	Ungē deljāā.
154. A female deer . . .	Han giri sir.	181. He beats . . .	Inē deljal.
155. Deer . . .	Giri.	182. We beat . . .	Mi deljān.
156. I am . . .	Jē bah.	183. You beat . . .	Mah deljān.
157. Thou art . . .	Ung bah.	184. They beat . . .	Ūē deljān.
158. He is . . .	Inē bai.	185. I beat ( <i>Past Tense</i> ) . . .	Jā deliyam.
159. We are . . .	Mi bān.	186. Thou beatest ( <i>Past Tense</i> ). . .	Ungē delimā.
160. You are . . .	Mah bān.	187. He beat ( <i>Past Tense</i> ) . . .	Inē delimi.
161. They are . . .	Ūē bān.	188. We beat ( <i>Past Tense</i> ) . . .	Mi deliman.
162. I was . . .	Jē baiyam.	189. You beat ( <i>Past Tense</i> ) . . .	Mah deliman.
163. Thou wast . . .	Ung bam.	190. They beat ( <i>Past Tense</i> ) . . .	Ūē deliman.
164. He was . . .	Inē bam.	191. I am beating . . .	Jē delja bah.
165. We were . . .	Mi bam.	192. I was beating . . .	Jē delja baiyam.
166. You were . . .	Mah bam.	193. I had beaten . . .	Jē deliyā baiyam
167. They were . . .	Ūē bam.	194. I may beat . . .	Jē deljam.
168. Be . . .	Manih.	195. I shall beat . . .	Jē delias bab.
169. To be . . .	Manās.	196. Thou wilt beat . . .	Ungē deljumā.
170. Being . . .	Manumātē.	197. He will beat . . .	Inē delji.
171. Having been . . .	Bam.	198. We shall beat . . .	Mi deljan.
172. I may be . . .	Jē amanshā.	199. You will beat . . .	Mah deliuman.
173. I shall be . . .	Jē baiyam akhir.	200. They will beat . . .	Ūē deljuman.
174. I should be . . .	Jē amānas shōt bilā.	201. I should beat . . .	Jē delias shōt bilā.
175. Beat . . .	Del.	202. I am beaten . . .	Adēlam amānam.
176. To beat . . .	Delias.	203. I was beaten . . .	Adēlam amāna baiyam.

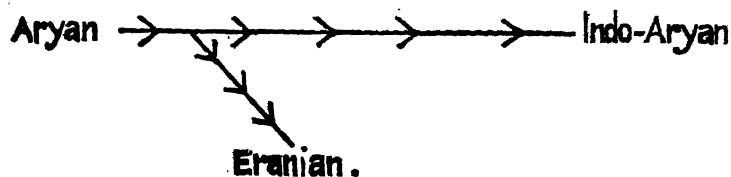
English.	Burushaski.	English.	Burushaski.
204. I shall be beaten . . .	Jē adēlias <u>ghō</u> bilah.	223. How many sons are there in your father's house?	Ungē gū halē bērum yū bān?
205. I go . . .	Jē nicham.	224. I have walked a long way to-day.	<u>Khālō</u> mathan gusaram.
206. Thou goest . . .	Ung nichomā.	225. The son of my uncle is married to his sister.	Jā nanāē i inē yas mokā gar itai.
207. He goes . . .	In nichosai.	226. In the house is the saddle of the white horse.	Halē barūm <u>shaghū</u> tiliyang bisah.
208. We go . . .	Mi nichan.	227. Put the saddle upon his back.	Tiliyang isē ivāldas atēgin.
209. You go . . .	Mah nichoman.	228. I have beaten his son with many stripes.	Jē inē i thorak deliyam.
210. They go . . .	Ūē nichoman.	229. He is grazing cattle on the top of the hill.	Isē laghindaria chhish olō uyarchai.
211. I went . . .	Jē niyam.	230. He is sitting on a horse under that tree.	Inē haghurat nūljā itē tum yūr harutai.
212. Thou wentest . . .	Ung nībam.	231. His brother is taller than his sister.	Inē āchō inē yas mugum <u>thānum</u> bai.
213. He went . . .	In nimi.	232. The price of that is two rupees and a half.	Isē gash altā dabal kih tarang bilah.
214. We went . . .	Mi nīman.	233. My father lives in that small house.	Jā āghā itē jut halē harnghai.
215. You went . . .	Mah nīman.	234. Give this rupee to him	Gusē rūpiyah in ar yū.
216. They went . . .	Ūē nīman.	235. Take those rupees from him.	Gusē rūpiyah in tsum yan.
217. Go . . .	Ni.	236. Beat him well and bind him with ropes.	<u>Shō</u> nidilan gashk olō tarāō nih iphus.
218. Going . . .	Nin.	237. Draw water from the well.	<u>Ghulk</u> olum sū diūs.
219. Gone . . .	Nān.	238. Walk before me	Jā yār gusar.
220. What is your name? .	Ungē guik bisan bilah?	239. Whose boy comes behind you?	Ung gusiāt mine hilasan juchai?
221. How old is this horse?	Gusē haghur bērum jāṭ bi?	240. From whom did you buy that?	Isē min tsum dūmarāmā?
222. How far is it from here to Kashmir?	<u>Khōlum</u> Kashmir ar bērum mathan bilah?	241. From a shop-keeper of the village.	Itē girame dokāndār tsum.



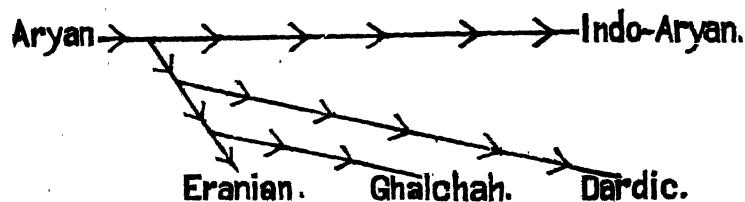
## VOLUME VIII—PART II.

*Page 2, line 22.*—Since this was written, through the kindness of Sir Aurel Stein, I have become possessed of a specimen of Tirāhī, and an account of that language will be found in pp. 265ff of the Addenda Majora.

*Pages 7 and 8.*—As explained on p. 100 of the General Introduction, I now follow Professor Giles in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindūkush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Eran before the migration, than the surviving specimens of Eranian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows:—



The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Eranian stock some time after the Indo-Aryan emigration, and who wandered off in the direction of the Hindūkush, whence they descended into the Dard country. Later waves of this last emigration, when the characteristics of the Eranian languages had nearly fully developed, settled in the Hindūkush itself, and their speech ultimately became the Eranian Ghalchah languages, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Eranian forms of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8:—



Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Eranian and partly Indo-Aryan.

*Page 9.*—Add to the List of Authorities:—

BLACK, GEORGE F., Ph. D.—*Romani and Dard.* *Bulletin of the New York Public Library*, Vol. xx, Number 5, pp. 451ff 1916. This gives a comparative vocabulary of Romani and Dardic.



Page 12, No. 52, *Bashgalī* column.—For 'jugur,' read 'jugūr'.

Page 16, No. 92, *Bashgalī* column.—For 'kachi,' read 'kāchi'.

Page 31, line 1.—Dr. Morgenstierne informs me that the language described by Trumpp is a dialect of *Ashkund*. See *Addenda Minora* to p. 68.

Page 36, line 1.—For 'kachi,' read 'kāchi'.

Page 68, line 4.—Since this was written, Dr. Morgenstierne, during a visit to Kabul, has succeeded in obtaining specimens of *Ashkund*. He tells me that, while in some respects resembling *Bashgalī*, it is on the whole most nearly related to *Wai-alā*. A Specimen and List of Words will be found on pp. 248ff. of the *Addenda Majora*.

Page 69, line 5.—To the list of languages of the *Kalāshā-Pashai* sub-group, should now be added a fourth,—*Tirāhī*. Regarding which particulars are given in pp. 265ff. of the *Addenda Majora*.

Page 110 (following the *Pashai* Specimens). On page 2, line 22, I stated that no specimens could be obtained of the *Tirāhī* language. All that had hitherto been known about it had been contained in a short list of words published by Leech in the year 1838<sup>1</sup>. This was sufficient to show that it belonged to the *Kalāshā-Pashai* Sub-Group. Further information has since been obtained, and this is given in pp. 265ff. of the *Addenda Majora*. See also Sir Aurel Stein and the present writer in *J. R. A. S.* 1925, pp. 399ff. and 405ff.

Page 116, No. 52, *Bashgalī* column.—For 'jugur,' read 'jugūr'.

Page 118, No. 92, *Bashgalī* column.—For 'kachi,' read 'kāchi'.

Page 120, Nos. 128, 130, *Bashgalī* column.—Read 'jugūr'.

Page 123, No. 157, *Gawar-batī* column.—For 'thanias,' read 'thanaīs'.

Page 124, No. 165, *Wai-alā* column.—For 'yemā,' read 'yema'.

Page 126, No. 208, *Wasī-verī* column.—For 'pazemsho,' read 'pezemsho'.

Page 127, *Pashai* (Eastern dialect) column, No. 212, read 'gikyī'; No. 213, read 'ūs'.

Page 147, No. 197, *Khō-wār* column.—For 'doi,' read 'dai'.

Page 150.—Since this account of *Shinā* was written, the language has been thoroughly investigated on the spot by Colonel D. L. R. Lorimer, C.I.E. Owing to his kindness, I am able to make the following additions to the general remarks on page 150.

Line 8.—Add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of *Hindōstānī* owing to the presence and activities of the Imperial Service Troops (Gurkhās, Dōgrās, and Panjābī Muhammadans) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in *Purial* (properly 'Pūyā'), the district adjoining Gilgit on the West and North-West. This dialect shows divergencies both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

<sup>1</sup> *Journal of the Asiatic Society of Bengal*, Vol. vii (1838), pp. 782ff.





*Footnote*<sup>1</sup>, line 2.—Colonel Lorimer informs me that the correct name of the language is 'Shinā', with the cerebral letter *sh* for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

*Footnote*<sup>2</sup>.—Colonel Lorimer informs me that the only local form of the name 'Gilgit' is 'Gilit', which is reduced to 'Gilt-' in the oblique cases, as in *Giltēi*, of Gilgit, but *Giltēi*, a man of Gilgit.

*Page 151*.—The account of Gilgiti given in pp. 328ff. of the *Addenda Majora* should be substituted for that on pp. 151ff. It is based on materials and criticisms most kindly given to me by Colonel Lorimer.

*Page 151*.—Add the following to the List of Authorities:—

LORIMER, LIEUTENANT-COLONEL D.L.R., C.I.E.,—*Notes on the Phonetics of the Gilgiti Dialect of Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 1ff., 177ff.

„ „ *The Forms and Nature of the Transitive Verb in Shina (Gilgiti Dialect)*. *Bulletin of the School of Oriental Studies*, Vol. III (1924), pp. 467ff.

BAILEY, T. GRAHAME, D.LITT.,—*Note on Colonel Lorimer's Phonetics of Gilgiti Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 435ff. See also the discussion on the subject between Dr. Bailey and the present writer in *ib.* pp. 656ff., and *J. R. A. S.* 1925, pp. 87ff. and 304ff.

„ „ *Grammar of the Shina (Shinā) Language, consisting of a Full Grammar, with Texts and Vocabularies of the Main or Gilgiti Dialect, and Briefer Grammars (with Vocabularies and Texts) of the Kohistani, Guresi and Drasi Dialects*. London, Published by the Royal Asiatic Society, 1924.

*Pages 174ff*.—GUREZĪ. In this section, the letters *á* and *é* correspond, respectively, to the *à* and *è* employed in the account of Gilgiti Shinā given in the *Addenda Majora*. A brief account of this dialect will be found in Dr. Grahame Bailey's *Shina Grammar* mentioned in the *Addenda Majora* to p. 151.

*Pages 186ff*.—(BRÖKPĀ OF DRAS) and pp. 208ff. (BRÖKPĀ OF DĀH-HANŪ). In these sections, the letters *tsh* and *zh* evidently correspond, respectively, to the cerebral *ch* and *j* of Gilgiti Shinā, as described in the *Addenda Majora*. The sounds, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey's *Shina Grammar* mentioned in the *Addenda Majora* to p. 151.

*Page 223*.—North-western Shinā is called Puniāli. Occasional references to it will be found in the section on Gilgiti Shinā given in the *Addenda Majora*.

*Pages 224ff*.—A revised Standard List of Words and Sentences in Gilgiti Shinā will be found in the *Addenda Majora* (pp. 381ff.).

*Page 225, No. 49, Shinā (Chilās) column*.—Read 'zhā'; *No. 51, Brökpā (Dāh-Hanū) column*.—For 'mūsh', read 'mūsh'.

*Page 230, No. 179, Brökpā (Dras) column*.—For 'mōse', read 'mōsō'.

*Page 230, No. 180, Shinā (Chilās) column*.—For 'dāgāin', read 'dāgāin'.

*Page 230, No. 180, Brökpā (Dras) column*.—For 'kūtā', read 'kūtā'.



Page 240, add to authorities under the head of 'GRIERSON':—

*On the Śarada Alphabet. Journal of the Royal Asiatic Society, 1916, pp. 677ff.*

Add also, the following :—

STEIN, SIR AUREL, and GRIERSON, SIR GEORGE A.—*Hatim's Tales, Kashmiri Songs and Stories, recorded with the Assistance of Pandit Govind Kaul by A. S., and edited with a Translation, Linguistic Analysis, Vocabulary, Indexes, etc., by G. A. G., with a Note on the Folklore of the Tales by W. Crooke, C.I.E. London, 1923.*

GRIERSON, SIR GEORGE A. AND BARNETT, LIONEL D.—*Lallā Vākyaṇi, or the Wise Sayings of Lal Dēd, a Mystic Poetess of ancient Kashmir, edited with Translation, Notes, and a Vocabulary. London (R. A. S.), 1920.*

TEMPLE, SIR RICHARD.—*The Word of Lalla the Prophetess..... Done into English Verse.....and annotated. Cambridge, 1924.*

Page 489, No. 18, *Sirāji* column.—For 'ahmō', read 'āhmō'.

Page 499, No. 160, *Rāmbanī* column.—For 'chhath,' read 'chhath.'

Page 502, *Kāshmīrī* column, No. 198, for 'māraw', read 'mārav'; No. 199, for 'māriw', read 'māriv'.

Page 502, No. 214, *Kashtawārī* column.—For 'asgē', read 'as gē'.

Page 503, No. 188, *Rāmbanī* column.—For 'asaī', read 'asaī'.

Page 538, No. 109, *Gārwi* column.—For 'babu', read 'babū'.

Page 559.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burushaski of Hunza and that of Nagar. By all accounts, the Yasin dialect, i.e., Warshikwār, —or, more correctly, Warchikwār,—dialect is still more different. In this word 'Warsh' or 'Warch' is apparently the same as 'Burush'; and -ik is the Khōwār suffix -ik, which indicates a place or person, as in 'Twik', a man of Tūi. Finally wār is the Khōwār for 'language'. 'Warshigūm' or 'Wershagūm' is the name for Yasin.

